

श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Two-Chapters 1 to 6



श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna

by

Makārabhu Śrī Vallabhachārya

Text and English Translation

Canto Two - Chapters 1 to 6

Selected works of Shri Vallabhacharya Series No. 19

श्रीसुबोधिनी

SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Two - Chapters 1 to 6

Volume- 19

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Two - Chapters 1 to 6

Volume- 19

Sri Satguru Publications

A Division of

Indian Books Centre

Delhi, India

Collected works of Shri Vallabhacharya Series No. 19

॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीसुबोधिनी

SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Two - Chapters 1 to 6

Volume-19

Sri Satguru Publications

A Division of

Indian Books Centre

Delhi, India

Published by
Sri Satguru Publications,
Indological and Oriental Publishers

A Division of

Indian Books Centre

40/5, Shakti Nagar,

Delhi-110007

India

Email: ibcindia@vsnl.com

Website: <http://www.indianbookscentre.com>

© All rights reserved.

First Edition; Delhi, 2007

ISBN 81-7030-860-7 (Vol.XIX)

ISBN 81-7030-771-6 (Set)

Printed at Chawla Offset Printers, Delhi 110 052

॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

CHAPTER 1

10093

CHAPTER 2

10195

CHAPTER 3

10272

CHAPTER 4

10322

CHAPTER 5

10389

CHAPTER 6

10477

To

Our Beloved Bhagawān

INDEX

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

CONTENTS

CHAPTER 1	10093
CHAPTER 2	10195
CHAPTER 3	10272
CHAPTER 4	10322
CHAPTER 5	10389
CHAPTER 6	10477

INDEX

श्रीगुरुदेवकी सुबोधिनी महाप्रभु श्रीवल्किचरित्रके साक्षात्प्रहमवादी तत्त्वचिन्तन तथा ज्ञानमौमांसा दोनों ही विषयोंपर अतीव महत्वपूर्ण पहलुओंपर प्रकाशपात करनेवाला ग्रन्थभाग है। इसके आंग्लभाषामें अनुवादके अब सुलभ होनेसे संस्कृतभाषासे अपरिचित जनोंको भी महाप्रभुके इस विषयमें लिखे गये चिन्तनको ज्ञान पानेकी सुविधा उपलब्ध होगी ही। श्रीरामनजीने जिस उत्साह और तत्परता के साथ इस अनुवादके अनुष्ठानमें अपनी निष्ठा और परिश्रम को निभाया है वह सभी श्रीमद्भागवतसुबोधिनीके प्रेमियोंके लिये हृदयसे भूरिः अभिनन्दनीय है!

इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीनरेश गुप्ता तथा श्रीसुनील गुप्ता बन्धुओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमिजन हृदयसे अभिनन्दनीय मानेंगे ही!

गोस्वामी स्वामी मनोहर

॥ श्रीहरिः ॥

गोस्वामी श्याम मनोहर

६३, स्वस्तिक सोसायटी,

४ था रस्ता, जुहुस्कीम,

पारले (पश्चिम), मुंबई.

४०० ०५६.

दि. १४/१/२००७.

श्रीमद्भागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखलामें द्वितीय स्कन्धके १-६ अध्यायोंका प्रकाशन होने जा रहा है यह अतीव हर्षकी बात है.

द्वितीय स्कन्धकी सुबोधिनी महाप्रभु श्रीवल्लभाचार्यचरणके साकारब्रह्मवादी तत्त्वचिन्तन तथा ज्ञानमीमांसा दोनों ही विषयोंपर अतीव महत्त्वपूर्ण पहलुओंपर प्रकाशपात करनेवाला ग्रन्थभाग है. इसके आंग्लभाषामें अनुवादके अब सुलभ होनेसे संस्कृतभाषासे अपरिचित जनोंको भी महाप्रभुके इस विषयमें किये गये चिन्तनको जान पानेकी सुविधा उपलब्ध होगी ही. श्रीरामन्जीने जिस उत्साह और तत्परता के साथ इस अनुवादके अनुष्ठानमें अपनी निष्ठा और परिश्रम को निभाया है वह सभी श्रीमद्भागवतसुबोधिनीके प्रेमियोंके लिये हृदयसे भूरिशः अभिनन्दनीय है!

इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीनरेश गुप्ता तथा श्रीसुनील गुप्ता बन्धुओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमिजन हृदयसे अभिनन्दनीय मानेंगे ही!

गोस्वामी श्याम मनोहर

गोस्वामी श्याम मनोहर

১। নতুন জাতিবাদ নব্যযুগের ঐক্যের সীমানা নির্ধারণ করে দেবে।
 ২। নতুন জাতিবাদ নব্যযুগের ঐক্যের সীমানা নির্ধারণ করে দেবে।
 ৩। নতুন জাতিবাদ নব্যযুগের ঐক্যের সীমানা নির্ধারণ করে দেবে।
 ৪। নতুন জাতিবাদ নব্যযুগের ঐক্যের সীমানা নির্ধারণ করে দেবে।
 ৫। নতুন জাতিবাদ নব্যযুগের ঐক্যের সীমানা নির্ধারণ করে দেবে।
 ৬। নতুন জাতিবাদ নব্যযুগের ঐক্যের সীমানা নির্ধারণ করে দেবে।
 ৭। নতুন জাতিবাদ নব্যযুগের ঐক্যের সীমানা নির্ধারণ করে দেবে।
 ৮। নতুন জাতিবাদ নব্যযুগের ঐক্যের সীমানা নির্ধারণ করে দেবে।
 ৯। নতুন জাতিবাদ নব্যযুগের ঐক্যের সীমানা নির্ধারণ করে দেবে।
 ১০। নতুন জাতিবাদ নব্যযুগের ঐক্যের সীমানা নির্ধারণ করে দেবে।

ଭୁବନେଶ୍ୱର: ଅନ୍ତର୍ଜାତୀୟ-ସ୍ତର-ମାନବ-ସମାଜ-ପ୍ରଶ୍ନ-
 କମିଶନରୀ-ପ୍ରତିଷ୍ଠାପନ-ପ୍ରକଳ୍ପ-କମିଶନରୀ-ପ୍ରତିଷ୍ଠାପନ-
 ମହାସଭା-ଦିବ୍ୟ-ସମାଜ-ସମାଜ-ସମାଜ-ସମାଜ-ସମାଜ-
 ସମାଜ-ସମାଜ-ସମାଜ-ସମାଜ-ସମାଜ-ସମାଜ-ସମାଜ-

[illegible]

गोस्वामी श्याम मनोहर

[illegible]

(2009 թվականի հունիսի 24-ի, հինգշաբթի, Երևանի քաղաքի
 համայնքի, համայնքապետարանի, քաղաքապետի
 հրամանի ուժով) Երևանի քաղաքապետարանի
 միջոցով:

[illegible]

गोस्वामी स्वामी मोहर

आमने श्रीमन्मन्त्रीडाडा मन्त्रालय/न/प२ वरदापिका
मी पदुमंशितं रागोत्तममन्त्रालय/न/प२ वरदापिका
गयी है.

गैरे विदुमन्त्रालय/न/प२ वरदापिका
दक्षिणमन्त्रालय/न/प२ वरदापिका
नवा मन्त्रालय/न/प२ वरदापिका
श्रीमन्मन्त्रीडाडा मन्त्रालय/न/प२ वरदापिका

नवा मन्त्रालय/न/प२ वरदापिका
श्रीमन्मन्त्रीडाडा मन्त्रालय/न/प२ वरदापिका
श्रीमन्मन्त्रीडाडा मन्त्रालय/न/प२ वरदापिका
श्रीमन्मन्त्रीडाडा मन्त्रालय/न/प२ वरदापिका

श्रीमन्मन्त्रीडाडा मन्त्रालय/न/प२ वरदापिका
श्रीमन्मन्त्रीडाडा मन्त्रालय/न/प२ वरदापिका
श्रीमन्मन्त्रीडाडा मन्त्रालय/न/प२ वरदापिका
श्रीमन्मन्त्रीडाडा मन्त्रालय/न/प२ वरदापिका

श्रीमन्मन्त्रीडाडा मन्त्रालय/न/प२ वरदापिका

६३, नविक सोसायटी, चौथा रस्ता, नुतु स्वामि,
कलकत्ता ७०० ०५६. फोन: ६१४४३२६

महाप्रभु श्री बल्लभचरण मर्ग, नवराष्ट्र, किसानगढ, ३०५८०२

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२ गोस्वामी श्याम मनोहर
मुंबई

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhācharya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWAMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras
Date : 23/12/2002

॥ श्रीमुखम् ॥

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
अक्षैरिवरमणाख्येन भाषाभेदेन सुन्दरम् ॥

भगवदुगलीलाविलासदर्पणभूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभाष्येण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन अक्षिभाज-
नैव विदुषा तादृशमेव कृतम् । सरसाभाषाशैली सहृदय
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतैः
भगवदनुग्रहादितपाठकप्रमोदघटिवेति नारयणस्मृतिपूर्व
विरमामि।

नारायण॥ नारायण॥ नारायण!!!

इत्थं आशास्यते
श्रीरङ्ग-रामानुजयतिना ।

Sri Ranga Ramanuja Yati

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Basyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srīmad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srīmad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhu. But, the Grace and love of Goswāmy Shri Shyam Mahārāj and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Śapṛēma Dandavat Pranāms To All.

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashtamam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunilji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः" Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardha, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grēw by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things"**. He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through ones own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāśāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

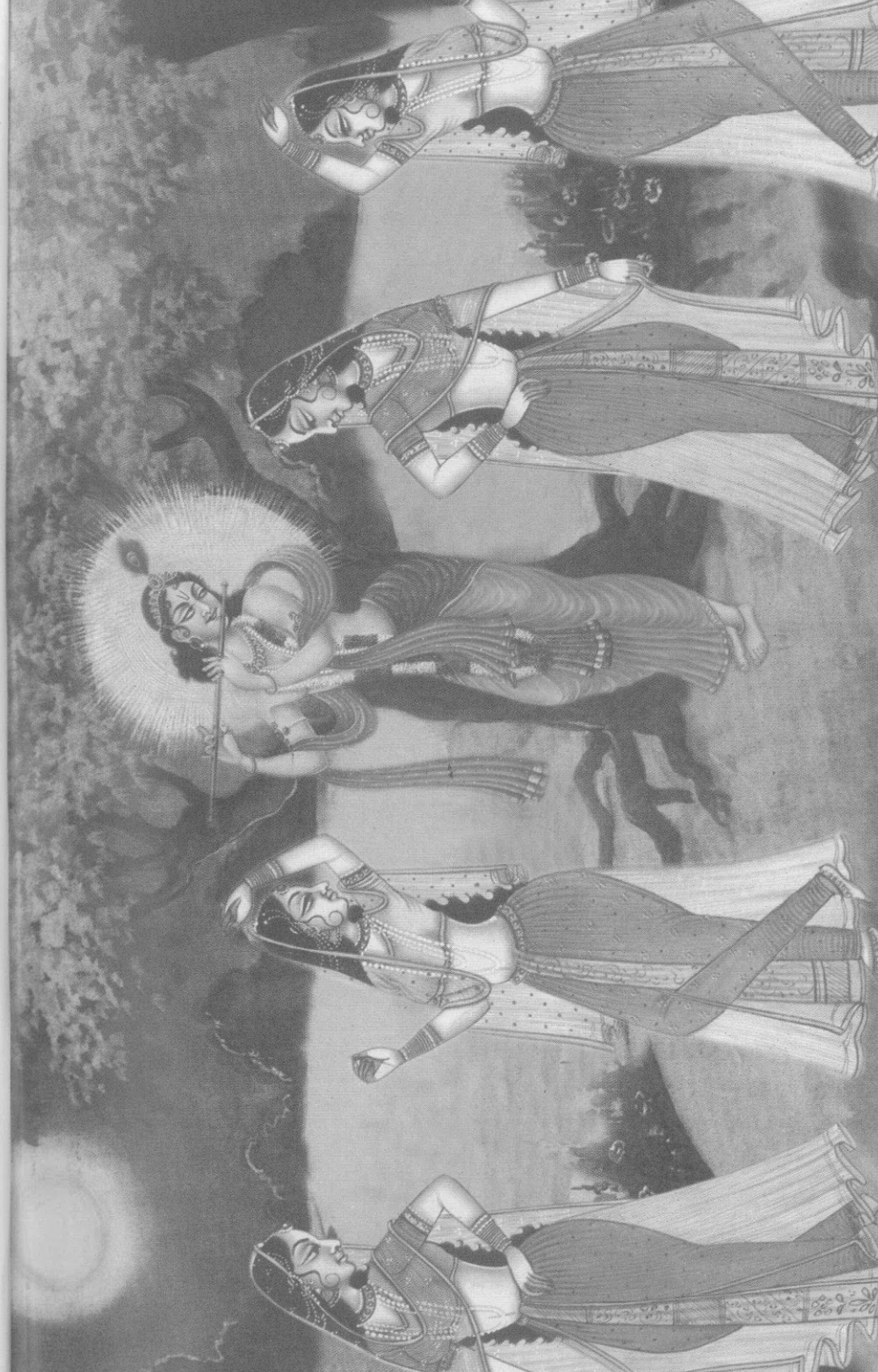
He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, "**to have absolute faith in our Lord alone**". "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. **This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit**".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



॥ श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभ्याय नमः॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं - द्वितीय स्कन्धः - प्रथमोऽध्यायः ॥

SRI BHĀGAVATAM - CANTO II,

CHAPTER 1

स्कन्धे तु प्रथमे श्लोकास्त्रिविधा ह्यधिकारिणः।

तेषां कर्त्तव्यनिर्द्धारो द्वितीये विनिरूप्यते॥१॥

तस्मिन्निर्द्धारिते पश्चात्क्रियाविषयसङ्ख्या।

अग्रे च तां प्रवक्ष्यामस्तृतीयादिभिरुत्तमैः॥२॥

निर्द्धारणेऽङ्गत्रितयं वस्तुनिर्द्धारणं पुरा।

श्रद्धा चैव विमर्शश्च वस्तुनिर्द्धारणं पुनः॥३॥

प्रमाणेन प्रमेयेण साधनेन फलेन च।

एकत्र मानमेये हि फलं साधनमेकतः॥४॥

अतोऽत्र वस्तुनिर्द्धारि ह्यध्यायद्वितयं मतम्।

श्रद्धाऽपि द्विविधा लोके श्रोतृवक्तृविभेदतः॥५॥

फलोपकार्यङ्गमेतन्नाऽधिकारे ततो विशेत्।

विमर्शोऽपि द्विधा पूर्वमुत्पत्त्या चोपपत्तितः॥६॥

त्रिविधे द्वे ततस्तत्र षडध्यायास्ततो दश।

तत्र तु प्रथमेऽध्याये कर्त्तव्यं विनिरूप्यते।

वस्तुनस्तत्त्वनिर्द्धारो मानमेयविभेदतः॥७॥

पूर्वस्कन्धेऽधिकारनिरूपणे परीक्षितो मुख्याधिकारं निरूप्य तेन किं कर्तव्यमित्यपेक्षायां भगवत्कृपया सत्सङ्गे सति सर्वतत्त्वजिज्ञासार्थं प्रश्नः कर्तव्य इति प्रथमं प्रश्नद्वयं कृतम्। सर्वात्मना किं कर्तव्यं प्रियमाणैश्च किं कर्तव्यमिति। सर्वात्मना कर्तव्यं नाम यस्मिन्नकृते कोऽपि पुरुषार्थो न सिद्ध्यति तत्सर्वात्मना कर्तव्यम्। तत्राधिकारिणो न निर्द्धारिताः। ते चोत्तरदानसमये निर्द्धारणीयाः। प्रियमाणानां कर्तव्यनिर्द्धारो द्वितीयः। ये पुनः श्रोतव्यादिपञ्च पदार्थाः पृष्टास्ते यथायथमेतन्निरूपणेनैव निरूपिता भविष्यन्ति। कांश्चिदग्रे निरूपयिष्यामः। अतो द्वयं निरूपणीयम्-सर्वात्मना कर्तव्यं प्रियमाणैश्च कर्तव्यमिति। तदर्थं सर्वेषां वस्तूनां याथात्म्यं निरूप्यं फलमुखमङ्गं श्रद्धा निरूप्या विचारश्च निरूप्यः। एतेषामावश्यकत्वं तत्तत्प्रकरणे निरूपयिष्यामः। तत्र सर्वात्मना कर्तव्यनिर्द्धारं चतुर्दशश्लोकैराह-**वरीयानित्यादिभिः।** कर्तव्यनिरूपणात्पूर्वमभिनन्दनं कर्तव्यं प्रश्नस्य हेतुत्वार्थम्। यथा क्षुधितस्याऽन्नदानं तथा साकाङ्क्षस्य कर्तव्यकथनम्। अधिकारनिर्द्धारश्च कर्तव्यः। विशेषतः पूर्वं प्रश्नशेषतया अनिरूपणात्। प्रेक्षापूर्वकारिणं प्रवर्तयन्फलमनिरूप्य विधिः प्रवर्तयितुं न शक्नोति। अतः फलनिर्द्धारार्थमधिकारो निरूपणीयः। तत्र दोषत्रयं निराकार्यम्। तदर्थं त्रयः श्लोकाः। तत्र प्रथमं प्रश्नमभिनन्दति -

KARIKAAS 1 to 7 Meaning: "In the first canto, three types of "deserving" (Adhikaari) persons have been told. In this second canto, their "duties and tasks" are being determined. When a devotee has clearly realized the nature of his "duties", only then, he can attempt to speak about the actual "actions" (Kriya). Hence, in the second canto, and "also in the "best" third canto and in the other cantos, "I will speak about the Leelas of our Lord". There are three "parts" (or divisions) pertaining to the description of the three kinds of "duties" of these three types of "deserving" persons. The "reality" (our Lord) is explained, firstly, followed by the description of the "discipline" (Sraddha) involved, and the "results" thereof. Afterwards, the determination of the "reality"

(our Lord) itself, has been done, through the four factors of Pramaana (evidence), "Prameya" (goal — our Lord), Saadhan (the way) and Phalam (the result). In this determination also, there are two parts. (1) The division consisting of "proof" and "Prameya" (our Lord) and (2) "the result" and the "efforts thereof" (Phalam and Saadhan). In this way, in the determination of the "reality" (our Lord), two chapters have been provided. In the same way, the "Sraddha" (spiritual discipline) also are of two kinds viz. due to difference between the "speaker" and the "hearer". This "spiritual discipline" is an aid for the attainment of the result of the "bliss of our Lord"! The final consideration also has two divisions viz. (1) Origination or creation of the Universe and (2) the justification thereof (of its nature). There are 3 divisions each for these two parts — thus, there are 6 chapters dealing with this. In this way, there are, in total, 10 chapters in canto 2 of Srimad Maha Bhagavatam.

Thus, in the first chapter, there is the description of the "duty" (Kartavyam) to be observed by the devotees. Through the difference of "proof" and the "goal" (Pramaana and Prameya), the principle of "reality" (our Lord) has been determined here.

In the first canto, while describing the aspect of "deserving" nature, the "authority" of King Parikshit has been told to be the "highest" (i.e. most important). Now, the question has arisen, as to what should he do further? When this need arose, through the compassionate grace of our Lord, he got the association of the noblest of all saints (Satsangha). When he has secured this companionship of the saintly devotees, then, it is necessary for him to ask the questions, with a view

to realize the knowledge, about all the principles of "reality" (Tatvam — our Lord).

Due to the above need, King Parikshit asked two questions, in the first instance. The first question pertained to, what one should do, at all times? Secondly, he asked, as to what a person, who is about to die, should do? The words "Sarvaatmana Kartavyam" (that, which should be done, by everyone) would mean those tasks, which are done, wherein there is no result by way of attainment of any "human" goals! (Purushartham). Here, naturally, there is no necessity for any "authority" or "deserving" nature! (i.e. when there is no "goal" to be attained). All this will be determined, when Sri Sukadeva would give his reply.

The determination, as to what a person, whose preparation to die are complete, should do, is the second question. The 5 factors or steps like, what is to be heard etc, asked for by the king, are included in the answers to be given, for these two questions. In other words, by answering these 2 questions only, the 5 factors or steps asked by the king, will be duly explained.

Thus, the following questions are focused.

(1) What is to be done, by everyone, at all times/ everywhere?

(2) What is to be done, by the person, who is about to die?

For answering the above 2 questions, it is necessary to explain the "real nature" of everything! The requirement of "Sraddha" (sincere devotion) and the "effects" (Phalam) there of, have to be also explained. All these requirements will be explained later, in their respective divisions (i.e. subjects).

The first question, as listed above, will be answered through 14 verses, starting from the verse "VAREEYAN" (very good). Sri Sukadeva felt it necessary, to congratulate the king, for asking such a question, pertaining to the most important duty, which a devotee should attend to at all times! That is why, Sri Sukadeva said to the king, "your question is indeed very noble and best"! (Vareeyanesha Te Prasna). Like a hungry person requires food, in the same way, it is necessary to tell about the "task to be done" to those, who are eager to know about this! It is necessary to speak, about the "deserving nature and authority" of such persons too! Without telling about the "results", no intelligent person will undertake to carry out a "task", through an "order" only! Hence, with a view to determine the "result", it is also necessary to describe the nature of authority and deserving nature, required to attain this "result".

Three types of "blemish" are seen in this, and it is necessary to remove them. This will be explained, in detail, through 3 verses. Thus, through the following 1st verse, there is a "praise" rendered for the questions asked.

श्रीशुक उवाच—

वरीयानेष ते प्रश्नः कृतो लोकहितो यतः।

आत्मवित्सम्मतः पुंसां श्रोतव्यादिषु यः परः॥१॥

VERSE 1 Meaning: "Sri Sukadeva said, "Oh king! You have asked a question, which would confer immense benefits, to all human beings! It is also beneficial for the knowers of Aatma! (Aatma Jnanis). This question is better and of higher value, than your question on "what is to be heard" etc.!"

श्रीसुबोधिनी : वरीयानिति। श्रोतव्यादिषु प्रश्नेषु मध्ये यः प्रथमतः पृष्ठः सर्वात्मना किं कर्तव्यमिति एष प्रश्नो वरीयान् श्रेष्ठः। उत्तमत्वे हेतुमाह। यतः स तु ते तवोपकाराय। अन्ये त्वन्येषाम्। अस्मिन्नर्थे महतां सम्मतिमाह—**आत्मवित्सम्मत इति।** आत्मविदामप्ययं प्रश्नः सम्मतः। अनेनाऽत्र प्रश्नोत्तरे बुद्धेर्भरोदय इति सूचितम्। किञ्च। पुंसां सर्वेषामेव विचारकाणां स्वतन्त्राणामयं प्रश्नः सम्मत इति सम्बन्धः। तस्मादत्रोत्तरं कथयिष्यामीति भावः॥१॥

इदानीं फलप्रेप्सुमधिकारिणं निर्द्धारयितुं सर्वेषामेकं कर्तव्यं नाऽस्तीत्याह—

SRI SUBODHINI: “You had asked the earlier question on “what is to be heard?” etc. But, this question pertaining to, “what is to be done, by everyone, at all times?” is the highest”. The “best” nature of this question consists in the fact, that this question is going to benefit you directly. Other questions and answers will confer benefits on all others. This question is approved and appreciated, even by great saints and Mahaatmas (AATMAVITSSAMMATAHA). This type of question and answer shows the ‘highest nature of your intellect’! (Moreover, all thinkers, and those, who think “independently” (i.e. on their own) also regard this question with deep honour! The purport is, that “I shall certainly answer this question” — so said, Sri Sukadeva.

What is the nature of “authority” of those, who have a “desire” to attain the “results”. This determination is necessary, as everyone’s “duty or task”, is not the same.

श्रोतव्यादीनि राजेन्द्र नृणां सन्ति सहस्रशः।

अपश्यतामात्मतत्त्वं गृहेषु गृहमेधिनाम्॥२॥

VERSE 2 Meaning: “Oh Indra among kings! There are thousands of subjects, to be heard etc. by those, who are not aware of the principle of “Aatma”, and who are

attached to the various tasks, connected with one's own home!"

श्रीसुबोधिनी : श्रोतव्यादीनिति। अग्रिमप्रश्नानामनभिनन्दनाद्गौणता सूचितैव। तथापि यदि राजस्तत्राऽऽकांक्षा दृढा भवेत्तदा प्रथमोत्तरमुच्यमानं न सम्यगवगम्येत। अतोऽधिकारनिरूपणप्रस्तावे श्रोतव्यादीन्यपि निराकरोति। राजेन्द्रेति सम्बोधनात्-बहुविधाः पुरुषास्त्वयैव दृष्टाः, बहूनि च शास्त्राणि, तत्र तव तेषां वा न कोऽपि पुरुषार्थः सिद्ध इति तदनुभवस्य सम्मतिः प्रदर्शिता। प्रश्ने नृभिरिति वचनात्ज्ञापनायोत्तरेऽप्याह। तर्हि तानि कुतो न वक्तव्यानि? तत्राऽऽह-**सन्तिसहस्रश इति।** मत्कथनात्पूर्वमेव मत्कथनमनपेक्ष्य सहस्रशः सन्ति। सामान्येषु स्वाभिप्रेतानामप्रवेशार्थमाह-**अपश्यतामात्मतत्त्वमिति।** आत्मनस्तत्त्वमनारोपितं रूपम्। तच्छास्त्राभावादपश्यताम्। लोकव्यवहारेणाऽऽत्मा आरोपित एव दृश्यते देहादिरूपः संवलितो वा। ननु कथमुपाये विद्यमाने ते आत्मतत्त्वं न जानन्ति? तत्राऽऽह-**गृहेषु गृहमेधिनामिति।** तैर्विविक्तात्मस्वरूपं ज्ञात्वा किं कर्तव्यम्। ते हि गृहमेधिनः गृह एव पर्यवसितमतयः। तेषां गृहोपयोगि यद्वेत्तदेव ज्ञातव्यम्। विविक्तात्मता तु गृहस्य बाधकः। अतो न ज्ञातव्यः। **गृहेष्विति** निमित्तसप्तमी तेषां गृहेषु बुद्धिरस्ति गृहैकनिष्ठा भविष्याम इति। अतो गृहाः प्राप्तव्याः। तस्माद्यैव बुद्ध्या गृहसिद्धिस्तामेव बुद्धिं सम्पादयन्ति। सा च लोकसिद्धग्रन्थैरेव पुष्टा नाऽस्मद्वाक्यमपेक्षते। अतस्तद्विषयकस्तव प्रश्नो न साधुः। अनेन प्रियमाणविषयको यः प्रश्नः स न स्तुतो न वा निन्दित इति तदुत्तरमग्रे वक्ष्यतीति सम्भाव्यते ॥२॥

ननु केवलं गृहार्थं कथं तेषां बुद्धिः? सन्दुद्धिसाधनानां विद्यमानत्वात्। तत्राऽऽह-

SRI SUBODHINI: Sri Sukadeva did not "praise" the other questions asked, as these "questions" pertained to subjects, which are "lower" in nature. But, if the king had got determined, in his desire to listen to the answers of these "low" graded questions also, then Sri Sukadeva thought, that the king perhaps may not

be able to understand the answers, for the most important questions also.

King Parikshit has been addressed, as "Indra among kings". The purport of this is, that "You have seen many types of persons, and have also learnt about many scriptures. But, you have not attained your desired result through these. You have already experienced this absence!"

For a human being, there are thousands of matters, which can be heard (Nrinaam). What, Sri Sukadeva meant was, "Even before my answer, thousands of questions/answers have been asked and spoken, by a lot of persons. (i.e. This has been spoken of, and discussed for endless times). Hence, I do not see any need to answer these questions.

Sri Sukadeva says further, that "among the ordinary questions asked, I am unable to see the question, which I had desired" i.e. on the Aatma! — which is pure and without any qualification. In the absence of the scriptures, which would enable everyone to understand this "principle of Aatma", the knowledge about this "Aatma" remains unknown!

Even in "worldly affairs", this "Aatma" is seen as "imposed" (Aaropita) or covered up with body, senses etc. e.g. through the utterance of "I", if "I" is interpreted to mean "Aatma", then this "I" is seen as the "body, senses etc.". This "I" would say, "I am of red color, I am of black color, "I am lame" — all these "forms" are "imposed" on the "Aatma". In this way, "Aatma" is reflected on these "forms", in a pure way!

A doubt may arise now. If there is a way to know the "Aatma", in this way (as the "Aatma" only is

reflected on all these objects/forms). Why is it, that no one knows about this "Aatma"? This is answered by telling, that, "these persons are deeply attached to the tasks of their homes" (GRIHESHU GRUHAMEDHINAAM). What will they achieve, by knowing, about this principle of "Aatma"? They are householders, in whose intellect the most important thing is their "house" only. Hence, it is better, that they understand or know things connected with their house only. If they were to realize, that the "Aatma" is separate from "everything", then their "house" itself will get "destroyed", and the "house" will be no more useful to them! HENCE, THESE PERSONS, WHO ARE DEEPLY ATTACHED TO THEIR "HOMES AND ITS' AFFAIRS", ARE NOT DESIROUS OF KNOWING ABOUT THE "AATMA"! In fact, they are interested only to remain firmly determined and established in their homes! Hence, they say, "we need to get a house like this. For this sake, we need to procure, and have that type of "intellect", which is useful for us to get the "home", which we aspire for!" This type of "intellect" can be got from "worldly" texts and books, and Sri Sukadeva says, that these persons do not require his "words". Hence, he said to King Parikshit that, "this particular question asked by you is not right". Due to this, Sri Sukadeva did not "praise" the second question viz. what should be done by someone, who has made preparations to die? He did not blame it also! At any rate, Sri Sukadeva will answer this question also, later.

A doubt arises now! Why is it, that these people's "intellect" are used for the sake of "house" only — especially, when the instruments for the intellect to seek "truth" (our Lord — reality) are available? On this, it

is said, as follows.

निद्रया ह्रियते नक्तं व्यवायेन च वा वयः।

दिवा चाऽर्थेहया राजन् कुटुम्बभरणेन वा॥३॥

VERSE 3 Meaning: “Oh king! The longevity of one’s life, during the night, gets completed or ended, either in sleep or in the company of women! The longevity of one’s life, during the day, is spent on earning wealth or in looking after the progress of one’s family!”

श्रीसुबोधिनी : निद्रया ह्रियते नक्तमिति। सत्सङ्गसाधनीभूतः समय एव तेषां नास्ति। तत्समयस्याऽन्यैरेवाऽपहारात्। तदाह। निद्रा चेष्टा चाऽर्द्धश आयुर्हृतवत्यौ। तत्र निद्रया नक्तं वयो ह्रियते। रात्रिसम्बन्धायुरज्ञानेन गच्छति। दिवा च दिनसम्बन्धायुरर्थेहया गच्छति। अज्ञानादन्यथा ज्ञानाच्च सर्वमायुर्गच्छतीत्युक्तं भवति। ननु न सर्वा रात्रिर्निद्रया गच्छति? तत्राऽऽह—**व्यवायेन च वेति।** चकारात्तत्साधनेन। वेति प्रकारद्वयं परित्यज्य नाऽन्यः पक्षस्तेषु सम्भावितः। वयः शब्देन पुरुषार्थसाधनीभूतमायुस्तारुण्यमेव। तच्चेद्गतं जरठः किं नु साधयेत्। बालौ वा। **अर्थेहया।** गृहस्य मूलं धनम्। चकारान्निद्रया। अर्थार्थं प्रयत्नेन सिद्धेऽर्थे कुटुम्बभरणेन वा॥३॥

ननु वैराग्यसाधनानां जायमानत्वात्कथं तेषां गृहे विचिकित्सा न जायते? तत्राऽऽह—

SRI SUBODHINI: “The night is consumed by sleep”. If the human beings have free time, then, they could have “Satsangha” (the association with our Lord). but our Sri Mahaprabhuji says, that these “humans” have no time at all, at their disposal! Their “longevity” is “stolen”, by so many persons/factors. This is being described in this verse.

There are two factors which “steal” away our “life”. (1) Sleep, (2) various tasks and actions — both of these factors take away our life at 50% (half) each! During the

night, “sleep” takes away half of the time. In other words, the “life span”, during the night, is taken away by factors related to “ignorance” (Ajnana). The life span, during the day, is spent in earning wealth i.e. “opposite knowledge” (Vipareeta Jnana).

In this way, when one’s entire life goes away in these two ways, where is the time, left for “Satsangha”? Some may say, that the entire night is not consumed by “sleep”! But if there is no sleep, then, the life span is spent in the company of women (“Cha” (and) denotes it). The word “Va” (or not) is used here, to indicate, that there is no other avenue, through which, this “life span” is spent! The word “Vayaha” (longevity) is used here to indicate the “youthful stage” — as this “life span” is the only “instrument”, which we have, for the attainment of all the “human” goals. But, if this “life span” is spent in “sleep”, and “earning of wealth”, what can one achieve in “old age”? What can he achieve also, when he is in “childhood” state? The root-cause for welfare of a “home” is wealth, and a human being has to put efforts to earn wealth! After the attainment of wealth, the person gets attached and interested to doing actions, which would progress the welfare of the family!

A doubt arises here, as to why these persons do not get “detachment” from their “houses”, despite the presence of sorrow and stress, which are useful for a thinking person, to get a spirit of renunciation and detachment? (Vairagyam). On this it is said.....

देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्त्वपि।

तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति॥४॥

VERSE 4 Meaning: “The body, sons, wives etc. are

not really helpful for one's own "Aatma". Even then, due to attachment, the human being regards them, as his real support and help! Hence, he does not see the destruction of his own self being executed, in his own presence, through these factors!"

श्रीसुबोधिनी : देहापत्येति। त्रयो गृहे मुख्याः। देहः पुत्रो भार्या च। तन्मूलका अन्ये। ते च स्वभावतो गुणतश्च दुष्टाः। यत आत्मनाशकाः। ये हि यस्य परिकरा भवन्ति ते तं पोषयन्ति। एत आत्मसैन्यान्यात्मानमेव शत्रुभिर्घातयन्ति। अतोऽसन्तः। ननु किमतो यद्येवम्? एवमेतदित्याह। ते ह्यात्मघातदोषेण धनेन पोषिता निधनं प्राप्नुवन्ति। तदा दुष्टानां नाशादात्मनिष्ठो भवेत्। तदन्तःस्थदोषात्र जायत इत्याह—**प्रमत्त** इति। यथा अत्यन्तं मदिरामत्तो गतमपि वस्त्रं स्पृशन्नपि देहं वस्त्रगमनं नाऽनुसन्धत्ते तथाऽयमपि मृतानपि तान् पश्यन् जीवत इव तदर्थं प्रयतते। तस्माद्बाह्यान्तरदोषव्याप्तत्वादायुषो वृथा क्षयाद्गृह एव पर्यवसितबुद्धित्वात्तेषां श्रोतव्यादि न प्रष्टव्यमित्यर्थः। **बुद्धिश्चाऽऽयुश्च दोषाणामभावः कारणं यतः। यस्य नैते भविष्यन्ति तस्य नाऽस्त्यधिकारिता ॥४॥**

एवं प्रश्नमभिनन्द्य साधारण्यं परिहृत्याऽभयमिच्छतामुपायमाह—

SRI SUBODHINI: There are 3 main factors in a 'home' viz. one's own body, the son (children) and one's "wife". Through these "relationships" only, all other relationships are built and sustained. But, by their very nature and qualities, these three factors are "bad" — as these are capable of destroying one's own divine "Aatma"! The servants of the Master progresses the Master only!. But, this body etc, despite being the "army" and "servants" of one's own "Aatma", destroy it's own "Master", through the enemies of desire, anger etc. Due to this only, these factors of body, children etc. are deemed as "bad". (NOTE: When these are treated as

gifts from our Lord, and as “His forms” only, for the fruition of our Lord’s “Leela”, then, there is “love” for them, and not “attachment”. They are treated as “Lord’s” and not “mine”.)

Thus, even if all these are “protected” by one’s “wealth”, as they are instruments for the destruction of one’s own “Aatma”, they also get destroyed in this process! (i.e. through this “blemish” of destroying one’s own “Aatma”). In fact, an opportunity is given for the person, to become established in one’s own “Aatma”, as a result of the destruction of his enemies, by way of wealth etc.! But this does not happen! — like a person is not able to recognize the fact of his “dress” having fallen on the ground, as a result of his intoxicated state, due to consumption of alcohol! Despite the “dress” being in constant “touch” with the body, it’s “falling” is not realized, due to “intoxication” (Pramthaha). In the same way, the “Jeeva” is unable to see, while living, that all these factors are constantly destroying his “Aatma”! Instead of getting “detached” from them, he puts efforts to “procure” them! (i.e. for attaining wealth etc.). In this way, being enveloped through the external and internal “blemish”, the destruction of his “longevity” (Aayush) takes place, as a “waste”! They stay “trapped” in their houses. “Hence, Oh king! for these kind of persons, you should not ask these questions such as “what is to be heard etc.”.

There are 3 factors, which redeem the Aatma viz. (1) Intellect, (2) longevity and (3) absence of “blemish”. If these three factors are not there, then, this person does not have the authority or deserving nature to redeem his “Aatma” (i.e. he cannot realize his “Aatma”).

In this way, after praising the question asked by King Parikshit, Sri Sukadeva said, "This question asked for by you is not ordinary". He then expounds the way to become "fearless" — as follows.

तस्माद्भारत सर्वात्मा भगवान् हरिरीश्वरः।

श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताऽभयम्॥५॥

VERSE 5 Meaning: "Hence, Oh scion of the Bharata clan! He, who wants to become fearless, should listen, sing and remember the Leelas and stories of our Lord Sri Hari, who is the "Aatma" of everyone, who is the redeemer of the sorrow of all, and who is the Lord of this Universe! (Ishwara) — with His qualities of opulence etc."

श्रीसुबोधिनी : तस्मादिति। यस्मादाद्य एव पक्षः समीचीनः यस्मादन्यविषयकश्चाऽसमीचीनस्तस्माद्येषां संसाराद्भयमस्ति तद्भयनिवृत्त्यर्थं च यतन्ते तेषामभयमिच्छतां भगवाञ्छ्रोतव्यः। यद्यप्यत्र युक्तिर्वक्तव्या तथापि बहिर्मुखस्य बुद्धिर्युक्तिमपि न गृह्णातीति स्वभावतोऽधिकारी वक्तव्यः। तदाह। **भारतेति** विशिष्टाधिकारद्योतकमुक्तविश्वासाया। **"दौष्यन्ति-रत्यगान्मायामि"**ति भरतस्य मायामोहाभावात्तद्धर्मपुरस्सरं तद्वंशोत्पन्नानामपि मायामोहाभावादुक्तविश्वासः। ननु वैदिकविधिबोधितानामग्निहोत्रादीनामात्म-जिज्ञासाया वा कथनं परित्यज्य कथं भगवच्छ्रवणं विधीयते? अवैदिकत्वात्। तत्राऽऽह—**सर्वात्मेति**। प्रमाणबलात्प्रमेयबलं महदित्यग्रे वक्ष्यते प्रमेये च युक्तिर्बलिष्ठा। तत्रैषा युक्तिः। अभयप्रेप्सवस्त्रैवर्णिका एव भवन्तीति नाऽस्ति नियमः। अन्येषामपि कृतपुण्यपुञ्जानामभयेच्छासम्भवात्। अतस्तेषामुपायो वेदे नोक्त इति तदर्थं वक्तव्ये साधने तेनैव साधनेन त्रैवर्णिकानामपि पुरुषार्थसिद्धावावश्यकत्वात्लाघवाच्च सर्वोपयोग्येक एवोपायो वक्तव्यः। स च सर्वात्मत्वाद्भगवतस्तद्विषय एव कश्चिद्वक्तव्यः। न हि स्वस्याऽऽत्मा कस्यचिन्न श्रोतव्यः। **"आत्मा वा अरे श्रोतव्यः"** **"आत्मलाभान्न परं विद्यते"** **"तरति शोकमात्मविदि"** ति श्रुतेः। तत्र स्वस्वात्मश्रवणे बोध्यमाने

बोधकस्य वाक्यापर्यवसानमेव स्यात्। आत्मसु प्रकृतिविकृतिभावाभावाच्च।
 तस्मात्सर्वेषामेको य आत्मा भवति स एव श्रोतव्यः। अतः श्रुतावप्यात्मपदं
 सर्वात्मपरम्। न च जातिवाचकत्वमात्मपदस्य। तथा सति व्यक्तिरूपस्य
 स्वस्य गौणत्वेनाऽश्रौतत्वात्क्रियावज्ज्ञानेऽनुपपत्त्यभावाच्च नाऽऽत्मनः कार्यं
 सिद्ध्येत्। सङ्घातेऽप्यात्मज्ञानस्य विद्यमानत्वाच्छ्रुतौ प्रकारविशेष-
 स्यादनुक्तत्वाज्ज्ञानार्थं प्रयासो व्यर्थः स्यात्। श्रुतिश्चोपचरिता भवेत्। अतः
 सर्वात्मैव श्रोतव्यः। तस्य शारीरस्य च भेदाभावान्न स्वस्य गौणता किञ्च।
 “फलमत उपपत्तेरिति न्यायेन न केवलं ज्ञानमात्रेण फलम्। किन्तु
 श्रवणादिभिर्ज्ञाते ब्रह्मणि तत्फलं प्रयच्छति। तच्चेन्निर्द्धर्मकं शारीररूपं वा
 स्यात् फलदाने असमर्थमेव स्यात्। अतः फलदानसमर्थरूप एवाऽऽत्मा
 श्रोतव्य इत्याह—**भगवानिति**। षड्गुणैश्वर्यसम्पन्नो न तु भ्रान्तशास्त्रैः प्रतिपन्नः।
 वेदार्थोऽप्ययमेवेत्यवादिष्म। किञ्च। फलं दुःखाभावः सुखञ्च। तत्र प्रथमं
 दुःखाभावो मृग्यः। बुद्धेस्तत्रैव प्रथमं प्रवृत्तेः। तत्र श्रवणस्य तत्साध्यज्ञानस्य
 वैकफलत्वे सर्वफलत्वे वा आहारपृथक्त्वेन सर्वफलत्वनिर्द्धारात्प्रथमं जाते
 साक्षात्कारे दुःखनिवृत्तौ परमानन्दो न स्यात्। परमानन्दे वा
 स्वर्गादिसुखदुःखनिवृत्तिर्न स्यात्। सन्नियोगशिष्टत्वेऽपि फलदातृत्वाद्भगवतो
 द्वयं न प्रयच्छेत्। अन्यथा आहारपृथक्त्वन्यायो भज्येत। अतः श्रवण एव
 तादृग्विषयो वक्तव्यः। यस्तूभयरूपो भवति। तदाह—**हरिरीश्वर इति**। हरित्वेन
 सर्वदुःखहर्तृत्वेनेश्वरत्वेन सर्वफलदातृत्वेन च श्रोतव्यः। “तं यथा यथोपासत”
 इति श्रुतेः। अतो धर्मचतुष्टययुक्तत्वेन गुणोपसंहारन्यायेन तादृशः श्रोतव्य
 इति विषयं व्यावर्तकधर्मैः परिच्छिद्य तत्र कर्तव्यमाह श्रोतव्यादित्रयम्।
 नन्वस्य शास्त्रस्य भक्तिफलकत्वाच्छ्रवणादिकं न धर्मरूपम्। उत्तमवक्तृकथनाच्च।
 अतो नवविधा भक्तिः कर्तव्यत्वेन वक्तव्या। तत्कथं त्रयमेवोच्यत इति चेत्?
 सत्यम्। नवविधभक्तेर्वक्तव्यत्वेऽपि प्रेमानन्तरभावित्वादन्येषां त्रयमेवोक्तम्।
 त्रिभिः स्नेहे जाते अन्येषां कर्तव्यता अनुक्तसिद्धैव। ननु भगवाच्छ्रोतव्य इति
 कोऽर्थः। तद्वाचकाः शब्दाः श्रोत्रेण ग्राह्यास्तेषामर्थो वा ज्ञातव्यः। अभिप्रायो
 वा। सर्वेषां वा केषाञ्चिदेव वा। आद्ये विधिर्व्यर्थः। प्रमाणवस्तुपरतन्त्रत्वेन
 ज्ञानस्य श्रोत्रेन्द्रियवतो यतः कुतश्चिच्छब्द उच्चारिते ज्ञानं भविष्यत्येव

गृहीतसङ्केतस्य तु पुनरर्थज्ञानमपि भविष्यति। न च तत्सम्पादने यत्नः कर्तव्य
 इति। दैवगत्या यत्नं विनाऽपि सर्वेषां तत्सम्भवात्। अथ सर्वदा?
 अशक्यत्वाऽसम्भवात्। जीवनानुपपत्तिश्च। किञ्च। भगवद्वाचकानां सर्वेषां
 पदवाक्यानामेकेनोपस्थापयितुमशक्यत्वाद्यत्किञ्चित्पदवाक्यमात्रस्य सर्वजनीन-
 त्वादवक्तव्यत्वम्। अथ शक्तितात्पर्यनिर्द्धारः पदवाक्ययोः श्रवणम्। तथैव
 कीर्तनं स्मरणं चेति चेन्न। सर्वेषां पदवाक्यानामनुपस्थितौ तन्निर्द्धारस्याऽशक्यत्वात्।
 यत्किञ्चित्पदवाक्यमात्रस्य तु शक्तितात्पर्यनिर्द्धारः सर्वजनीन इति नोपदेशो
 युक्त इति? मैवम्। श्रोतव्यविषयत्वेन लीला दशविधा पुनः। उक्तैव
 वासुदेवस्य तदर्थमपरा कृतिः। शक्तितात्पर्यनिर्द्धारः सामान्येन पदादिगः।
 क्रियते स्कन्ध एवाऽत्र तेन नाऽत्रोक्तदूषणम्। भगवान् दशविधलीलायुक्तः
 श्रोतव्यः। अन्यथा विषयवाचकपदचतुष्टयेनैव श्रवणसिद्धेर्विधेर्वैयर्थ्यं स्यात्।
 तृतीयादिदशस्कन्धकृतिवैयर्थ्यं च। तावता शक्तितात्पर्यनिर्द्धारः सामान्यन्यायेन
 व्याकरणवन्मीमांसावच्चाऽत्रैव क्रियते। तस्मान्न कोऽपि दोषः। एते हि चत्वारो
 गुणा अधिकारिफलनिरूपकत्वेनोक्ताः। न तु श्रोतव्यत्वेन। अवच्छेदकत्वेनैव
 तदुपयोगात्। गुणानामानन्त्येऽपि यथा दशलीलासु सर्वप्रवेशस्तथोत्तरत्र वक्ष्यते।
 अनुप्रवेशेऽपि यथाऽऽनन्त्यं तथाऽपि वक्ष्यते। अथाऽत्र त्रयं न विधातव्यम्।
 एकैव प्रेमद्वारा अभयसिद्धेः। न च मिलितानां त्रयाणां साधकत्वम्। परीक्षिति
 तदभावेनाऽभयाभावप्रसङ्गात्। श्रवणस्याऽऽवश्यकत्वाच्च न विकल्पेना-
 ऽनेकविधानमिति वाच्यम्। अत्रोच्यते। त्रयाणामन्योन्यनिर्वाहकत्वेन विधानम्।
 तथाहि। कीर्तनाविधाने श्रवणमेव न निर्वहेत्। न चाऽध्ययनविधिवदेक-
 विधानेनाऽन्यप्राप्तिरिति वाच्यम्। अध्यापनस्य संसारिकर्तव्यत्वेन विधिं विनाऽपि
 वृत्तित्वेन प्राप्तत्वात्। न चाऽत्र तथा। श्रवणेन कृतार्थस्य कीर्तने प्रवृत्त्यनुपपत्तेः।
 तर्हि कीर्तनमेव विधीयताम्। श्रवणं त्वथादेव भविष्यतीति। न परीक्षिति
 तदभावात्। अभये वैलक्षण्याभावाच्च। तस्माच्छुकादीनामतिनिरपेक्षाणामपि
 कीर्तने प्रवृत्तिसिद्ध्यर्थं कीर्तनविधानम्। तदैव श्रवणसिद्धिः। फलं तु प्रत्येकमेव।
 अभयं तु भगवत्प्रवेशरूपम्। तदैव सर्वभयनिवृत्तेः। तर्हि स्मरणं न विधातव्यम्।
 न च श्रवणानन्तरस्मरणे विस्मरणात्कीर्तनानुपपत्तिरिति वाच्यम्। अन्यलभ्यत्वेन
 विध्यनुपपत्तेरिति चेन्न। सकृत्कृतकीर्तनस्याऽपि विस्मरणसम्भवान्न कीर्तनशेषत्वेन

स्मरणमायाति। विहिते तु स्मरणे श्रवणकीर्तने सदा भवतः। दोषान्तराप्रवेशश्च। किञ्च। त्रयाणां देहपातपर्यन्तमावृत्तानामेवाऽभयसाधकत्वम्। उत्तरावधिर्देहपात एव। पूर्वावधिः संसारभयज्ञानम्। “अवृत्तिसकृदुपदेशादि” ति न्यायेन स्मरणान्तरव्यावृत्त्यर्थम्। यद्यपि स्नेहे जाते आवृत्तिर्न विधातव्या। स्वत एव तत्सम्भवात्। अथाऽपि भरतवत्कदाचिदन्यासक्तिर्भवेत्। न च तथा सत्यधिकाराभावादेव विधिर्व्यर्थ इति वाच्यम्। तदभावार्थमेव विधानात्। तस्माद्यथासम्भवं देहपातपर्यन्तं त्रयाणामावृत्तिः कर्त्तव्या। ननु मनननिदिध्यासने कुतो न विहिते। ज्ञानं च साध्यत्वेन कुतो नोक्तम्। “ज्ञानादेव तु कैवल्यमिति” ति श्रुतिविरोधश्च। न च ज्ञानस्याऽर्थात्सिद्धिः। तथा सति ज्ञानस्य व्यापारत्वं स्यात्। अत्र स्नेहस्य तथात्वेन विवक्षितत्वाच्चेति चेन्न। मनननिदिध्यासनयोरङ्गत्वेन श्रवणमध्यपातात्। तदत्रैवोत्तरत्र वक्ष्यते। ज्ञानं तु शाब्दं सिद्धमेव। प्रेम्णा क्रियमाणैस्त्रिभिर्भगवत्साक्षात्कारोऽपि सम्भवति। तथापि श्रवणादीनामेव कारणत्वम्। अन्तिमसाक्षात्कारस्य तु फलनान्तरीयकत्वात्फलमध्यपातः। न चाऽऽध्यात्मिकश्रवणवच्छ्रवणाद्याहितसंस्कारसङ्घीचीनेन मनसा शारीरात्मसाक्षात्कारवद्भगवत्साक्षात्कारो वक्तुं शक्यः। “नाऽहं वेदैरिति” ति वाक्यात्। न च शारीरसाक्षात्कार एव फलम्। सङ्घातादुदगतस्य कैवल्यं प्राप्तस्य भगवच्छ्रवणे मुख्याधिकारात् “एतावदरे खल्वमृतत्वमिति” ति ब्रह्मप्रकरणस्थत्वाद्ब्रह्मात्मविषयकमेव। भगवतश्च स्वतन्त्रत्वान्नाऽन्येन प्रकारेणाऽऽविर्भावः सम्भवति। यत्तु वाक्यात्स्वप्नवद्ब्रह्मात्मभावस्फूर्तिस्तेन वा सर्वाविद्यानिवृत्तिः स्वचरितार्थता वोच्यते। तज्ज्ञानदुर्बलानां मनोरथमात्रमेव। शुकसनकादीनामद्याऽपि परिभ्रमणात्। तस्मात्सायुज्य एव सर्वभयनिवृत्तिः। “ब्रह्मैव सन्ब्रह्माऽप्येतीति” ति श्रुतिश्च तमेवाऽऽर्थं वक्ति। न चोपनिषदां वैयर्थ्यम्। अस्यैवाऽर्थस्याऽधिकारिभेदेन प्रकारभेदेन विधानात्। फलं त्वेकमेव “ते प्राप्नुवन्ति मामेवेति” ति “वेदैश्च सर्वैरहमेव वेद्य” इति च। “सर्वे वेदा यत्पदमामनन्ति” “तद्विष्णोः परमं पदमिति” ति च। “तदेव ब्रह्म परमं कवीनामिति” ति च। तस्माद्वैदिकप्रकारेण भागवतप्रकारेण वा भगवति प्रवेशश्चैवर्णिकानाम्। अन्येषां तु भागवतप्रकारेणैव। न च व्यवस्थितविकल्पः। “किं पुनर्ब्राह्मणाः पुण्या” इति वाक्यात्। “क्लेशोऽधिकतरस्तेषामिति”

ति च। अंत एव श्रुतिविप्रतिषेधोऽपि नास्ति। शाण्डिल्यस्य तथा वचनं पूर्वं चित्तशुद्धिस्तथा न जातेति नोपनिषद्भिः फलोदयः। चित्तशोधकानां वैदिकमार्गे क्लेशसाध्यत्वात्। अतः स्वपक्षस्थापनामात्रपरत्वादितरपक्षनिन्दावचनानां न तावता श्रुतिविरोधः सम्भवति। तस्मात्सूत्रविचारानुसारिवैदिकमार्गेण भगवन्मार्गेण वा यथाधिकारं सर्वेषां परमपुरुषार्थप्राप्तेः सर्वमनवद्यम्। विधिविशेषविचारस्तु न कर्तव्यः। तव्यप्रत्ययस्य विधावविधानात्। लिङ्लोट्पञ्चमलकाराणामेव विधौ विधानात्। लोकवेदप्रसिद्धत्वाच्च। भगवतो नाऽत्र विधिः सम्भवति। भक्तिशास्त्रत्वाच्च। फलसाधनता तु तादर्थ्येन विधानात्समभिव्याहारादेव लभ्यते। वाक्यार्थस्याऽपूर्वत्वाद्भावनापक्षश्च पूर्वमीमांसाभाष्य एव निराकृतः। अयं च तव्यप्रत्यय आवश्यकं विहितः—“कृत्याश्चे”ति सूत्रेण। प्रश्नानुगुणश्चाऽयम्। तस्माद्भगवत्प्रवेशार्थं यावज्जीवं यथासम्भवं त्रयाणामावृत्तिः कर्तव्येति सिद्धम्। श्रोतव्यः कीर्तितव्यश्च। कीर्तितव्यः श्रोतव्यश्च। स्मर्तव्यः पूर्वोक्तश्च। एवं प्रतिपादनार्थं चकारद्वयं। इच्छतेति पदाच्छ्रवणाद्यकरणे अभयमेव न भविष्यति न तु तदकरणकृतः प्रत्यवायोऽपीति सूचितम्॥५॥

श्रवणस्याऽङ्गत्वे श्रुतेः संवादितात्स्मरणकीर्तनयोः फलहेतुत्वं साधनीयं वादिविप्रतिपत्तिनिराकरणाया। तत्र प्रथममितरासापेक्षत्वात्स्मरणस्य फलसाधकत्वं साधयति—

SRI SUBODHINI: That “duty”, which is applicable to everyone is the “right” one! (i.e. proper). Not others. Hence, he, who is “afraid” of this life of “births and deaths”, (Samsaara) and also puts efforts to get rid of this “fear” (i.e. he wants protection and safety) SHOULD LISTEN TO OUR LORD AND HIS LEELAS! But, as usually, by their very nature, the human beings have their “intellect” always looking out at “external” things, (i.e. interested in the “worldly” activities) and will refuse to accept the usefulness of the path suggested here, Sri Sukadeva says, that it is necessary to tell these persons the ways, as per their deserving nature and

authority. "Oh scion of the Bharata clan!" — this is to emphasize the highest "deserving" nature of King Parikshit.

Sri Sukadeva said, "Whatever, I have told, is regarded and accepted by you with total faith! King Bharata did not have the influence of "Maya" and "infatuation" in him. You are born in the illustrious "Dharmik" family of King Bharata. Hence, you also are bereft of the influence of "Maya" and "infatuation". Thus, you will certainly have faith in my words."

A doubt arises here. How can we preach the listening of our Lord's "Leelas" to those, who are dutifully performing, with faith, the Vedic ceremonies of "Agnihotra" and others (i.e. attached to Vedic path) and especially, without telling them, about the necessity to develop eagerness to know and realize, about one's own "Aatma"? This path of listening to our Lord's "Leelas" is considered by many as "non-Vedic". On this, the answer is given that, THE POWER OF "PRAMAANA" (PROOF) OF THE VEDAS IS LOWER TO THE POWER OF "PRAMEYA"! (OUR LORD, WHO IS "SARVAATMA" — THE "AATMA" OF EVERYONE!) The path and way blessed by the power of our Lord is stronger! There is no restriction, either for the followers of this path i.e. Brahmins, Kshatriyaas or Vaisyaas will only attain the grace of our Lord! (i.e. everyone is equally entitled to attain our Lord's love and grace) and to become "fearless"! Even all others, apart from these three "divisions", who have done "good deeds", (Punya) can also be blessed, with the eagerness to get rid of their "fear" (Nirbhaya).

The Vedas have prescribed the way towards attaining "fearlessness", (Abhayam) only for the first 3 castes!

gamut of sorrow will get ended, as OUR LORD IS SRI

Hence, it is necessary to provide, for a "way", for all others also. A "way", which would help even the first 3 castes, along with all others, will be very helpful and wholesome! HENCE, IS THERE A "WAY AND PATH" WHICH IS USEFUL AND BENEFICIAL FOR EVERYONE?

King Parikshit has asked Sri Sukadeva to speak about this "path" towards our Lord, which everyone can follow and practice. There will not be anyone, who, sometimes or other, is not interested to hear about his own "Aatma". In the Vedas, it is said, that "One should always listen to one's "Aatma". "There is no greater profit than the attainment of one's own "Aatma". "The knower of "Aatma" gets "liberated" from this world!"

What does this exactly mean? Is it listening or being devoted to each of the "Aatma" present in the individuals? Especially, when the "Aatma" is an exalted divine self, beyond the "nature" (Prakruti) and "qualities" (Vikruti)? Hence, we are led to conclude, that we should listen to the one "Aatma", which is present in everyone. Due to this, the word "Aatma", used in the Vedas, refers to the "ONE AATMA" WHICH IS THE BASIS OF EVERYONE AND EVERYTHING!

If this is so, is it harmful to worship individually, one's own "Aatma" only? This is answered by telling, that this concept of "individual Aatma" is "lower" in category, and the Vedas do not speak of such individual "Aatma". If this is true, then no one will be able to realize the knowledge of all these individual "Aatmas"! HENCE, IT IS SAID, THAT WE SHOULD LISTEN TO OUR LORD, WHO IS "SARVAATMA" - THE

"AATMA" OF EVERYONE! There is no difference between the different "Aatmas" seen, in each of the "bodies" and our Lord, who is the only "ONE", who is present as these "Aatmas"!

Through the Vedanta Sutra (Brahma Sutra) "PHALAMATA UPAPATHEHA", it is clearly mentioned, that mere "Jnana" (knowledge) cannot lead to the "end result". But, through listening to the "Leelas" of our Lord, a person can attain the knowledge of Brahman. After this only, our Lord (Aatma) confers His "blessings" (Phalam). If this "Aatma" is "actionless" or "of the form of body" only, then, it will not be capable of conferring "results". Hence, due to its capacity to give "benefits" (Phalam) only, it is said here, that this "aatma" should be listened to! (Srotavya). **THIS "AATMA" IS INVESTD, WITH THE WEALTH OF 6 QUALITIES! HE IS OUR LORD (BHAGAVAN) ONLY!** He is not the type of "Aatma", as described in the "heretic" scriptures (non Vedic). The Vedas have given this meaning and interpretation to this "Aatma" (i.e. it is our Lord).

There is also another aspect. The absence of "sorrow" and the origination of "bliss" is the "result" of the knowledge of "Aatma". Hence, a wise person, should find out, in the first instance, the way for the ending of his "sorrow" — as everyone's "intellect" is desirous to get rid of one's "sorrow"! **IN THIS, LISTENING TO OUR LORD'S "LEELAS" AND THE RESULT OF THIS "LISTENING" VIZ. THE KNOWLEDGE OF BRAHMAN ARE THE "COMBINED RESULTS" (I.E. ONE RESULT).**

On the realization of our Lord, certainly, the entire gamut of sorrow will get ended, as **OUR LORD IS SRI**

HARI — WHO REMOVES THE SORROW OF EVERY-ONE! But this does not ensure the attainment of “the supreme bliss” (Paramaananda) i.e. only “sorrow” is ended! Hence, it is said, that “listening to our Lord’s “Leelas” (Sravanam) is such a path, through which, our Lord Himself (who is the “Aatma” of everyone) redeems our sorrow and blesses us with His “bliss”! HE IS CALLED HERE AS “HARIREESWARAHA” — He is the dispeller and destroyer of all “sorrow” (Hari) and, He is the giver of “all results” (Ishwaraha). Hence, it is necessary to listen to our Lord SRI HARI AND HIS “LEELAS”!

This “truth” has been clearly stated in the Vedas through “Tam Yatha Upaasate” (He is worshipped in this way). Our Lord is the “Aatma” of everyone, dispels the sorrow of everyone, is also invested with the “opulence” (Aishwaryam) of the 6 qualities, and He is capable of giving the “goals” of every type to everyone. Our Lord, thus, is invested with these 4 attributes. DUE TO THIS, EVERYONE SHOULD LISTEN TO OUR LORD AND HIS LEELAS!

Now, Sri Sukadeva proceeds further, after telling, that our Lord Sri Hari should be always “listened to”. He says that, “SROTAVYAHA, KEERTITAVYAHA, SMARTHAVYAHA” — i.e. listening to, singing and remembrance of our Lord SRI HARI should always be done!

A doubt may arise. The result of listening to this “Bhagavatam” is pure Bhakthi to our Lord. How do these 3 ways of “listening, singing and remembrance” of our Lord Sri Hari, fit in, as “paths and ways”, (Dharmaroopa) to attain “Bhakthi” (love) to our Lord?

In fact, Sri Sukadeva, who is the 'best' among the teachers has told this — especially, when the 9 types of "Bhakthi" should be done to our Lord, and here only the three steps are mentioned? This doubt is removed by saying, that this "listening, singing and remembrance" of our Lord, happens only, after a person attains "Bhakthi" (Prema = love) for our Lord! Hence, through these three steps, a devotee will attain love for our Lord, and this love for our Lord, will lead the way ahead!

What does it exactly mean to say, that "OUR LORD IS WORTHY OF BEING LISTENED TO?" Is it just listening to the words of our Lord, through the ears or understanding it's meaning?

Our Sri Mahaprabhuji has given here, an exhaustive explanation of what is to be heard or listened to. after explaining, that the ears always listen to so many things, at all times. Moreover, there are, many words pertaining and told, about our Lord. Finally he advises, "IT IS APPROPRIATE TO LISTEN TO THE 10 TYPES OF LEELAS OF OUR LORD SRI VAASUDEVA". These 10 types of Leelas have been explained in Sri Bhagavatam, from the 3rd to 12th cantos.

In the second canto, it is said, in a common way, that "every word and sentence" pertains to our Lord only and the description of our Lord's "special Leelas" and determination of the purport of His powers are done in the other cantos. Hence, in this canto, the advice to everyone to "listen" is indeed appropriate.

Our Lord, who has enacted His "ten" types of "Leelas" is "SROTAVYA" (worthy of being "heard"). That is why, all His Leelas have been described in the cantos 3 to 12. These 4 qualities pertain to

“deserving” persons. Though, our Lord’s “qualities” are “limitless” (Anantha), all of these, are included and explained in the “ten” types of “Leelas”, described in the coming cantos. By including these qualities, the quality of “limitless” nature of these qualities is preserved. This also will be explained later.

THUS, OUR SRI MAHAPRABHUJI SAYS, THAT ONLY THROUGH CAUSELESS “PREMA” (LOVE) TO OUR LORD, A DEVOTEE CAN ATTAIN “FEARLESSNESS” (ABHAYAM). If, someone were to say, that all these three steps together, will only lead to this result of “fearlessness”, then the issue of King Parikshit doing “hearing” only will arise, and perhaps, he may not attain the result of “fearlessness”! BUT, HE DID ATTAIN THE STATE OF “FEARLESSNESS”! Before the two steps of “singing and remembrance”, it is necessary to “hear and listen” about our Lord! Hence, “listening”, has been prescribed, as the first step. Is it then, “hearing” or “singing” or “remembrance”. Not at all. All these three steps are inter-dependent, and benefit each other! How come? As, it is said, that a person should daily do “Swaadhyaya” (self study of scriptures), so that, he will get the benefit of knowledge, and the power to “think” correctly. In the same way, we cannot say, that through “hearing”, the benefits of “singing” etc. will accrue to this person. Our Sri Mahaprabhuji says here, that “teachership and education” are “worldly” duties and an “occupation”, and without the aid of rules and regulation, this “duty” can be performed (i.e. for earning a “living”). But, this is not the case here. A person, who can get fulfilled through “hearing” only, there is no need seen for him to get engaged in “singing” etc. In the event, there arises the necessity to provide

separately rules regarding “singing” etc as “hearing” will take place, automatically. This is also not proper!

King Parikshit himself had done only “hearing”. He did not do “singing”. Even then, he attained the state of “fearlessness”. Hence, the way and path of “singing” (of our Lord Sri Hari) has been provided to enable Sri Sukadeva, who had no “desire or want” of any nature, in his mind, to do “singing” of our Lord’s “Leelas” (so that, others will follow his example). If Sri Sukadeva had not told about “Sri Bhagavatam”, how could have King Parikshit “heard or listened” to this? Here, the result of “singing” (Keertam) was bestowed on Sri Sukadeva, and the result of “hearing” was bestowed on King Parikshit!

What is then “fearlessness”? Entering into or attaining our Lord is “fearlessness” (Abhayam). In other words, every type of “fear” ends only, on the devotee attaining our Lord.

Now, arises the question of “remembrance” of our Lord and His Leelas (Smaranam). We may say, that if “remembrance” is not done, after “hearing”, then whatever is “heard” will be forgotten! Then, how will the devotee do “Keerthan”? (singing — telling). It is not right to say like this, as, if forgotten, the Leelas, which have been heard before, will certainly be remembered by the devotee (with the grace of our Lord). Due to this, there is no necessity to provide a “Vidhi” or way of doing this. Our Sri Mahaprabhuji says, that to say like this is also not right. Why? Even, after telling once also, a person can forget, what he has spoken. Hence, “remembrance” is a “part” (Angha) of “singing or telling” about the Leelas of our Lord. We cannot say

like this either. Our Sri Mahaprabhuji says here, that when there is a “way” and “order” (Vidhi) provided for “remembrance”, then “remembrance” and “singing” will always take place. Due to this, no other “blemish” will enter into this devotee. If all these three viz. hearing, singing (telling) and remembrance of our Lord Sri Hari is done, throughout one’s life, then, certainly all these three will confer the “blessings” of “fearlessness”.

HENCE, TILL ONE’S DEATH, IT IS NECESSARY TO DO HEARING, SINGING AND REMEMBERING OF OUR LORD SRI HARI AND HIS LEELAS! That is why, it has been said, in the Brahma Sutras, “with a view to instruct again and again, only one subject is repeated many times” (AAVRUTHIRASA KRUDUPADESAT). Like, in the Upanishad “TATWAMASI SWETAKETU” (“Oh Swetaketu! You are the truth”) has been repeated 9 times!

However, when “love” for our Lord has arisen, then, there is no necessity to repeat this again – as this remembrance happens, on its own volition! King Bharata had got attached to the “deer”. Like this, if a person gets attached to anyone/anything else than our Lord, then, he will certainly forget our Lord. But King Bharata’s hearing, singing and remembrance of our Lord Sri Hari did not go waste! He continued to remember the Lord, when he was born as a “deer”. That is why, a person should hear, sing and remember our Lord at all times! – till ones’ death!

In the same way, there are “Vidhi” or “rules and order” in the path of “Jnana” (knowledge) for attaining Jnana through “Mananam” (contemplation) and

“Nididhyaasan” (making this knowledge as one’s own i.e. getting established fully in it). This “contemplation” and “making this knowledge as one’s own”, it is said, comes under the purview of “listening to and hearing” (Sravanam) of our Lord’s “Leelas”. Hence, in this path of “Bhakthi”, there is no necessity to provide for, separately, for “Mananam” and “Nididhyaasanam”. This will be explained later.

“Jnana” is attained through “sound” (Sabdam) and in this way, “Jnana” is automatically attained through “listening and hearing” (Sravanam). HEARING, SINGING AND REMEMBRANCE OF OUR LORD THROUGH LOVE ENABLES A “BHAKTHA” TO HAVE DIRECT “DARSAN” OF OUR LORD!

Our Lord has said in the Gita, “I cannot be attained through the Vedas, penance etc.” – to indicate to those persons, who are not deserving or have the authority to listen to the Vedas etc. A devotee is supposed to get released from the thralldom of his body, and should attain the “imperishable Brahman”. Only this devotee is entitled to become the “best deserving” person for “listening” to our Lord’s Leelas! This is referred to in the Vedas (Brahma Prakaranam - “YETAVADARE KHALWAMRUTATWAM), Where it is said, that the result of “direct Darsan” of our Lord can be attained, only by “listening and hearing” about our Lord, who is residing, as the “Aatma” of everyone!

As, our Lord is “free and independent”, no other Vedic or any other spiritual effort can ensure His direct “Darsan”. Only through the “loving listening”, as practiced in this path of Bhakthi, this direct “Darsan” is made possible.

Some persons say, that by chanting and hearing the Vedic words, "That thou art" (i.e. You are Brahman), an awakening takes place, dispelling the "dream" state of "ignorance", and this person attains the realization of "Brahman". Through these words, "a person can cut away his ignorance", and attain fulfillment in his own "Aatma". Our Sri Mahaprabhuji says here, that these persons, who speak like this, are "weak" in "Jnana", and this sort of "hoping to attain", is only their "wish"! (and not reality).

If, by mere listening to the words, "You are Brahman", a person can attain our Lord, then, great and noble Mahaatmas like Sri Sukadeva and Sanakaadi brothers would not be "roaming" in this Universe. Even these Mahaatmas are going round the Universe, seeking the direct "Darsan" of our Lord only.

HENCE, BY GETTING "UNITED" (SAAYUJJYAM) WITH OUR LORD ONLY, "EVERY TYPE OF FEAR GETS ENDED!" "By becoming Brahman only, a person attains Brahman" (BRAHMAIVA SANBRAHMAAPNOTI) — this is, what is said, in the Vedas. It is not, that only through the "listening" etc. of the path of Bhakthi, a devotee can have direct "Darsan" of our Lord. No one can also say, that through the Vedic path of the Upanishads, a devotee will not attain direct "Darsan" of our Lord. The Vedas themselves have explained this, through the divisions of "deserving" nature, and of several "kinds" of authority! Both of these paths make the devotee attain the same "result". That is why, our Lord has told in the Gita, very clearly, that, "All these persons attain Me only" (TE PRAPNUVANTI MAMEVA). He has told further, that "Through all the Vedas, I am the only one worthy of

being known". (VEDAISCHA SARVE AHAMEVA VEDHYO). At another place, our Lord has told, that "All the Vedas worship the holy feet of Mine" (SARVE VEDAH YAT PADAMAANANTI). It is also mentioned, in the Vedas, that, "The holy feet (abode) of our Lord Vishnu is the "highest" (TAD VISHNOHO PARAM PADAM); there is also the reference of "TADAIVA BRAHMA PARAM KAVEENAM" (That is the supreme Brahman, which the great Mahaatmas have explained) — Through all these utterances, what is declared, is that "ONE TRUTH OF OUR LORD ONLY IS TO BE ATTAINED AT ALL TIMES". It is further said, that the first 3 castes attain our Lord, either through the Vedic path or through the path of "Bhagavata". All others, can attain our Lord only through the path of "Bhagavata" (i.e. those who are not belonging to the three castes). There is proof for the first 3 castes, to attain our Lord, through this "Bhagavata" path. In the Gita, our Lord has declared that, "What is the difficulty, then, for these auspicious Brahmins and devotee sage kings, to easily attain Me" and "It is very difficult for these persons to attain Me, whose minds are attached to the unseeable Brahman". Hence, all these references are not against the Vedas also.

The words of Sage Saandilya indicates to us, that he could not attain the "result" (Phalam) of the Upanishads, as he had not attained the necessary "purity in his mind". We should also remember here, that the Vedic practices, which are supposed to purify one's "mind", are full of stress and strain.

Hence, it is said, that through the Vedic path, as explained in the Brahmasutras, or through the path of our Lord (Bhagavata Dharma), as per one's entitlement and deserving nature, everyone attains the highest goal.

Our Lord is 'famous' in this world, and in the Vedas, and no "rule or regulation" (Vidhi) can bind Him down! (i.e. no one can say, that the Lord can be attained in such a specified way only). Usually "rules and regulations" are provided, in the Vedas, to specify "unknown" subjects. How can there be "rules and regulations" in this science of Bhakthi? The results which, hearing, singing and remembrance of our Lord are able to confer on the devotee, are there only for the sake of enabling the devotee to realize, that all these three steps have to be done, for the sake of our Lord only.

Hence, it is said, that so long as a person lives, he should, for the sake of "entry" into our Lord, should as much as possible, hear, sing and remember" our Lord and His "Leelas" in a repeated way! HENCE, A DEVOTEE SHOULD LISTEN AND MAKE OTHERS LISTEN, SING AND SPEAK ABOUT OUR LORD, WHILE REMEMBERING HIM AT ALL TIMES! The word, "if you desire for" (Ichchata); the purport is, that WITHOUT LISTENING ETC. A DEVOTEE CAN NEVER ATTAIN "FEARLESSNESS" — although, there is no "sin" attached, if these are not done!

We have not seen the "evidence" of the Vedas to the effect that, "listening to and hearing of" the "Leelas" of our Lord is a "part" of our Lord's direct "Darsan". It is necessary, to establish clearly, that both "remembrance" and "singing" of the "Leelas" of our Lord are also the equally important "parts" (and "cause") for the realization of the direct "Darsan" of our Lord, so that any opposition to this proposition, can be countered. In the first instance, therefore, it is now described, that the "remembrance" (Smaranam) of our Lord's "Leelas" is

capable of conferring our Lord's direct "Darsan", without having to depend, on any other step or spiritual practice - as per the following verse.

एतावान्साङ्ख्ययोगाभ्यां स्वधर्मपरिनिष्ठया।

जन्मलाभः परः पुंसामन्ते नारायणस्मृतिः॥६॥

VERSE 6 Meaning: "Even, when the devotee has got firmly established in the Sankhya Yoga, and proper observance of the duties as per his caste and "station" in life (Varnaashrama), the real "profit" of his life gets fulfilled only in this - that, at the time of his death, he gets the "remembrance" of our Lord Sri Narayana! (i.e. If this remembrance is missing, then, all the other efforts do not confer the direct "Darsan" of our Lord, although, "benefits" as prescribed by the scriptures are secured)."

श्रीसुबोधिनी : एतावानिति। पञ्च सिद्धान्ताः स्वतन्त्रतया विहिताः। तत्र श्रुतिवैष्णवौ समप्रधानत्वेनोक्तौ पशुपतिमतस्य कल्पभेदेन तामसपरत्वेनोत्कर्षजननद्वारा परम्परया यथायथमुपयोगः। क्रममुक्तिहेतुत्वेन वा। अतः परं साङ्ख्ययोगौ धर्मशास्त्रं च सर्वाङ्गत्वेन प्रतिपादितम्। स्वतन्त्रतया ब्रह्ममीमांसायां निन्दितत्वादयत्र प्रवेशमलभमानाः स्मरणशेषा भवन्तीत्याह। एतावान्पुरुषार्थ इत्यर्थः। बुद्धिस्थमेतच्छब्दार्थं विवृणोति-अन्ते नारायणस्मृतिरिति। अयमेव परो जन्मलाभः। स्वधर्मस्य पञ्चाग्निविद्याप्रकारेणोत्तमदेहजननं फलम्। तथा योगस्याऽपि। "शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायत" इत्यारभ्य "अनेकजन्मसंसिद्धस्ततो याति परां गतिमि" त्युपसंहाराद्योगेनाऽप्यन्तिमो देहः साध्यते। साङ्ख्येऽपि- "बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यत" इति वाक्यात् "ज्ञानिभ्योऽप्यधिको मत" इति योगप्रशंसावाक्याच्चाऽन्तिमजन्मसाधकत्वमेव। भगवद्भर्माणामपि व्रतोपवासादीनां भगवदीयदेहसाधकत्वम्। अतोऽन्तिमदेहे सर्वे उपक्षीणाः। न च सोऽपि देहः स्वरूपभूतः सन्फलसाधकः। किन्तु "अन्ते या मतिः सा

गतिरिति” ति न्यायात् “यं यं वाऽपि स्मरन्भावमि” ति भगवद्वाक्याच्चाऽन्ते भगवत्स्मरणहेतुत्वेन तदुपयोगः। स चेदस्मदुक्तप्रकारेण यस्मिन्कस्मिंश्चिदपि देहे अन्ते भगवत्स्मरणं भवेत्, तदा “पूर्वात्परबलीयस्त्वमि” ति न्यायेन स एव देहोऽनन्तिमोऽप्यन्तिमत्वमापद्यमानो लाभत्वेन सम्पद्यते। योगादयश्च स्वस्वमार्गेण दूरफलाः सन्तोऽत्रैव प्रविशन्ति। अतो देहसाधकानां योगादीनां देहस्य चाऽयमेव लाभो यदन्ते नारायणस्मृतिरिति। अतोऽस्य साक्षाद्भगवत्प्रवेशहेतुत्वान्नाऽत्र विधिशेषतया श्रुतिसंवादोऽपेक्षितः। यद्यपि भगवदीयत्वमपि जन्मलाभस्तथापि ततोऽप्ययं परः। ननु “अपवर्गमात्यन्तिकं परमपुरुषार्थमपि स्वयमासादितं नो एवाऽऽद्वियन्ते भगवदीयत्वेनैव परिसमाप्तसर्वार्था” इति वाक्यविरोध इति चेत्? तत्राऽऽह—पुंसामिति। भगवदीयत्वं हि साक्षाद्भगवदनुगृहीतानां पुष्टिमार्गीयाणां जन्मलाभरूपमित्युच्यते। इदं तूक्तसाङ्ख्यादिमार्गीणां प्रावाहिकमर्यादामार्गरूपत्वात्तन्निष्ठानामपि तथात्वादन्ते या मतिरिति न्यायेनाऽन्ते भगवत्स्मृतौ तत्प्राप्तिर्भवतीति तस्यास्तथात्वमुच्यत इति नोक्तविरोधः। पुंसामिति। साधारणानामपीत्यर्थः। अतो महाफलत्वात्स्मरणस्य सर्वदा भगवान्स्मर्तव्य इति सिद्धम् ॥६॥

इदानीं कीर्तनस्य तथात्वं साधयति—

SRI SUBODHINI: There is the prescription of 5 principles of “philosophies” in an independent way. Out of these 5 main “paths” (to realize our Lord), the “Vedic” path, and the “Paancharaatra” method are important ones. Both of these are “equal” in nature and effect. The third path is the “Pasupati” path, which is intended for “Tamasik” persons. Progressing through this path, these “Tamasik” persons are enabled to attain the “liberation”, in a “gradual step by step way” (Krama Mukthi). The other paths are the “Sankhya Yoga” and the “Dharma Sastras” (the rules of conduct). These are included, as parts of the Vedic and the “Vaishnava” traditions.

ALL THESE SYSTEMS, IF FOLLOWED

PROPERLY, SHOULD LEAD TO THE REMEMBRANCE OF OUR LORD SRI NARAYANA, AT THE TIME OF ONE'S "DEATH"! THE GREATEST "PROFIT AND FORTUNE" OF A HUMAN BIRTH IS TO REMEMBER OUR LORD SRI NARAYANA, AT THE TIME OF ONE'S DEATH!

Practicing one's own "duties" (Swadharma) in an exemplary way, enables the "Jeeva", to attain the "best" (virtuous) body, through the process of the "knowledge of the 5 fires" (Panchaagni Vidhya). The result and effects of "Yoga", are also the same.

In the Gita, our Lord has declared that, "a person who could not achieve the result of his Yogic practices in his past life, takes birth in a family, which is virtuous and prosperous". Our Lord has also told, that "After attaining the true benefits of his many lives, this devotee attains the highest blissful state". Through these references, it is said, that only through the process of "Yoga", the nature of the devotees' "last body" is determined.

In the path of Sankhya Yoga also, our Lord has declared in the Gita, that "After many births, the devotee equipped with knowledge, surrenders to Me". Our Lord also has declared, that greater than the "Jnani" is the "Yogi"! In this way, it is clearly stated, that the Yogic practices determine the nature of the final and last body (or life) of a devotee!

Vows and fasting etc. connected with our Lord also enable the devotee to attain a "body", which will be "belonging" to our Lord (Bhagawadeya).

Hence, when a "Jeeva" has got his "last body" then, all the above preparatory Yogic and other practices are

not seen as useful (not necessary). This devotee's "goal" will be determined, as per his "thoughts", at the end of his life (ANTE MATIHI SAA GATIHI). Our Lord has also declared in the Gita, that "Whatever is the last thought, at the time of giving up one's body, the "Jeeva" attains that only". From this, we can say, that **THE USE AND PURPOSE OF THE "LAST BODY" CONSISTS IN REMEMBERING OUR LORD, AT THE TIME OF ONE'S DEATH!**

In other words, even if one's "body" is not the last one, if this devotee practices the remembrance of our Lord, at all times, as per this constant practice, his body becomes the "last" body, and is conferred with the highest profit and fortune of "remembrance of our Lord Sri Narayana" at the time of his death. The effects of "Yoga" and "Sankhya" practices also get merged in this supreme fortune! That is why, it has been said, that even for a devotee, who has attained a "Yogic" body, through the practice of "Yoga", the highest profit and fortune is to remember our Lord Sri Narayana at the time of his "death". This sort of remembrance of our Lord Sri Narayana is the cause for the entry into our Lord ! It is also said, that a devotee becoming "as belonging to our Lord" (Bhagawadeeya) is the highest fortune and luck (Janmalaabham). Greater than this, is the remembrance of our Lord, at the time of one's death!

"Moksha" or liberation is considered as the highest "goal" for a "Jeeva". But, devotees, who have attained the glorious state of being "belonging to our Lord" do not consider or honour this state as important. It is said that, "IT IS INDEED A GREAT FORTUNE AND PROFIT, WHEN A DEVOTEE, FOLLOWING THIS PATH OF GRACE, IS BLESSED BY OUR LORD,

WITH THE GRACE, OF BECOMING AS “BELONGING” TO OUR LORD (BHAGAVADEEYATWAM). THIS IS THE REAL FORTUNE OF ONE’S LIFE!

But, the votaries of Sankhya and Yoga paths will attain the “Gati”, (or result) as per the “thoughts”, which they have, at the time of their death, and if their mind is on our Lord, then, they will certainly attain our Lord only!

HENCE, THE PURPORT IS, THAT THE REMEMBRANCE OF OUR LORD CONFERS THE HIGHEST “RESULT”. DUE TO THIS, A DEVOTEE SHOULD REMEMBER OUR LORD AT ALL TIMES!

The “singing” (of our Lord’s Leelas and speaking about it) is also like “remembrance” – as per the following verse.

प्रायेण मुनयो राजन्निवृत्ता विधिषेधतः।

नैर्गुण्यस्था रमन्ते स्म गुणानुकथने हरेः॥७॥

VERSE 7 Meaning: “Oh king! As a matter of course, even those noble sages, who have crossed the “blemish” of their actions and qualities, and always “revel” in our Lord, who is beyond the “three qualities” (NIRGUNABHAGAVAN) are always enjoying the “bliss” of our Lord’s blissful nature, through singing and speaking about our Lord’s virtues and qualities (Leelas).”

श्रीसुबोधिनी : प्रायेणेति। कीर्तनं तु ततोऽप्यधिकम्। येषामन्तिमं जन्म जातं ये च जीवन्मुक्ताः केवलं गुणातीत एव व्यवसिताः पुनरावृत्तिसम्भावनारहितास्तेऽपि हरेर्गुणानुकथने श्रवणानन्तरभाविनि कीर्तने परमानन्दरसमुपलभमानाः साधनदशायामेवैवं सुखमेतत्साध्यफलदशायां कीदृशं सुखं भविष्यतीति मन्यमाना रमन्ते। स्मेति प्रसिद्धेः। केचन पुनर्मनन एव

पर्यवसितमतयः असम्प्रज्ञातसमाधयो वा तस्मिन्नेव सुखे स्थिताः। तेऽपि उत्थानाभावान्न रमन्ते। तद्व्यावृत्त्यर्थं प्रायग्रहणम्। राजन्निति सम्बोधनं तथाभूतशमीकस्मरणाय। अत्र विषयरसादेव तथा रमणम्। न तु कृतेर्धर्महेतुत्वेन। ते हि कृतिगुणदोषसम्बन्धरहिताः। तदाह—निवृत्ता विधिषेधत इति। विधिसहितान्निषेधान्निवृत्ताः। “द्वयं तथा ब्रह्मणि कर्म न चर्च्छती” ति न्यायेन ब्रह्मभूता अपि। “दोषबुद्ध्योभयातीत” इति वाक्यात्। विधिसहितनिषेधकथनेन चैतज्ज्ञापयति “बुधो बालकवत्क्रीडेदि” त्यादिवाक्यानि यद्यपि विधिरूपाणि तथाप्यस्याऽग्रे निषेधाभावान्नैतेषां ग्रहणमिति। नैर्गुण्ये गुणत्रयातीते स्वस्मिन्नेव स्थिताः। विरोधाभासबोधनार्थं गुणग्रहणम्। तस्मात्स्वतन्त्रपुरुषार्थत्वात्कीर्त्तने शङ्काऽपि न कर्त्तव्या॥७॥

एवं युक्त्या द्वयं समर्थयित्वा त्रयस्याऽपि पुरुषार्थसाधकत्वे साधिते युक्तिमूलकमिदमप्रामाणिकमिति शङ्का स्यात्। तन्निवृत्त्यर्थमाह—

SRI SUBODHINI: The “singing and speaking” about our Lord’s “Leelas” are considered as higher than “remembrance” (Smaranam). He, whose body is the “last” one, who has already attained “liberation while living” (Jeevan Muktha), who has established his intellect in the “beyond the qualities” Brahman, and, who has crossed the limitations of a “rebirth” — this devotee also engages himself in singing, about our Lord’s Leelas, as a result of constant “hearing” of our Lord’s virtues, stories etc. He attains the highest bliss (Paramaananda). When this devotee attains such an intense “bliss” of our Lord, at the time of his spiritual practice (Saadhana dasa), what would be the highest blissful experience for him, at the time of his fulfilled state? (Saadhya dasa). In this way, these devotees enjoy the highest “bliss” of our Lord!

There are others, who regard “contemplation” (Mananam) only, as the “final result”. Many others

regard their "Asampragna Samaadhi" (incontrovertible union of mind with the Aatma) as the final end! As, these persons are not able to separate themselves from these experiences, they are not able to get the experience of the bliss of our Lord's virtues and Leelas! Hence, only those sages, who are not attached to the above "experience", are able to enjoy the "bliss" of our Lord, arising out of singing of His Leelas and virtues. To indicate this only, the word "Prayaha" (as a matter of course, sometimes) is used.

The addressal of the king, as "Raajan" indicates the fact, that the king had seen this "Samaadhi", in sage Sameeka earlier, and Sri Sukadeva desired the king to remember this now.

Our Lord's "virtues" (Gunas) are such, that by speaking about them, the devotee gets "love" for our Lord, which in turn, leads to the experience of the highest "bliss". These sages have gone beyond the "qualities" and their "actions" – i.e. they are not affected by the blemish of their actions etc. Hence, these sages are called as having crossed the limitations of both "the rules" and any "blemish" thereof! Even, these noble saints and sages, are seen "reveling" in the Leelas and qualities of our Lord. Like, a boy, is not aware of any rule or prohibitory action, in the same way, these sages are also established in a higher state of being beyond "rules and prohibitions" – as they play like the boys! (BUDHO BAALAKAVAT KREEDETH).

These sages are beyond the three qualities and revel only in their "Aatma"! Though, this establishment in one's own "Aatma", is seemingly an "opposing" state to our Lord's remembrance, singing of His Leelas,

hearing about Him etc., in reality, however, it is not so, as these sages revel in the highest bliss of our Lord's "Aananda" (bliss), through these three ways. Hence, "Keerthan" is an independent way, which can confer "results" on it's own. None should doubt about this.

In this way, after proving the efficacy of both, through proper logic, it is said, that all the "three" viz. hearing, singing and remembrance, are capable of making the devotee attain his "goals"! A doubt, may arise, that all these have been "proved" through mental reasoning only, and they lack "solid evidence" of the scriptures. This doubt is removed through the following verse.

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम्।

अधीतवान्द्वापरादौ पितुर्द्वैपायनादहम्॥८॥

VERSE 8 Meaning: "This Srimad Bhagavata Purana is equal to the Vedas. I have learnt this from my father Dwaipaayana, in the beginning of the Dwaapara Yuga!"

श्रीसुबोधिनी : इदमिति। पुराणमिति प्रमाणम्। भागवतं नामेति तदवान्तरभेदः। यौगिकश्चाऽयम्। तेन भगवता प्रोक्तं भगवत्प्रतिपादकं भगवत्फलकं चेति। अस्य दुर्बलत्वं वारयति। ब्रह्मणा वेदेन सम्मितम्। परब्रह्म वा सम्यङ्मितं ज्ञातं यत्र। गुरुपरम्परामाह—पितुर्द्वैपायनादिति। तदानीन्तनकालस्य प्राणिबुद्धिनाशकत्वायाऽऽह—द्वापरादाविति। द्वापरस्याऽऽदौ। तदानीमपि द्विपरा बुद्धिर्न जाता। अधीतवानिति वेदवन्नियमेनाऽ-र्थावबोधपूर्वकमध्ययनमुक्तम्। पितुरिति। "पितैवोपनयेत्पुत्रमि"ति न्यायेन उपनयनाध्यापनयोरेककर्तृकत्वादध्ययनप्रकारः सर्वोऽपि सुसम्पन्न इति सूचितम्॥८॥

नन्वस्याऽध्ययनस्य वेदवत्सामग्रीश्रवणादिदमपि विचार्यमेव। अतो नाऽनेन केवलेन निर्द्धारितार्थः प्रतिपत्तुं शक्य इत्याशङ्क्याऽऽह—

SRI SUBODHINI: This “Bhagavatam” is a “Purana”. Hence, it is evidence and proof by itself. This is known as “Bhagavata Purana” among the Puranaas. The “Bhagavata” word is “Yogic” i.e. divine! “Bhagavata Proktham” - as told by our Lord Himself. This has been made by our Lord Himself, and the result of this Sri Maha Bhagavatam is our Lord only! None should consider this Sri Bhagavatam as weak and powerless! IT IS EQUAL TO THE VEDAS. IN THIS, THE “JNANA” (KNOWLEDGE) OF BRAHMAN IS PRESENT!

Sri Sukadeva is now telling about his “Guru” viz. his own father “Dwaipaayana”. “When, I had learnt this Sri Bhagavata Purana, that particular time, was instrumental in destroying the “intellect” of all “beings” i.e. in the beginning of the Dwaapara Yuga! At that time, in spite of the “bad time”, (Kaala) the intellect of everyone had not been affected by “doubts” (Dwiparaka). “I studied this Bhagavata Purana, like everyone studies the Vedas, with great discipline, and also by understanding it’s inner meaning!”

The word “PITUHU” (father) denotes, that it is the duty of the father, to initiate the son’s “studies”, through the holy thread ceremony (Yagnopaveetam). Here, the father himself made Sri Sukadeva study this Purana, and had also explained to him, the meaning also.

If it is told, that the “instruments and ways” of studying this Bhagavata Purana is like those of the Vedas only, then, it is necessary to think about this also. Hence, a doubt may arise, that by the mere study of Sri Bhagavatam, the required or the correct meaning may not be realized or understood by all. This “doubt” is answered as follows.

परिनिष्ठितोऽपि नैर्गुण्य उत्तमश्लोकलीलया।

गृहीतचेता राजर्षे आख्यानं यदधीतवान्॥९॥

VERSE 9 Meaning: “Oh sage king! Though, I am firmly established in the “Brahman”, which is beyond the three qualities (Nirguna Brahman), my mind has been attracted by the Leelas of our Lord Sri Krishna, whose “praise” is deserving to be sung by everyone. Through this complete and total love in me, for these everlasting “Leelas” of our Lord Sri Krishna only, I have made a study of this Bhagavata Purana.”

श्रीसुबोधिनी : परिनिष्ठितोऽपीति। ममाऽऽध्ययनं न बालवत्। किन्तु विचारपूर्वकम्। प्रथमोऽधिकार एव मया विचारितः। ममेदं कर्तव्यं नवेति। तत्र सर्वस्याऽप्यध्ययनस्य—“आत्मलाभान्न परं विद्यत” इत्यादिश्रुतभिरात्मपर्यवसानादगुणातीतसमाधिरूपे नित्यं स्थितः सन्। भागवतस्य च रसमनुभूय तस्याऽप्राकृतत्वं ज्ञात्वा यथा ब्रह्मणि लीनो न समाध्यवस्थां भजते तथा ब्रह्मरसादप्यधिकरसत्वादगुणैर्गृहीतचेताः आख्यानमधीतवान्। आकरस्थो यो रसः स स्वस्थाने स्थितः। स्वस्मिन्नागतान्प्रति न स्वात्मानं तथा प्रकाशयति। किन्तु केवलधर्मरूपेण प्रकटः। नृत्ये पात्रस्थपेयजले च दर्शनात्। यदा भगवांल्लीलारूपेण प्रकटो जातस्तदा तस्यां लीलायां यो रसः स एव रसो ब्रह्मणि परं नाऽभिव्यक्त इति निश्चित्य किमर्थं तदाशया स्थीयते तदपेक्षयाऽपीदानीमेव रसः कथं न पीयत इति विचारसहितलीलया गृहीतचित्तत्वम्। इममर्थमाह—उत्तमश्लोकेति। उत्तमैः श्लोक्यत इति भगवानुत्तमश्लोकः। गुणकरणादेव भगवतः स्तोत्रमपि जनैः सह सम्बन्धोऽपि। तस्माद्यः कश्चन भगवत्स्वरूपात्मको रसो निरतिशयत्वेऽपि सातिशयः स्वाऽभिव्यक्त्या भोक्तव्य इति येषामिच्छा तैर्लीला श्रोतव्येति निर्द्धार्य मया श्रोतव्यरसाभिज्ञेन आख्यानमधीतमित्यर्थः। राजर्ष इति। सम्बोधनं यथा ऋषिदशायां राजत्वरसस्फूर्तिरधिका ज्ञानमिश्रत्वान्मान्यताधिक्याच्च तथेदमपीति युक्तौ सम्प्रतिरुक्ता। अनेन मर्यादात्वेऽपि पुष्टिरूपमिदमित्युक्तम्॥९॥

अतस्तादृशैरेव श्रोतव्यमिति कीर्त्तनरसास्वादनार्थं परिभ्रमता मया तादृशो भवानुपलब्धः। अतस्तदहं तेऽभिधास्यामीत्याह—

SRI SUBODHINI: “I did not study like “small boys”. I studied this Purana, with much thinking! At first, I thought about my “deserving” nature (authority to learn this). I had asked the question, as to whether, I should study this Bhagavata Puraana or not? All the Vedas say, that there is nothing greater than the profit of one’s own “Aatma”! Hence, I thought, that all my “study” should certainly lead to this knowledge of the “Aatma”. Due to this, though, I was fully established in the “beyond the three qualities, Samaadhi” state, I began to experience the “bliss” of Sri Bhagavatam, and realized it’s “supernatural” state! And, like a Yogi, who is merged with “Brahman”, does not seek the state of “Samaadhi” (union of mind in the Brahmana), I too was attracted to the higher “bliss” of the Leelas of our Lord and His qualities. Due to this “attraction”, I began to study this Bhagavata Puraana.

Our Sri Mahaprabhuji has explained the concept of Lord’s “bliss”, and its manifestation in the following manner. The “bliss” which is self evident, self dependent and present in itself only, never expresses its own “bliss”, to those persons, who come near to it. It remains in itself as its’ own “quality” (nature).

WHEN OUR LORD MANIFESTS WITH HIS “LEELA ROOPA” (BODY TAKEN AS “LEELA”), THE “BLISS” IN THIS “LEELA”, IS THE SAME “BLISS”, WHICH IS IN “BRAHMAN” ALSO. BUT THIS “RASA” DOES NOT GET MANIFESTED! Hence, Sri Sukadeva says, “Having determined like this, with a desire in me to manifest this “bliss” (which is still hidden), I

imbibed this "Brahmic bliss" (Sri Bhagavatam) by myself, instead of waiting for the same! — especially when an opportunity to "drink" this "bliss" was available, through Sri Maha Bhagavatam. In this way only, the "Leelas" of our Lord has attracted my mind unto Himself. This is what is explained, through the word "UTTAMASLOKA" (the Lord who deserved to be praised, and whose "praise" is endless). In other words, great devotees like Sri Naarada and others always sing our Lord's "praise"! This is the reason, that our Lord is hailed as "UTTAMASLOKA"!

As, our Lord's "qualities and virtues" (Gunas) are supernatural and extraordinary in nature, our Lord is "praised" by everyone, and in this way, our Lord gets "related" to the human beings also!

In this way, the "bliss" of the divine nature of our Lord is the same "bliss", which is in "Brahman" also. BUT, THIS BLISS WHICH IS MNIFESTED THROUGH THE "LEELAS" OF OUR LORD, IS CONSIDERED AS HIGHER! This "bliss" of the "Leelas" has to be enjoyed, as per one's own individual attitude, and the devotee, who is desirous of enjoying this "bliss", should LISTEN TO THESE "LEELAS" OF OUR LORD.

Sri Sukadeva says, "Having realized the "bliss" of listening to our Lord's "Leelas", I studied this great Maha Bhagavata Purana!" The addressal of "sage king"! (Raajarshi) indicates the fact, that like the factor of "kingship" is present more, in the state of being a "sage" (in the king), but on the entry of "Jnana" in the king, his stature attained a higher stage (due to this "Jnana"). In the same way, is this "bliss of our Lord's Leelas"! In other words, "Oh king! along with respect, now, you have attained the grace (Pushti) of our Lord also!"

In this way, Sri Sukadeva has established the fact, that everyone should listen to this Sri Maha Bhagavatam. "I have got an ideal listener in you, and I shall attain the "bliss" of doing "Keertan" (singing and speaking) of our Lord's "Leelas" – after much "roaming" on this earth! Hence, I will speak to you about this!

तदहं तेऽभिधास्यामि महापौरुषिको भवान्।

यस्य श्रद्धतामाशुस्यान्मुकुन्दे मतिः सती॥१०॥

VERSE 10 Meaning: "I will tell, about the "bliss" of our Lord's "Leelas"! Especially, when you are totally related to the great and glorious Lord Sri Hari! The intellects of the devotees, who get deeply interested in the Leelas of our Lord, get purified and established in our Lord Sri Mukunda!

श्रीसुबोधिनी : तदहमिति। तत्पूर्वोक्तमुदभूतब्रह्मामृतसभूतमहं कीर्तनरसप्रेप्सुस्ते तादृशाय तुभ्यमभिधास्यामि कथयिष्यामि। अथवा। ते त्वत्सम्बन्धिभूतं तत्त्वयि स्थापयित्वाऽहमेवाऽभितः सर्वतो धास्यामि पास्यामीत्यर्थः। पीतस्य पुनः रसास्वादनं निष्काश्याऽन्यत्र स्थापयित्वा पुनः पाने भवति। इदं तु गजेषूपलब्धम्। अभितश्च पानं सेचनादिरूपम्। द्वैपायनपदस्याऽप्येतत्सूचकत्वम्। द्विर्गता आपो यत्रेति तद्भवत्वादन्तर्बहिः पाता उक्तः। अन्तःस्थबहिःस्थयोश्च गुणयोः। अतः सूक्ष्मरूपभागवतद्वयं बहिः स्थितं भगवता ब्रह्मणा च प्रकटितमन्तः प्रवेश्य पुनः प्रकटितवान्। अत एवोत्पत्त्या चोपपत्त्या च भगवद्गुणानां स्वरूपविचारे तदुभयमुदाहृतम्। अन्यथा ब्रह्मणाऽनुभूयमानो भगवान् किमिति स्वगुणप्रकाशकं भागवतं वदेत्। सोऽपि नारदाय कथं वदेत्। अत उपपत्त्या भगवदपेक्षया गुणा अधिका निरूपिताः। उत्पत्तौ च अन्तः प्रविष्टा अपि ते गुणाः पुनर्बहिः कृताः। अतस्तेऽभिधास्यामीति सिद्धम्। ननु कथमहमत्राधिकारीत्याकांक्षायामाह—महापौरुषिको भवानिति। महापुरुषस्य सम्बन्धी महापौरुषिकः। महापुरुषो हि कीर्त्त्या। कीर्त्तिश्च गुणात्। तदीयत्वं च गुणास्वादनयोग्यतयैव। अन्यथा तादृशधर्मवतः सम्बन्धी न

स्यात्। भवानिति। नाऽत्र तिरोहितमिव। एवं भगवद्गुणानामाधिक्यमुक्त्वा तेषां फलमाह—यस्येति। यस्याऽऽख्यानस्य सम्बन्धिनी या श्रद्धा तद्युक्तानां मोक्षदातरि स्वानन्ददायके सती पतिव्रतारूपा तदेकरसास्वादिनी मतिर्भवति॥१०॥

एवं स्वरूपं फलं चोक्त्वा तत्र स्वमात्रविचारतां दूरीकर्तुं सर्वेषामेव विचाकराणां सम्प्रतिमाह—

SRI SUBODHINI: This “bliss of Brahman” has now manifested as the “bliss” of our Lord’s “Leelas”. I am enjoying, and have tasted this “bliss”, and now I will tell you about this “bliss”, as you are deeply interested in imbibing this “bliss”. I will make you get “related” to this “bliss” and, I, in turn, will “drink” this “bliss” from all the four sides!”

If someone, who has tasted this “bliss”, once before, is now interested to drink it again, then, it is necessary for him, to take it out from himself, and establish it in another, and drink it again from the “other”! This sort of behavior is seen among the elephants. Usually the elephants drink water, at the time of their “bath”! The word “Dwipaayan” indicates this. Like an island has water on all the sides — and in this way, as Sri Veda Vyaasji was residing in an “island” (Dweepa), he also drank this “bliss”, both through his “inside and outside”! In other words, Sri Veda Vyaasji drank, both the virtues of the “inside secrets” of this Maha Bhagavatam and also of its “external virtues and secrets”. (i.e. He has experienced, both the inner and outer purports.) In this way, our Lord who is of a “subtle” nature, took “two” forms viz. (1) The subtle Bhagavata inner form of qualities, which was manifested by our Lord and (2) the “outside” Bhagavatam, with its qualities and virtues, which was manifested by our Lord, through Lord Brahma Sri Veda Vyaasa made both

of these “Leelas” of our Lord, enter into himself, and once again manifested it outside of himself!

The origin of this Maha Bhagavatam, is therefore based on the manifestation of the auspicious qualities (Gunas) of our Lord! That is why, Sri Bhagavatam, which was manifested, through Lord Brahma, is called as “Bhagavan” (our Lord Himself) - as it was experienced, in this way, by Lord Brahma! How can it be otherwise given to Sri Naarada? (Unless, it was our Lord Himself).

It is said here, that the “auspicious” qualities and virtues of our Lord are considered as “greater”, than the Lord Himself! Hence, the “inner virtues” of our Lord were manifested outside, in the form of Sri Bhagavatam. “Hence, I will tell you about this.

King Parikshit may, at this time, get a doubt, as to how he is entitled to imbibe this great “bliss”. To remove this doubt, Sri Sukadeva says here, “You are related to our Lord Himself!” (MAHAPOWRISHIKA BHAVAAN). You are also a great soul, as you have become related to our highest beloved Lord Sri Krishna. Due to the limitless “fame” (Keerthi) of our Lord, our Lord is hailed as a “glorious person” (Mahaapurusha). This “fame” in our Lord is due to His “auspicious virtues and qualities” (Gunas). You have the deserving authority to imbibe and enjoy the “bliss” of our Lord’s virtues and qualities. Due to this, “YOU BELONG TO OUR LORD ONLY” (BHAGAVADEEYA). If this was not so, you would not have got related to our Lord, who is full of “auspicious” virtues!

The word “Bhavaan” (yourself) is used here to indicate, that there is nothing “hidden” (i.e. everything is being revealed).

In this way, after explaining the greater glory of our Lord's virtues and qualities, Sri Sukadeva is now telling about it's "effects and results" (Phalam). This "interest" of the king in Maha Bhagavatam WILL LEAD THE INTELLECT OF THOSE, WHO ARE DEVOTED TO OUR LORD SRI MUKUNDA, WHO GIVES "LIBERATION" TO EVERYONE, GET MERGED IN THE EXCLUSIVE ENJOYMENT OF THIS "BLISS" OF OUR LORD ONLY! - AS, THE LORD ALWAYS GIVES HIS OWN "BLISS" TO HIS DEVOTEE! - THIS DEVOTEE WILL ENJOY ONLY OUR LORD'S "BLISS" - AS A CHASTE "WIFE" WILL BE DEVOTED ONLY TO HER HUSBAND (PATIVRATA).

In this way, after describing our Lord's virtues and it's "effects", Sri Sukadeva says, that "It is not that this is my view only! Everyone, who is devoted to our Lord, has approved this!"

एतन्निर्विद्यमानानामिच्छतामकुतोभयम्।

योगिनां नृप निर्णीतं हरेर्नामानुकीर्तनम्॥११॥

VERSE 11 Meaning: "Oh king! The devotees (i.e. the "Yogis") who are deeply eager to get detached from this "Samsaara", (of births and deaths) and who are interested to be freed from all types of "fear", the proper and correct path for these "Yogis", is to listen and sing the holy names of our Lord and His virtues (Gunas)!"

श्रीसुबोधिनी : एतदिति। अत्र सर्वैरैतन्निर्णीतम्। एतत् भगवद्गुणानुकथनरूपम्। निर्विद्यमानानां विरक्तीच्छूनां विरक्तिं वाऽभ्यसताम्। अकुतोभयं ब्रह्मानन्दमिच्छताम्। तदर्थं योगादिकं च कुर्वताम्। एतन्निर्णीतं यद्वरेर्नामानुकीर्तनम्। तैर्वा तेषामर्थं वा। प्रथमतो विरक्ता ब्रह्मानन्दप्रेप्सवस्तद्रसञ्च योगेनाऽनुभवन्तस्तादृशं रसं तत्राऽननुभूय तत्प्रकटस्थानं भगवन्नाम। हरित्वात्पूर्वक्लेशं दूरीकुर्वन्नेव तद्रसं पाययतीति। तन्नाम्नां पूर्वोक्तप्रकारेण

तद्रसाभिव्यक्तियुक्तानां प्रथमं पानं कृत्वा पश्चादनुकीर्तनं कर्तव्यमिति
शास्त्रार्थनिर्द्धारः। अतो भवानहं च महारसे पतितावित्युभयोरुत्तमाधिकारिणोः
परमोत्साहः सूचितः॥११॥

एवं गुणकथनश्रवणरसं श्रुत्वा स्वस्य शापेन शीघ्रमरणमनुस्मृत्य
तादृशरसास्वादानाभावाद्विषीदन्तं राजानं प्रत्याह—

SRI SUBODHINI: The great Mahaatmas, who have become “detached” from this “Samsaara” (of births and deaths) have unanimously determined, that they should always listen and sing the virtues and holy names of our Lord Sri Hari. Those, who have already attained “detachment” (Vairagyaam) from this world, or are eager to get “detached”, or are deeply interested to attain the “bliss” of Brahman, along with the attainment of the state of “fearlessness”, sing our Lord’s holy names and Leelas! Here, reference is made to “Yogis” — to indicate, that these devotees are practicing “Yoga” etc to attain the “bliss” of Brahman. FOR, ALL THESE DEVOTEES, THERE IS ONLY ONE DETERMINING FACTOR, VIZ THAT THEY SHOULD CHANT ALWAYS THE HOLY NAMES OF OUR LORD SRI HARI!

Those, who have already become detached, and are eager to attain the “bliss” of Brahman, were experiencing this, through the “Yogic” practices, in the first instance. But, they did not get the real “bliss of Brahman” through the Yogic practices. Hence, they realized, that THE HOLY NAMES OF OUR LORD SRI HARI, IS THE MANIFESTED FORM OF THE BLISS OF BRAHMAN! OUR LORD’S HOLY NAME IS SRI HARI — HENCE, HE, IN THE FIRST INSTANCE, REMOVES ALL DIFFICULTIES AND SORROWS, AND LATER OUR LORD SRI HARI MAKES THE DEVOTEE DRINK THE BLISS OF BRAHMAN! The devotee, who

will manifest the “bliss” of our Lord, should drink the same, in the first instance, and later, he should again and again, sing about the same. This is what is told in the scriptures. “Hence, I and you, both of us, have now got merged in this great “bliss”. Through this, the highest “deserving” nature of both of them, and their limitless enthusiasm for listening, singing etc. of our Lord’s holy names and virtues, are explained!

In this way, after hearing the glory of our Lord’s virtues and names, King Parikshit, remembered his impending death, through the curse, after 7 days. He now had become diffident, as to whether, he will ever attain the bliss of our Lord, as described by Sri Sukadeva. He got sorrow, due to this feeling. Now, Sri Sukadeva spoke to the king as follows (noting this sorrow).

किं प्रमत्तस्य बहुभिः परोक्षैर्हायनैरिह।

वरं मुहूर्त्तं विदितं घटेत श्रेयसे यतः॥१२॥

VERSE 12 Meaning: “What is the gain and profit of a long life of a human being in this world, lived without knowledge (or realization). Compared to this, longevity of even one “Mahoortham” of time (2 hours and 48 minutes) with “knowledge”, becomes an instrument and way, for one’s own real auspicious welfare.”

श्रीसुबोधिनी : किं प्रमत्तस्येति। साधनीभूतमायुर्नाऽस्तीति विषादो न कर्तव्यः। यथा साकांक्षस्याऽधिकारिणो रसाभिव्यक्तिस्तथा जीवनेयत्तापरिज्ञानरहितस्याऽनधिकारिणो नाऽभिव्यक्तिः। अतो जीवनेयत्ताज्ञापकः शाप उत्तम एव। अल्पता चोत्तमा। उत्तरावधेनैकट्यात्। आस्वाद्य परमरसं तस्मिन् रसे प्रवेशान्न पश्चात्तापः। अतः प्रमत्तस्य स्वार्थेऽनवहितस्य बहुभिरपि हायनैर्वर्षैरज्ञातैर्न किञ्चित्फलं। ज्ञातं तु मुहूर्त्तमपि वरं पुरुषार्थसाधकम्। यतो ज्ञानात्तेनाऽपि क्षणेन पुरुषार्थसाधनाय घटेत॥१२॥

अतः शत्रूणामायुरिवाऽज्ञातं स्वायुर्न प्रयोजकं किन्तु ज्ञातमेवेत्यत्र दृष्टान्तमाह—

SRI SUBODHINI: 'You should not grieve for this at all! Though "longevity" is an important factor for listening and singing our Lord's holy names and virtues, the fact, that you are going to live for 7 more days only should not cause any concern or sorrow for you! No one is aware of the "life span", which is the balance of life, remaining for them, though, they have great expectations and desires! Moreover, a person, who is not "deserving" also will not attain this "bliss". In this way, in comparison to ones' ignorance, about the balance of life span available, it is better to know, that the end will come about, in 7 days! Due to this, the "short life span" is better, as one can put efforts in a sustained way, to get the grace of our Lord!

A devotee never has to repent, once, he is blessed by our Lord with the "taste" of His highest "bliss" and "entry" into this highest bliss! Hence, a person, who is not prepared to look after his own "real selfish" interests (real "self" is our Lord only), his life goes away, without even noting that it is going away! i.e. without knowledge! His life span becomes a "waste"! But the "life", which is well understood, even if it is of 2 hours' duration only, will certainly make the devotee attain the blessedness of our Lord's highest bliss! He has full knowledge about the value of "time" (life), and he uses his time gainfully, and puts efforts to attain our Lord!

Hence, like the unknown life span of one's enemies, the ignorance of one's own life span makes this life span useless. But the life span, which is known, becomes useful indeed. This is explained, through an example.

खट्वाङ्गो नाम राजर्षिर्ज्ञात्वेयत्तामिहाऽऽयुषः।

मुहूर्त्तात्सर्वमुत्सृज्य गतवानभयं हरिम्॥१३॥

VERSE 13 Meaning: 'A sage king by the name of Khatwangha realizing that, "my life span is only this much", gave up his entire kingdom, family etc. in one Mahoortham (2 hours and 48 minutes) and attained the fearless holy feet of our Lord Sri Hari!"

श्रीसुबोधिनी : खट्वाङ्गो नामेति। खट्वाङ्गनामा दिलीपो देवपक्षपाती भूत्वा दैत्यान् हत्वा देवैर्वरं ब्रूहीत्युक्त आयुषः परिमाणं ज्ञात्वा तदनुसारेण वरं प्रार्थयिष्यामीति विचिन्त्याऽऽयुः परिमाणं पृष्टवान्। ततस्तद्वचनान्मुहूर्त्तमात्रं ज्ञात्वा भूमौ समागत्याऽग्रे पालत्वेन हरेरुक्तत्वात्तदतिरिक्तं सर्वं परित्यज्य अभयरूपं हरिं स्मरणेन गतः सन् तं प्राप्तवानित्यर्थः। तस्मात्कालभूयस्त्वं नाऽपेक्ष्यत इति भावः॥१३॥

तव तु मुहूर्त्तानां शतद्वयमधिकं चाऽस्ति। एकेनाऽपि मुहूर्त्तेन कार्यं सेत्स्यति। तथापि पूर्वमस्माभिरुक्तं श्रवणं यावद्दशविधली-
लायुक्तभगवद्विषयकमुपकल्पयेत्याह—

SRI SUBODHINI: The king by the name of Khatwangha (Dileepa also) took the side of the celestial deities, and had destroyed the demons. The celestial deities, for this help, had asked the king, to ask for a "boon". The king told them, "May, I first know as to how much more time, I will live. I will ask for my boon, only after knowing this." He was told, that only one "Muhooortham" of time remained for him, as "balance" of his life. He, immediately came down from the heaven to earth, on hearing this. Our Lord had told this king earlier that, "I will protect you". Due to this assurance of our Lord, the king gave up everything else — family, kingdom etc. — and began to remember the "real refuge from fear" viz. our Lord Sri Hari. In this

way, he attained our Lord Sri Hari. DUE TO THIS, SHORT OR LONG SPAN OF "TIME", IS NOT SIGNIFICANT! This is the purport.

"Your remaining life span is consisting of more than 210 Muhoorthaas! With one "Muhoortham" only you can attain the desired result. Even then, please listen to the 10 types of the "Leelas" of our Lord, in the first instance" - as per the following verse.

तवाऽप्येतर्हि कौरव्य सप्ताहं जीवितावधिः।

उपकल्पय तत्सर्वं तावद्यत्साम्परायिकम्॥१४॥

VERSE 14 Meaning: "Oh Parikshit! (scion of the Kuru race)! Unlike, the sage king Khatwangha, you have now plenty of time — viz. 7 days! — for your life to end! Hence, please attain that, which should be got through efforts, by someone, who is about to die!"

श्रीसुबोधिनी : तवाऽपीति। यथा तस्य ज्ञातमायुरेवं तवाऽपीति। एतर्हि इदानीमपि। जीवितावधिः सप्ताहम्। सप्तदिनमात्रं जीवितस्याऽवधिः। अतस्तावत्पर्यन्तं सर्वमेव परलोकसाधनमुपकल्पय सम्पादय। सर्वं परित्यज्य भगवत्कथां शृण्वित्यर्थः। केचनाऽग्रे वक्ष्यमाणमाहुः। तत्प्रमेय-विरोधादुपेक्ष्यम्॥१४॥

एवं सपरिकरं प्रथमप्रश्नोत्तरमुक्तं सर्वात्मना किं कर्तव्यमित्यस्य (?)। "अन्ते नारायणस्मृतिरिति च "गतवानभयं हरिमिति च वाक्याभ्यां "सर्वमुपकल्पये" त्ययेन चाऽन्तकालकर्तव्यमुपदिष्टमेव। सर्वात्मना सर्वसमये तदेव कर्तव्यं यतः। तथापि राज्ञश्चेद्भूदये तस्योत्तरं देयमित्याकाङ्क्षा स्यात्तदाऽस्माभिरुच्यमानं श्रवणं न सम्यग्भूदये भासेतेति विशेषेणाऽन्तकालकर्तव्यं वदन् पूर्वोक्तस्य श्रवणस्य फलोपकार्युत्तराङ्गे मनननिदिध्यासने निरूपयति—

SRI SUBODHINI: "Like, King Khatwangha had the knowledge of the balance of his life span, in the same way, you have also, now, got to know the remaining

life span of your life (i.e. at the present time). You are now aware, that you have got the balance of life of only 7 days. Hence, please attain, within these 7 days, whatever has to be attained for the "other" world! In other words, give up everything, and listen to the Leelas and stories of our Lord!"

Some commentators have written, that Sri Sukadeva meant to say, that King Parikshit should do the "spiritual practices", (Saadhan) which would be told later. But, this comment is against our Lord's grace, as "Prameya" (the Lord who loves, and, who is to be loved). Hence, not appropriate!

The king had asked, as to what should be done by everyone, at all times? This first question was conclusively answered through 2 sentences viz. "It is highest profit of one's life to remember our Lord Sri Narayana at the time of one's death" (ANTE NARAYANA SMRITIHI) and "attaining the state of "fearlessness" in our Lord Sri Hari" (GATAVAANABHAYAM HARIM). In this way, the "tasks" to be done, at the end of one's life, have been explained. This is to be done, as a duty at all times, by everyone! Even then, the king might have thought, that he did not get the answer for the questions asked by him. Sri Sukadeva also thought, that "If I do not reply to his questions, then, whatever is being told by me, may not get set in the heart of King Parikshit". Hence, Sri Sukadeva, spoke about the "tasks" to be done, at the end of one's life, as "contemplation" (Manan) and "establishing one's mind in our Lord Sri Hari", (Nidhidhyaasan) as complementary "tasks", for the duty of "listening" (Sravanam) of our Lord's Leelas and stories.

अन्तकाले तु पुरुष आगते गतसाध्वसः।

छिन्द्यादसङ्गशस्त्रेण स्पृहां देहेऽनु ये च तम्॥१५॥

गृहात्प्रव्रजितो धीरः पुण्यतीर्थजलाप्लुतः।

शुचौ विविक्त आसीनो विधिवत्कल्पितासने॥१६॥

अभ्यसेन्मनसा शुद्धं त्रिवृद्ब्रह्माक्षरं परम्।

मनो यच्छेज्जितश्वासो ब्रह्मबीजमनुस्मरन्॥१७॥

VERSES 15, 16 and 17 Meaning: “When the end of a person comes near to him, at that time, he should not get afraid at all! He should cut away the bondage of “attachment” to his body, and to those, who are related to his body, through the weapon of “detachment”!”

“He should give up his house, by taking “Sannyasa”, (total renunciation) and should take bath in the holy waters of sacred pilgrimage centres, with determination and courage.”

“He should sit on the sacred “seats”, in a sacred secluded place, as prescribed in the scriptures. He should, then, chant the most sacred and the highest “Om” Manthram, which is the form and symbol of Brahman! Through the process of breath control, (Pranayaam) he should conquer his “breath”, and remember the “Om” Manthram, which is the seed of Brahman! In this way, he should conquer his mind also!”

श्रीसुबोधिनी : अन्तकाल इति। मननं नाम युक्तिभिरनुचिन्तनम्। तत्र भगवाञ्छ्रोतव्य इत्युक्तम्। तत्र को भगवानित्याकांक्षायां सर्वात्मेत्यादिपदैः सर्वपुरुषार्थरूपः सर्वफलसाधकः सर्वमेव भगवानित्युक्तं भवति। तत्र कथं सर्वं भगवानित्याकांक्षायां “आत्मैवेदं सर्वम्” “ब्रह्मैवेदं सर्वम्” “अहं हरिः सर्वमिदं जनार्दन” इति वाक्यानां प्रमाणानां विद्यमानत्वेऽपि लौकिकयुक्त्यपेक्षायां सर्वस्याऽपि जगतो भगवच्छरीरे सन्निवेश उच्यते। पुरुषश्च

भगवानित्यविवादम्। “**पुरुषो ह वै नारायणोऽकामयते**” ति श्रुतेः। “**पुरुष एवेदं सर्वमि**” ति च। तत्र सर्वस्याऽपि यावत् पुरुषशरीरे निवेशनं न क्रियते तावत् सर्वत्वं पुरुषस्य न मन्येत। अतः पुरुषशरीरे निवेशनं कथयति। किञ्च। पुरुषस्य शरीरे सर्वं वचनेन निवेशितमपि यद्यनुभवेन विसंवादि स्यात्तदापि न मन्येत। अस्तद्ध्यानरूपेण वदति। ध्यायमानस्य कदाचित्साक्षात्कारो भवेत्तदा तस्य शरीरे सर्वं पश्यन्निःसंदिग्धो भवेदिति मननं निदिध्यासनावधि साक्षात्कारफलकं तत्त्वनिरूपणार्थमुपदिशन् “**पाक्षिकोऽपि दोषः परिहरणीय**” इति न्यायेन को वेदाऽन्तकाले स्मरणे क्रियमाणे व्यासङ्गान्तरमपि भवेत्तदा तदेव भवेदिति तद्दोषपरिहारार्थं चित्तवृत्तिनिरोधरूपं योगं वदन् तदङ्गभूतध्यानविषयत्वेन भगवत्स्वरूपमपि वदन्नन्तकालकर्तव्यप्रश्नोत्तरमप्याह। तुशब्दस्तवैतत्कर्तव्यमिति पक्षं व्यावर्तयति। पूर्वपक्षसङ्गतमेव किञ्चिदुच्यते इति वा पक्षं व्यावर्तयति। अन्तकालो मरणकालः। कालस्याऽन्तो वा वयोरूपस्य। राजदन्तादिवत्परनिपातः। अन्तकस्य वा कालः। समागत इति ज्ञाते प्रथमसाधनं गतसाध्वस इति तदर्थं पूर्वोक्तं कर्तव्यम्। तदनु असङ्गशस्त्रेण वैराग्यशस्त्रेण देहे तमनु ये देहानुवर्त्तिनो गृहादयस्तेषु च स्पृहामभिलाषं ममैते भवन्तु तत्कृतोपकारा वेति छिन्द्यात् अन्तःकरणे तेषामपेक्षां त्यजेत्। इदं द्वितीयम्। ततो गृहात्प्रव्रजेत्। संन्यासं गृहीत्वा गच्छेत्। तृतीयम्। ततः शीतादिबाध्यां धैर्यं चतुर्थम्। एते यमा उक्ताः। नियममाह—**पुण्यतीर्थजलाप्लुत इति**। पुण्यं जलमुद्धृतमपि भवतीति तीर्थपदम्। पुण्यपदेन काम्यतीर्थपरित्यागः। पुण्यरूपं तीर्थं गङ्गा वा। तीर्थपदेन घट्टो वा। “**तीर्थे हि ते तां प्रावेशयन्नि**” ति श्रुतेः। आप्लुतः सम्यक् स्नातः। आसनमाह। शुचौ पवित्रे। विविक्ते एकान्ते। विधिवत्ः चैलाजिनकुशोत्तरप्रकारेण कल्पिते आसने आसीनः। अभ्यसेदिति सम्बन्धः। प्राणायाममाह—**अभ्यसेदिति**। सबीजप्राणायामे शीघ्रं वायुः स्थिरो भवति। पापेन च वायोश्चलनम्। अतस्त्रिवृद्ब्रह्माक्षरं अकारोकारमकारैर्वृतं सङ्घट्टितं वर्णत्रयात्मकमेकं ब्रह्मवाचकं निर्विघ्नार्थं मङ्गलरूपञ्च। परम्। परापश्यन्तीमध्यमावैखरीप्रकारेषु प्रथमम्। अवर्णात्मकं वा। तदभ्यसेत्। तेन वायुजयो भवति। ततः प्रत्याहारमाह—**मनो यच्छेदिति**। जितश्वासस्यैव मनोनियमनम्। श्वासजयश्च ब्रह्माक्षरेण। अतो ब्रह्मबीजमनुस्मरञ्जितश्वासो मनो यच्छेदिति सम्बन्धः ॥१५॥१६॥१७॥

प्रत्याहारे मनसश्चेन्द्रियाणामन्योन्यहेतुहेतुमद्भावेन भेदं निरूपयति -

SRI SUBODHINI: Thinking, through various ways, again and again, on a “subject” is called as “contemplation” (Mananam). It was told earlier, that we should listen to our Lord’s Leelas. A question will arise, as to who is this Lord? For this sake, the Lord will be explained through the words of (1) Sarvaatma – the “Aatma” of everyone, (2) Sarva Purushaartharopa = being of the form of all “goals” of a human life, (3) Sarva Phaladaayaka = giver of results of all actions of everyone and (4) Bhagawan = the Lord of the Universe – of everyone! For the question, as to how “everything” is our Lord only, the answer is given by telling, that (1) Everything is “Aatmaropa”, (2) as “Brahmaropa”, (3) everything is Sri Hari, and all these are our Lord’s “forms” only (the Vedic sayings are (1) “Atmaivedam Sarvam”, (2) “Brahmaivedam Sarvam”, (3) “Aham Harihi; (4) Sarvavidam Janardanaha”. Though, all these Vedic utterances are present, a person may desire for “worldly” logic and reasoning, and for this sake, it is said, that THIS ENTIRE UNIVERSE IS IN THE BODY OF OUR LORD SRI HARI! The “Purusha” (primordial person) is our Lord only. No one objects to this. It is further told, that “THIS “PURUSHA IS SRI NARAYANA, AND IT IS HIS DESIRE (WHICH HAS BECOME THIS UNIVERSE) TO HAVE THIS CREATION FROM HIMSELF! THIS ENTIRE UNIVERSE IS OUR LORD (PURUSHA) ONLY! The Vedas have said all these!

Till a devotee is able to recognize this entire Universe, as being established in the “body” of the “Purusha” (our Lord), till then, no one can regard the Lord, as having become all these forms and names (i.e. everything). That is why, it is said, that the entire

Universe has entered into the "body" of our Lord! There is also another factor, that a devotee should not rest himself by speaking about this! But, he should bring it into his experience. Otherwise, no one will regard this as "true"! Hence, this "entry" is done (i.e. made possible) through "meditation" (Dhyaana).

When our Lord is "meditated" upon, the direct "Darsan" also may take place, and at this time, the devotee will have the "vision" of seeing this entire Universe, in the "body" of our Lord. He becomes "doubt free." For this, the spiritual practices of "contemplation and getting the mind fully established in our Lord" have been told. It is said, that these spiritual practices leads a devotee, to have "direct Darsan" (Sakshatkaar) of our Lord.

Now, how can we ensure, that the devotee will remember our Lord at the time of his "death"? Is it possible, that he may, at that time, remember only something else? For this, the path of "Nirodha" has been introduced here i.e. stopping the "thoughts" in the mind, through the remembrance of our Lord (Yoga). As part of this Yoga, meditation is told to be practiced. On what, will this devotee do "meditation"? THE SUBJECT MATTER FOR THIS MEDITATION WILL BE OUR LORD'S DIVINE FORM (SWAROOPA). Simultaneously, what is to be done, at the time of death, is also told.

The syllable "Tu" (but) used here denotes, "Oh king! You need not do the "Yogic Saadhana"! As part of this spiritual practice, you need not also do meditation on our Lord Sri Hari's divine form! Whatever, I have told is not for you, at this time. What you have to do is, what

I am going to tell you. When, your time of “death” approaches you, you should, at the first instance, not get “fear” at all! After this, through the weapon of “detachment” (Vairaagyam), you should cut away “the sense of Me and mine”, with reference to your body, and all those persons/property, connected with your “body”. This “love” for all of these, as being useful to you or your desire for them should be “cut” away totally! IN OTHER WORDS, YOUR DESIRE OR DEMAND FOR THEM, SHOULD BE GIVEN UP!

Now, Sri Sukadeva is telling the third step to be taken by the devotee, who is on the verge of his “death”. HE SHOULD GET OUT OF HIS HOME. IN OTHER WORDS, HE SHOULD TAKE “SANNYAASA” (TOTAL RENUNCIATION) AND GO AWAY! The fourth step (Saadhan) to be taken is to have “courage” (Dhairyam) at all times — whether to confront heat, cold etc. This is called as “Yama” (internal discipline). Now, Sri Sukadeva is saying, about the “external discipline” (Niyama). He should take bath in the sacred waters in holy pilgrimage centres. In other words, he should personally go over to these places and take bath — and not arrange to bring their “water” to his place! The word “Punya” (good deed) is used here to specifically indicate that HE SHOULD NOT TAKE BATH IN THOSE SACRED WATERS, WHICH ARE USUALLY RESORTED TO, FOR THE FULFILLMENT OF ONE’S DESIRES! (OR WHICH, BY THEIR NATURE, FULFIL THE DESIRES OF DEVOTEES). Alternately, he should take bath in the holy and auspicious Ganges river. The word “Theertha” also indicates the “bank” of the Ganges river (Ghat) — as there is scriptural proof for this!

He should take bath fully. Now Sri Sukadeva is speaking about "sitting" — its place, posture etc. He should seek a pure and sacred place, which is also lonely and secluded. As per rules, he should, at first, place a seat made out of "Kusa" grass. Over this, he should place the deer skin, and a cloth on the top. He should sit on this "threefold" seat, and begin his "practice".

He should do "breath control" (Praanaayaama) along with the chanting of the seed "Manthram" of "OM". Through this, his "breath" becomes steady and controlled. The "air" in the body, goes here and there, due to one's "sins" only. The syllable seed sacred "Manthram" of "OM" consists "AKARA", "UKAARA" AND "MAKAARA" (A.U.M.) This "Manthram" is the word of "Brahman". This "OM" removes all obstructions and blesses the devotee with auspiciousness. In other words, this "OM" removes the obstacles of constant movement, which the "breath" is supposed to have.

"Words" (Vaani) are of 4 types viz. (1) "Para", (2) "Pasyanti", (3) "Madhyama" and (4) "Vaikhari". Without chanting it actually, the Manthram of "OM" should be 'chanted' (in the mind) along with the control over 'breath'. Through this, the "air" (Vayoo) is conquered.

After the stage of "Pranaayaama", Sri Sukadeva speaks of the next step viz. "Prathyaahaara". In other words, when "breath" is conquered and controlled, then, the mind also gets controlled. The victory over the "breath" is achieved through the word of "OM" (the word of Brahman). Hence, the seed of Brahman "OM" should be constantly remembered. A devotee should conquer his breath, and control his mind. This is the purport.

Through the Yogic stop of “Prathyaahaaara”, both the “mind and the senses” are conquered. The “differences” in them are also explained.

नियच्छेद्विषयेभ्योऽक्षान्मनसा बुद्धिसारथिः।

मनः कर्मभिराक्षिप्तं शुभार्थे धारयेद्ब्रिया॥१८॥

VERSE 18 Meaning: “In the first instance, taking the help of one’s “intellect”, the devotee should “stop” the senses, through his mind, from going to the objects of pleasure and enjoyment! Thereafter, the mind, which goes hither and thither, through it’s actions, should also be made stable and concentrated, through one’s intellect, on the beautiful form of our Lord.”

श्रीसुबोधिनी : नियच्छेदिति। मनसा इन्द्रियाणि विषयेभ्यो नियच्छेत्। विषयाणां दुष्टत्वबुद्धिर्मनसेन्द्रियनियमने सारथिः सहायः। पूर्वं मनसः क्रिया निवारिता प्राणायामेन। अधुना कर्मभिराक्षिप्तं प्रत्याहाररूपैः कर्मभिराक्षिप्तं आ समन्ताद्विषयेभ्यो दूरीभूतम्। विषयज्ञानाननुकूलमिति यावत्। तादृशं मनः शुभरूपे अर्थे धिया सर्वावयवव्यापिकया बुद्ध्या मानसी मूर्तिं परिकल्प्य तत्र सर्वावयवस्थितं मनो धारणारूपं कुर्यात्। सर्वावयवे मनसः स्थापनं धारणा। एकावयवे मनोधारणं ध्यानमिति भेदः॥१८॥

ध्यानमाह—

SRI SUBODHINI: The senses should be prevented from going into the objects of enjoyments, through one’s own mind! Only, on the mind, controlling the senses, the intellect is able to see the “blemish” in the objects of enjoyment. Hence, the mind is said to be the helper as “charioteer”! Through “Praanayaama” (breath control), the “actions” of the mind get removed. The mind now has got out of it’s natural propensity to run after several objects and enjoyments, i e inappropriate for the sensual knowledge and it’s attachment! This mind can be made

to engage itself in the “auspicious” task (Subham) of merging and meditating on the all-pervasive divine “form” of our Lord, after “imagining” this divine form, through the mind. This step is known as “Dhaarana” (absorption of the form and making the mind take this form). In other words, to establish one’s mind, on all the “parts” of our Lord’s divine form is “Dhaarana” (absorption). Absorption on one part of our Lord’s form is “meditation” (Dhyaanam). In this way, there is difference between “Dhaarana” and “Dhyaana” (absorption and meditation).

Now “meditation” (Dhyaanam) is being explained.

तत्रैकावयवं ध्यायेदव्युच्छिन्नेन चेतसा।

मनो निर्विषयं युक्त्वा ततः किञ्चिन्न संस्मरेत्॥१९॥

VERSE 19 Meaning: “ The devotee should meditate on our Lord’s divine form, through each of His limbs (parts). But this meditation should be done after mingling the divine limbs, seen through the mind, with our Lord’s entire total divine form! (i.e. The mind should unite with the parts and the “whole”). Later, he should make the mind, get rid of the thoughts of all objects, and afterwards, he should not think of anything else!”

श्रीसुबोधिनी : तत्रैकावयवमिति। तत्र मनोगृहीतमूर्तावेकमवयवं ध्यायेत्। अव्युच्छिन्नेन पूर्वध्यातावयवसंश्लिष्टेन। अनेन खण्डशो ध्यानं निवारितम्। एकमप्यवयवमितरावयवैर्यथायोग्यं संश्लिष्टमेव ध्यायेत्। एवं ध्याने क्रियमाणे यदा मनो विषयवासनां त्यजति तदा इममपि विषयं त्याजयित्वा सर्वथा निर्विषयं युक्त्वा योगसहितं कृत्वा। सर्ववृत्तिनिरोधं कृत्वेत्यर्थः। ततः किमपि न संस्मरेत्। योगसाधितप्रयत्नेन चित्तं निरुद्ध्या तिष्ठेत्॥१९॥

ततो यद्भवति तदाह—

SRI SUBODHINI: The divine form has been now thought of by the mind. The devotee, should meditate on one part (Angha) of our Lord's divine form. When meditation on the other "parts" is done, then, he should mingle (mix) with the new "part" meditated upon, the "part" also, on which he was doing meditation previously. In this way, meditation on a "divided" basis is prohibited.

By meditating like this, he is able to renounce through his mind, all the latent tendencies and urges (Vaasanas) for several objects, and their enjoyment. In this way, the mind of the devotee gets freed of all objects and it's attachment (i.e. once and for all). He unites his mind with our Lord, by stopping all his "thoughts". He, then, does not think of any other object or material. He stops the "mind" through "Nirodha" — by putting efforts, through Yogic practices!

Whatever happens, after this, is being explained by Sri Sukadeva.

पदं तत्परमं विष्णोर्मनो यत्र प्रसीदति।

रजस्तमोभ्यामाक्षिप्तं विमूढं मन आत्मनः।

यच्छेद्धारणया धीरो हन्ति या तत्कृतं मलम्॥२०॥

VERSE 20 Meaning: "The mind becomes one with the divine form meditated upon! Through this, it becomes 'pure' (Nirmal). THIS IS THE HOLY ABODE OF LORD VISHNU! A courageous devotee should make his mind fully ONE POINTED (YEKAAGRAM) through the process of "absorption" (Dhaarana), as the mind is fully pervaded, by the quality of "Rajas", and made ignorant, through the power of "Tamas"! This "one-pointedness" of the mind, in our Lord, destroys the

“dirt” of the three qualities (Satwa, Rajas and Tamas)!”

श्रीसुबोधिनी : पदमिति। एवं चित्तनिरोधे क्रियमाणे तच्चित्तं स्वयमेव प्रसीदति ध्यानाकारेण परिणमति। तस्य परिणामस्य य आधारस्तद्विष्णोः परमं पदम्। अन्यथा स्थलान्तरे निरुद्धं तदभिव्यक्तिं कुर्याद्विषीदेद्वा। अतो यत्र निरुद्धं प्रसीदति तदाधारसामर्थ्यादेव प्रसीदतीति प्रसादाधारो भगवत्पदमेव। चित्तप्रसादे यत्प्रकाशते तज्जीवात्मस्वरूपं पुरुषोत्तमस्य स्थानम्। “तस्याः शिखाया मध्ये परमात्मा व्यवस्थित” इति श्रुतेर्वन्दिशिखात्वेनाऽप्युच्यमाना जीवकलैव। अथवा। अक्षरस्य भगवत्पदत्वात्तदंशो जीवोऽपि भगवत्पदम्। एवं यावत्कालं प्रसन्नं मनस्तिष्ठति तावत्तथैव स्थातव्यम्। “रजः सत्त्वं तमश्चैवे”ति न्यायेन कारणीभूतं रजस्तमो वा कालप्रेरितं सत् मनो विक्षिपति विमूढं वा करोति। तदा योगबलेनाऽन्येषामपि मनांसि भगवत्पदे भासन्ते। सर्वेषां जीवानां तत्रैकीभावात्। तत्राऽन्यमनोविक्षेपे न किञ्चित्कुर्यात्। यदा त्वात्मनो मनः कर्मणि क्षिपेद्रजो मूढं वा कुर्यात्तमस्तदा तद्दोषपरिहारार्थं पुनर्धारणया मनो यच्छेत्। तत्र नियमनसमये वासनया रजो विषयानुपस्थापयति। तमश्च निद्रादिकम्। तत्रोभयत्राऽपि धीरो भवेत्। तादृशी च धारणा कर्तव्या यया रजोदोषस्तमोदोषश्च दूरीक्रियते। चण्डिकाशिवादिधारणाव्यावृत्त्यर्थमुक्तम्—
हन्ति या तत्कृतं मलमिति॥२०॥

किञ्च। तादृशी धारणा कर्तव्या यया धारणया योगः सिद्ध्येत्। सन्ति च बहवो योगाश्चित्तनिरोधकाः कर्मादयः। तत्रापि भक्तिलक्षणो योगो यया सम्पद्यते तां धारणां कुर्यादित्याह—

SRI SUBODHINI: In this way, when the mind is stopped (Nirodha), it becomes “pure and clear” by itself! It takes the divine form, which is meditated upon. It merges always in a mood of deep meditation (Dhyaanaroopa). The BASIS OF THIS, IS THE HOLY ABODE OF LORD VISHNU! If, he stops and concentrates his mind, on any other place, other than of our Lord Vishnu, then, he will become sorrowful! Hence, by this process of concentration, HE HAS TO BECOME

BLISSFUL. THE CAUSE FOR THIS BLISS IS THE LORD HIMSELF, (OUR LORD) WHO IS THE BASIS FOR EVERYTHING! THE HOLY FEET OF OUR LORD IS THE BASIS OF THIS BLISS. The “purity” of the mind ensures “brilliance”, (Prakash) and this is THE PLACE, WHERE OUR LORD SRI PURUSHOTHAMA RESIDES, AS THE INDIVIDUAL SOUL (JEEVAATMA).

In the Vedas also, it has been said, that “THE LORD RESIDES LIKE THE FLAME OF FIRE. This also refers to our Lord, who resides, as part of His own self viz. the “Jeeva” (soul) (TASYAHA SIKHAYA MADHYE PARAMAATMA VYAVASTHITAHA). Alternately, this is the seat of our Lord, who is “imperishable” (Akshara). Its part is the “Jeeva”, and this “Jeeva” is the seat and holy feet of our Lord! Due to this, a devotee should remain in this “blissful” state of his mind, as long as it lasts!

The cause for disturbances in the mind is “Rajas” and “Tamas”! The factor of “time” inspires the quality of “Rajas”, and this causes “disturbance” in the mind and this quality makes it bereft of “Jnana” (knowledge – foolish). But, the power of Yoga, makes even the mind of others, to get attracted to our Lord! – especially when all the “Jeevas” eventually “gather” only at the holy feet of our Lord! This devotee, now, never engages his mind in any other activity or purpose.

But, when the quality of “Rajas” tries to make the mind engage itself in various actions, or when the quality of “Tamas” tries to make the mind “ignorant”, then, with a view to make the mind get rid of these “blemish”, the devotee should stop his mind, through the process of “absorption” (Dhaarana). At this effort made

to stop the mind, the quality of "Rajas" will try to attract the mind towards various objects, and the quality of "Tamas" will try to lull the mind into lethargy, sleep etc. At this time, the devotee should have "courage". He should "absorb" his mind, in our Lord, in such a way through which, the qualities of "Rajas" and "Tamas" get removed, along with their "blemish" (Dosham). The devotee should not meditate on "Chandika" or "Siva," (or any other "diety") but should meditate only on our Lord, who only can remove the dirt in the mind.

This "absorption" (Dhaarana) should be done in such a way, that "Yoga" (union) takes place in our Lord. There are so many types and ways of methods to stop the "mind" and the "thoughts". But, out of all these, the "Yoga" of "Bhakthi" (devotion to our Lord) is the ideal one for "absorption" in our Lord.

यत्र सन्ध्याय्यमाणायां योगिनो भक्तिलक्षणः।

आशु सम्पद्यते योग आश्रयं भद्रमीक्षतः॥२१॥

VERSE 21 Meaning: "The Yogi is able to get the "Darsan" of our auspicious Lord, through his "absorption", achieved, through the process of "Bhakthi Yoga" and, very quickly, he attains the desired result (of "Darsan" of our Lord)."

श्रीसुबोधिनी : यत्रेति। यत्र विषये सर्वावयवसंस्थितायां चित्तवृत्त्यां सत्याम्। योगिनश्चित्तनिरोधकस्य। भक्तिरेव लक्षणं यस्य गोसास्नादिवत्कदाऽपि भक्तिर्न व्यभिचरति, भक्त्यैव च तत्प्रसिद्धिस्तादृशो योगः सम्पद्यते। ननु योगस्य कस्माद्भक्तिलक्षणत्वम्? तत्राऽऽह—आश्रयं भद्रमीक्षत इति। भद्रं मनोहरम्। आश्रयं धारणायाः। भगवद्रूपमिति यावत्। तदीक्षतस्तद्भ्यायतः। भगवद्भ्याने भक्तिलक्षणो योगः सम्पद्यत इत्यर्थः ॥२१॥

तत्र राजा विशेषं पृच्छति—

SRI SUBODHINI: The “subject” of the devotees’ “absorption” should be our Lord only. When all the “thoughts” of this devotee, get fully established in all the “limbs and parts” of our Lord, through the path of Bhakthi (devotion), he, then, attains the goal of true Bhakthi Yoga, which is “love” for our Lord (Bhakthi). Like the horn of a cow is not present or seen as separated from the cow, here also, love or Bhakthi to our Lord is present in this Yogic effort. **THE MOST IMPORTANT ASPECT IN THIS “DHAARANA” (ABSORPTION) IS OUR LORD’S DIVINE FORM ONLY. OUR LORD’S DIVINE FORM IS VERY BEAUTIFUL! DUE TO THIS MEDITATION ON OUR LORD, THIS YOGA BECOMES “DEVOTIONAL IN NATURE” (BHAKTHI LAKSHANA)!**

The king now asks a “specific” question on this “Dhaarana” (absorption) of our Lord.

राजोवाच -

यथा सन्धार्यते ब्रह्मन् धारणा यत्र सम्मता।

यादृशी वा हरेदाशु पुरुषस्य मनोमलम्॥२२॥

VERSE 22 Meaning: “The king asked, “Oh Brahman! What is the way to do this type of “Dhaarna”? (absorption); which type of “Dhaarana” is approved (i.e. acceptable) to You? Please tell me, that type of “Dhaarana”, which can remove the “dirt” of the mind very quickly!”

श्रीसुबोधिनी : यथेति। इयं धारणा कथं सन्धार्या। किं मानसीं मूर्तिं कृत्वा तत्र मनः स्थापनीयम्। आहोस्विच्छ्रुतां भगवन्मूर्तिं स्मृत्वा। किञ्च। यत्र सम्मता यस्यां मूर्तौ सम्मता। अनन्तमूर्तित्वाद्भगवतो यस्यामेव मूर्तौ सर्वेषामेव योगिनां सम्मतिरस्ति। किञ्च। यादृशी वा। यादृक्प्रकारा। रूपप्राधान्येन धर्मप्राधान्येन वा। स्थूला सूक्ष्मा वा। निराकारा साकारा वा। शान्ता वा साग्रहा वा। तत्र

॥६॥

यादृशी पुरुषस्य मनोमलं हन्ति तत्कथयेत्यर्थादुक्तं भवति। गुरोः सन्निधाने
नियोगोऽनुचित इत्यभिप्रायबोधकवाक्यशेषमुक्त्वा नियोगाशं नोक्तवान्॥२२॥

तत्रोत्तरमाह—

SRI SUBODHINI: How can this “Dhaarana” be done? Are we, to install the divine form of our Lord, inside our mind, through “imagination”, (Kalpana) and then establish our mind in this divine form? Alternately, are we, to firmly establish our mind in the “forms” of our Lord, as described in the scriptures? “Please tell me, as to which “form”, I should concentrate, and fix my mind upon, which is acceptable to You — especially when our Lord has “endless” forms? Hence, please let me know, about that “form” of our Lord, which is acceptable to all Yogis and Mahaatmas too!

“What is the nature of this divine form? Of what kind is it? Is this “form of the nature of a “form” (Roopa) or is it of the nature of “qualities” (Dharma) only? Is it big or subtle? It is formless or with form? Is it peaceful or “demanding”? Of all these, please tell me, about that “form”, which can destroy and remove the “dirt” in the mind of the human beings!” Of course, it is not proper to give “orders” to one’s Guru in this manner. Hence, what is said here in this verse is, “he said” (i.e. we have to understand, that the king desired to know all these factors).

Sri Sukadeva is giving the reply, as to the nature of this “divine form” (Moorthy) — as per the following verse.

श्रीशुक उवाच—

जितासनो जितश्वासो जितसङ्गो जितेन्द्रियः।

स्थूले भगवतो रूपे मनः सन्धारयेद्भिया॥२३॥

VERSE 23 Meaning: “Sri Sukadeva said, “ After conquering the seat, breath, attachments and the senses, a devotee should absorb and concentrate his mind through his intellect, on the “physical” divine form of our Lord.”

श्रीसुबोधिनी : जितासन इति। यादृशीत्यस्योत्तरम्। आसनादिजयसहिता सा मनोमलं हन्ति। जितसङ्गः। जितो विषयसङ्गो येन। अनेन मनोनियमनमुक्तम्। यत्र सम्मतेत्यस्योत्तरमाह—स्थूल इति। धिया निश्चात्मिकया बुद्ध्या॥२३॥

ननु भगवतः कथं स्थूलं रूपम्। व्यापकन्तु फलरूपं न धारणामर्हति। अन्यानि मत्स्यादिरूपाण्यनिर्द्धारितपरिमाणानि। अतः स्थूलं किमित्याकांक्षायामाह—

SRI SUBODHINI: Sri Sukadeva is now replying to the question as to what kind of “absorption” (Dhaarana) should be done? A devotee should, at first conquer, his sitting posture (i.e. should be able to sit erect for a long time, without any discomfort — this can be done only through repeated practice), and then, the breath, attachments and the senses. Any “Dhaarana” done after the above “conquest”, will certainly destroy the “dirt” in the mind. He, who has “conquered” (got over) the attachment to objects and pleasures, is said to be a “JITASANGHA” — the one, who has conquered all types of attachments. In this way, the mind also gets destroyed. The king now said, “Please tell me, that type of “Dhaarana”, which is acceptable to You”. The answer has been given by Sri Sukadeva, that the king should do “Dhaarana” on the “physical” form of our Lord (STHoola), with a determined intellect!

A question may arise here, as to what is the nature of the “physical” (gross) form of our Lord? The “form”, which is all-pervasive in the Universe, cannot

be “absorbed” or concentrated upon! The other “forms” like the fish etc., are not within the “concentrating” power of a mind, as their “measure and size”, are unknown! Hence, the answer is given, as to what is this “physical” form, which should be meditated upon!

विशेषस्तस्य देहोऽयं स्थविष्ठश्च स्थवीयसाम्।

यत्रेदं दृश्यते विश्वं भूतं भव्यं भवच्च सत्॥२४॥

VERSE 24 Meaning: “This earth, which is a physical object, among all other gross objects, is a special “body” of our universal Lord, who is present everywhere! In this “body” of our Lord, the past, the future and the present Universe, in its totality, are being seen or shown.”

श्रीसुबोधिनी : विशेषस्तस्य देहोऽयमिति। विशेषः पृथिवी। सर्वे विशेषास्तद्रूपा इति। “अतो विशेष” इति वाक्यात्। विशिष्टः शिष्टो यत्रेति वा। वेः कालस्य शेषो वा। अत्रत्यानां स्वेच्छया कालग्रासात्। अत एव भगवतो देहो विशेषः। कालस्य भगवच्चेष्टात्वात्तदाधारो देहो भवत्येव। देहात्मनोः संयोगः सम्बन्ध इति साङ्ख्याः। तदेकदेशिनो योगिनश्चाऽध्यास इति। आवेश इत्यपरे। अग्न्ययोगोलकवत्। अहङ्कारेणाऽहमिति स्वीकारे इत्यपरे। ते चत्वारोऽपि पक्षा भगवतो देहस्य च सम्बन्धप्रतिपादका न भवन्ति। किन्तु स्वस्वामिसम्बन्ध इति षष्ठ्या सम्बोधयति—तस्येति। “दिह उपचय” इति धातोरच्प्रत्यये कृते देह इति भवति भगवतोऽयमुपचय इत्यर्थः। स्वरूपस्थितेनैव यद्यपि सर्वं कर्तुं शक्यते तथापि सर्वेषां पोषार्थं स्वरूपादप्यधिक-सुखदानार्थमुपचितः सन् पुष्टः सन् सर्वं करोतीति तदेव रूपं भगवतो धारणाविषयो भवतीति सर्वेषां सम्मतिः। अयमित्यपरोक्षविषयः। यद्यप्येकदेश एव तथा तथापि तेनेतरानुमानं सुकरमिति इतरावयवज्ञानसहकृता प्रत्यक्षसामग्र्येव विशिष्टज्ञानं जनयतीत्ययमित्युक्तम्। स्थविष्ठश्च स्थवीयसामिति। प्रथनात्पृथिवी स्थविष्ठा स्थूला वा। अत्र शास्त्रे विरलावयवाः सूक्ष्माः। संहतावयवाः स्थूलाः। अत एवाऽऽकाशादयः सूक्ष्मास्तथा व्यवहारागोचराः।

पृथिवी तु सर्वव्यवहारगोचरा स्थूला। संहतैरुपचितैरवयवैर्गुप्तोऽवयवी प्रकटीक्रियते। तथा देहेनाऽपि भगवान्प्रकटीक्रियत इति ध्यानविषयतायां भगवानपि प्रकटो भवतीति तस्य स्थूलत्वनिरूपणम्। बुद्धौ प्रविष्टो वा बुद्धिमपि विशदयतीति पश्चात्स्थूला बुद्धिः सूक्ष्मान्विषयात्र ग्रहीष्यति। तेन मनसो रजस्तमःकृतो दोषो निवर्तितो भवति। चकारात्सुन्दरश्च। सर्वविशेषसमवायात्। तेन तत्र बुद्धिः स्थिरा भवति। स्थवीयसामाकाशादीनां मध्ये। उपचितावयवत्वादिति। अत एव “आकाशशरीरं ब्रह्मे” ति “वायुरात्मे” ति “ज्योतिषां ज्योतिरि” ति “तोयात्मने नम” इति वाक्यैः सर्वाण्येव भूतानि भगवच्छरीरत्वेनोक्तानि। तथाप्यस्मादेव विशेषादस्य धारणाविषयत्वम्। किञ्च। सर्वाणि रूपाण्यत्र सम्भवन्ति। इदं तु नाऽन्यत्र सम्भवतीत्यस्य ध्यानास्पदत्वम्। तदाह—यत्रेति। सर्वमेव विश्वमत्र व्यज्यते समुद्राः सूर्यो वायुरवकाशश्च। अन्येषामपि सूक्ष्माणामेतदवान्तरभूतानामहङ्कारादीनाञ्च स्वयमेवाऽत्र निवेशं वक्ष्यति—“पातालमि” त्यादिना। किञ्च। कालोऽप्यत्र निविशते कार्यद्वारेति तदाह—भूतं भव्यं भवच्चेति। अनुदयास्तमयरूपस्य कालस्य भूतत्वादिसाधकत्वम्। केनचित्रिमित्तेनाऽतीतत्वादिधर्मसम्बन्धात्। तत्रोत्पत्तिस्थितिविनाशलक्षणगुणत्रयप्रेरणार्थात्त्वम्। अतः स्वकार्यसहितः कालो भगवच्चेष्टारूपोऽत्र स्पष्टतया प्रकाशत इति सर्वमेव भगवत्कार्यमत्र स्पष्टतया ज्ञातं भवति। भूतं जातम्। भव्यम् भाव्यम्। भवत् वर्तमानरूपम्। चकारात्कालत्रयसम्बन्धरहितमपि प्राणजीवादिस्वरूपमत्र दृश्यत इत्यर्थः। यदिति प्रसिद्धम्। नाऽत्र तिरोहितमिव किञ्चित्। अतो विशेषतः प्रमाणं न वक्तव्यमिति भावः॥२४॥

ननु जडस्य कथं ध्येयत्वम्। ध्यातस्य फलदानावश्यम्भावात्। क्रियान्तरवद्भयानस्य नाऽदृष्टद्वारा फलजनकत्वम्। ध्येयसाक्षात्कारस्यैव दृष्टत्वात्। भगवत्सम्बन्धाद्ध्येयत्वेऽपि “गौणमुख्ययोर्मुख्ये कार्यसम्प्रत्यय” इति न्यायेन भगवानेव कथं न ध्यानविषयीक्रियते। तत्राऽऽह—

SRI SUBODHINI: This “earth” is a “special form” of our Lord. In fact everything “special” is our Lord’s

“forms” only! The syllable “Vihi” indicates to our Lord who is the highest of all “special” objects (VISHISHTA BHAGAVAN)! This earth is hailed as very special!

There is also another meaning through the words, “Visesha” (special) viz. “Ve Seshaha = Viseshaha — the meaning of this is “time” (Kaala) — that, which remains after “time”! i.e. our Lord only! All those, who live on this earth, become the “food” for the factor of “time”. Hence our Lord’s “body” (earth) is very special. The factor of “time”, is the “action” of our Lord, and the “basis” for all action, is the “body”.

The votaries of the “Sankhya” philosophy regard, both the “body” and the “Aatma”, to be closely united. All others regard the origin of “life”, as the “ingress” (Aavesa) of our Lord, in the creation-process! — Like “fire” enters into a ball of iron! Some others say, that the thought of “I am here” born out of “ego” (Ahamkaar) is the basis of the acceptance of the “body”.

All these philosophies do not speak about the relationship of the body with our Lord. They say, that body and other materials are the “food” for our Lord, who is the “Swami” and “Bhoktha” (enjoyer — eater).

This earth is the “body” of our Lord. Though, our Lord can get everything done, by remaining in His own self (Swaroop), even then, with a view to progress everyone, and also to give to everyone joy and bliss of a higher grade, than His own self, our Lord through growth and progress, does everything. That is why, it is said here, that our Lord’s divine form only should be made the subject of a devotee’s “Dhaarana”. Everyone has accepted this proposition.

The word “Ayam” (this) indicates, that the Lord is

present before everyone! Though, His “total form” is not present or seen by everyone, a “part” of His divine form is present now, and it is easy to determine or assume, from seeing this “part”, as to how glorious His “real” form will be!

This earth is very big and is called as “gross”. In this “Bhagavatam”, the sky or space is called as “subtle”, and being such (subtle), this “space” is not referred, as being useful for our day to day “worldly” activities. But, not this “earth”, as it is used by everyone. Hence, it is considered as “gross” (not “subtle”). In this way, this earth is the “body” of our Lord, who has manifested Himself, as this earth. HENCE, WHEN OUR LORD IS MEDITATED UPON, HE APPEARS AND MANIFESTS HIMSELF, TO THE DEVOTEE! That is why, our Lord manifests Himself, in the intellect of the devotee, and makes the intellect “all-pervasive”.

The syllable “Cha” (and) used here denotes, that the body of our Lord is also, “beautiful” (Sundaram) – especially, when He is totally connected with every object! Due to this inherent “beauty”, the intellect of a devotee, gets “fixed and established” in our Lord, in meditation.

The Vedas have made the following statements:

- (1) “AAKAASA SAREERAM BRAHMA” – the space is the body of our Lord.
- (2) “VAAYURAATMA” – the “wind” (air) is the “Aatma”.
- (3) “JYOTISHAAM JYOTIHI” - He is the “brilliance” of all “brilliant” objects!
- (4) “TOYAATMANE NAMAHA” – He is the “Aatma” of water.

IN THIS WAY, ALL THE "ELEMENTS" HAVE BEEN TOLD TO BE THE "BODY" OF OUR LORD! The Lord is to be "absorbed", and meditated in this way!

The entire Universe is seen by us, from this earth e.g. the ocean, the sun, the wind, the space, all subtle objects like "ego" (which are inside). This will be explained later in verse no.26. Not only this, the three aspects of "time", (Kaala) of past, future and present times, are also included here. Through this, we are able to see the "working" of the three qualities of Satwa, Rajas and Tamas (as inspiring factors) for the origin, sustainment and destruction of this Universe. In this way, TIME (KAALA) IS THE "ACTION" OF OUR LORD, AND THIS IS SEEN CLEARLY ON THIS EARTH! IN OTHER WORDS, EACH AND EVERY "WORK OR TASK" (ACTIONS OF LEELA) CAN BE SEEN CLEARLY ON THIS EARTH AND ALSO GETS KNOWN!

The word "Yat" (this, which) refers to the "Jeeva" (individual soul), which is seen, on this earth. Nothing is hidden on this earth. Hence, no evidence or proof is needed for the existence of earth.

A doubt arises now. How can a "gross" object become the subject of "meditation"? — especially, when the "object" of meditation, should be in a position to give "results and benefits" to us! (Gross physical objects cannot confer the benefits). Some may counter this view by telling, that rituals such as "sacrifices" (Yagnam) are also "physical and gross" in nature. But these sacrifices confer "the unseen" benefits! In this way, this "meditation' also will give the "unseen" (Adrishta) benefits! The meditation on our Lord is not to be confused with

the other physical objects. Why? THE ACTUAL DARSAN OF OUR LORD TAKES PLACE — AS “SEEABLE” (DRASHTA), AND THERE IS NO “UNSEEN” BENEFIT, AS IT IS, WITH OTHER “RITUALS”. We also cannot say, that because, these physical objects (Jata) are connected with our Lord, these become worthy of being meditated upon! THUS, THE MEDITATION OF OUR LORD ONLY SHOULD BECOME THE MOST IMPORTANT SUBJECT, AND NOT ANY OTHER PHYSICAL OBJECT OR MATERIAL!

आण्डकोशे शरीरेऽस्मिन्सप्तावरणसंयुते।

वैराजः पुरुषो योऽसौ भगवान्धारणाश्रयः॥२५॥

VERSE 25 Meaning: “The Lord, who is “Viraat Purusha” (all pervasive primordial Lord), who has covered Himself with 7 layers of the form of this vast Universe (Brahmaandam), is present in this body! He is the real “subject” of “absorption and meditation”!”

श्रीसुबोधिनी : आण्डकोश इति। नेदं ध्यानविषयत्वेन निरूपितं किन्तु तदाश्रयत्वेन। अनेन “यथा सन्धार्यत” इत्यपि निरूपितं भवति। भगवान् साक्षाद्विषयत्वेन आण्डकोशस्तु तदाधारत्वेन। यद्यपि स्वात्मन एव जीवस्याऽऽधारत्वं युक्तं तदप्यग्रिमाध्याये मतान्तरत्वेन वक्ष्यते। तथापि बहिः स्थितो भगवानन्तः प्रवेशनीय इति स्नेहाधिक्यसिद्ध्यर्थमात्मनो महत्त्वसिद्ध्यर्थं च प्रयत्नसाफल्याय च स्वात्मनि सिद्धभगवद्रूपापेक्षया सिद्धसाधनत्वदोषाभावात्स्मरणमात्रविषयत्वाच्च ध्यानसिद्ध्यर्थं ब्रह्माण्डाधार एव भगवान्विषयत्वेन निरूप्यते। अण्डसम्बन्धी आण्डः। स एव कोशो मुकुलितकमलरूपः। स एव शरीरम्। “भूतैर्यदा पञ्चभिरात्मसृष्टैरि” ति वाक्यास्वार्थं भगवाञ्छरीरमिदं कृतवान्। अतोऽत्र कृतं तस्य भोगाय भवति। भोगायतनत्वाच्छरीरस्य। अत आत्मापेक्षयाऽप्ययमेवाऽऽधारत्वेन ध्येय इति भावः। कोशरूपत्वांदस्येतरदेहवत्सच्छिद्रता निवारिता। तत्रैव मकरन्दपानञ्च। अस्य शरीरस्य सुरक्षितत्वं कथयन्भगवद्व्यतिरिक्तस्यैव सर्वस्य तत्त्वसमूहस्याऽत्र

निवेशमाह-सप्तावरणसंयुत इति। सप्तयान्यावरणानि तैः संयुक्ते। संयुक्तपदान्मध्ये शून्यं स्थानं निवारितम्। जलादिप्रकृत्यन्तानि सप्ताऽऽवरणरूपाणि। तत्र यो वैराजः पुरुषो द्वितीयपुरुषरूपो यः सर्वत्र शास्त्रे प्रसिद्धः असावित्यनुभवसिद्धश्च स एव वैराजो विराट्शरीरे प्रविष्टः। न तु जीवविशेषः कश्चित्। तदाह-भगवानिति। यो वैराजः पुरुष उक्तः स एव भगवान् योगिप्रत्यक्षसिद्धः। अत एव प्रचुरतराभ्यासादसाविति प्रत्यक्षतया निर्देशः। स तु धारणाया आश्रयः। तस्याऽऽश्रयः कोशः। यथा अयोगोलकस्थो वह्निः। यथा वा कमलस्थितो भ्रमरः। यथा वा प्रासादस्थितो राजा। आश्रयपदेन धारणायाः फलं स्वशरणमागतायाः सर्वथा दास्यतीति सूचितम्॥२५॥

इदानीं सर्वेषामेव सूक्ष्माणां साधारणां तत्र निवेशनं वक्तुं भारत्वाभावायाऽऽधारणामवयवत्वं निरूपयति पातालमित्यादिभिः -

SRI SUBODHINI: Here, the meditation on the “gross” form, is not told. But, being connected with (dependent on) our Lord, this is said to be “Dheya” (worthy of meditation). THE SUBJECT FOR ACTUAL “MEDITATION” IS OUR LORD ONLY! This vast Universe is the “base”, which our Lord has made for Himself, and due to this, becomes an “object” of meditation.

A question arises now. Can the “Jeeva”, Whose “basis” is our Lord only, become the object of meditation? This will be answered, in the next chapter.

The Lord is situated outside, and intense “Love” (Prema) is required to make our Lord enter our “inside”. Our Lord’s “meditation” is told here, as very important and essential for: (1) For getting this “intense” love for our Lord, (2) to bring glory to the “atomic” sized “Aatma” of the “Jeeva”, (3) for attaining success in getting results for one’s efforts, (4) to enable the Jeeva to remember, our Lord at all times, (5) the Lord, who

is the basis of this vast Universe — to enable us to meditate on Him!

The word “Andakosa” means, that our Lord’s “body” is of the form of the blossomed lotus (Kamal) flower! As per the Vedic saying, “that our Lord has made, for Himself only, the body of this vast Universe”. After making this body, He is the one, who is the “enjoyer” of the same! The body is the basis for all types of enjoyments. Hence, our Lord becomes the “basis” of the “Aatma”, and our Lord should be meditated upon in this way!

The word “KOSA” (layer) is used here, with the meaning, that, whereas all other “layers” have “holes” in them, our Lord’s “Kosa” has no “hole” in it! (As it is a closed lotus “bud”). The “drinking” of “blissful nectar” of our Lord’s “bliss” takes place from “here” only! This “body” of our Lord is very well “protected”. On this “Lord’s body”, are the 7 layers! Of course, the inside is not hollow or empty! In this way from “water” to the “primordial” nature (Prakruti), there are 7 forms or “layers” (coverings). Our Lord is present, as “primordial Purusha”, in these 7 layered “Kosa” (body) and this is His “second form” (not the primary form of Sri Purushothama), and this is the “Lord”, who is gloriously referred to in the scriptures. He is the Lord, who has entered also into this vast Universe as the “all-pervasive” (Viraat) divine form! This glory and greatness is not of the “Jeeva”, but it is of our Lord only! That is why, this glorious manifestation is called as “Bhagawan” (or Lord). THIS IS THE LORD, WHO IS BEING REALIZED BY NOBLE YOGIS, WITH HIS ACTUAL “DARSAN”. This Lord is the subject matter for “Dhaarana” (absorption), and the basis for this, is

the “Kosa” (layer) — like there is “fire” in the iron ball!
Or like the presence of a honey bee in a lotus flower!
Or even like the king in his palace!

The word “Aashrayam” (refuge) denotes, that the lord will confer all the desired results to those, who have come surrendering to Him! This is what is indicated.

पातालमेतस्य हि पादमूलं पठन्ति पाष्णिप्रपदे रसातलम्।
महातलं विश्वसृजोऽथ गुल्फौ तलातलं वै पुरुषस्य जङ्घे॥२६॥
द्वे जानुनी सुतलं विश्वमूक्तेरुरुद्वयं वितलञ्चाऽतलञ्च।
महीतलं तज्जघनं महीपतेर्नभस्तलं नाभिसरो गृणन्ति॥२७॥
उरःस्थलं ज्योतिरनीकमस्य ग्रीवा महर्वदनं वै जनोऽस्य।
तपो रराटीं विदुरादिपुंसः सत्यं तु शीर्षाणि सहस्रशीर्ष्वाः॥२८॥

VERSES 26, 27 and 28 Meaning: “The “basis” viz holy feet of our Lord, who is this “all pervasive” Lord (Viraat) is in the form of the “Paatala” region. The back portion of the holy feet, and it’s front portion are the “Rasaatala” region! The “joints” of the feet of our Lord, who is the “Mahaapurusha”, and the creator of this Universe, is the “Mashaatala” region! The legs of our Lord is the “Talatala” region! The “Sutala” region is our Lord’s knee joints! The Lord, who is of the form of this Universe, has the two regions of “Vitala” and “Atala”, in the form of his “hips”! The lower portion of his body is the “Maheetala” region. His navel is the “space”. His chest is the “wheel of brilliance”. His neck is the Maharloka, and His face is the Janaloka! His forehead is the Tapoloka. His “thousands of heads” is the Satyaloka.”

श्रीसुबोधिनी : चतुर्दश लोकाश्चतुर्दशभेदेनाऽवयवविन्यासत्वमापन्ना ध्यानविषयत्वमापद्यन्ते। न तु भगवदयवया लोकत्वमापन्नाः। तथा सत्युत्तमस्य हीनभावादध्येयत्वमेव स्यात्। तदाह। पातालं सर्वाधोलोकः। पादमूलं पादारक्तस्थानम्। तथा सति वासुकिप्रभृतीनां रेखात्वमुपपद्यते। अत्र प्रमाणमाह—**पठन्तीति।** वेदवदनादिसिद्धेयं प्रसिद्धिः। एतस्य शरीरस्य। भगवत्पक्षे साकारब्रह्मणस्तत्र व्याप्तत्वात्तद्भावमापन्नमिति। पार्ष्णिश्चरणपश्चाद्भागः। प्रपदं पादाग्रम्। प्रत्याहारेण तन्मध्यभागश्च। रसातलं तदुपरितनो लोकः। गुल्फौ पादग्रन्थिरूपौ। महातलं रसातलादुपरितनो लोकः। एवमग्रेऽपि पूर्वनिरूपितस्योपरितनो लोकः पश्चान्निरूप्य इति। महातलस्य महत्पदप्रयोगे हेतुमाह—**विश्वसृज इति।** तत आरभ्य सृष्टेराधिक्यात्। तस्य भिन्नखण्डत्वनिरूपणायाऽथशब्दः। एतावता पञ्चात्मकः पुरुष इति निरूपितो भवति। तत्र लोकद्वयमेकः खण्डः। अथ भिन्नप्रकारेण। गुल्फौ। त्रयाणामपि गुणानां पञ्च भेदा अप्युक्ता भवन्ति। केवल तमः, रजस्तमः, रजः, रजःसत्त्वम्, सत्त्वमिति। तत्र केवलं तमो निरूपितम्। महातलादिसुतलपर्यन्तं द्वितीयः खण्डः। तत्र जङ्घे तलातलम्। **पुरुषस्येति** लोमशत्वम्। जङ्घे जङ्घाद्वयम्। उभयावयवत्वान्नाम्नि पदद्वयप्रयोगः। आधारत्वेन वा। सुतलं द्वे जानुनी। जानुनीपदेनैव जानुद्वये प्राप्ते पुनर्द्विपदं तस्य लोकस्य द्विरूपताज्ञापनार्थम्। अत एवाऽग्रे सुतलं शुद्धमिति वक्ष्यति। साधारणस्थानं स्वस्थितिस्थानञ्च। यत्र बलिस्तिष्ठति तच्छुद्धम्। अत एव तस्य प्रदर्शितं विश्वरूपमनुस्मारयति—**विश्वमूर्तेरिति।** वितलमतलञ्च ऊरुद्वयम्। एकमतलम्। एकं वितलम्। केचनाऽग्रपश्चाद्भावभेदेन द्वयमपि द्वयमाहुः। तल्लौकिकपुरुषन्यायेन तथा सम्भवेऽपि पञ्चमे ततोऽधस्तादित्यभावाच्चिन्त्यम्। अत्र चकारद्वयस्य विद्यमानत्वात्तथात्वं वा। तत्राऽप्यवान्तरभेदो वा। महादेवक्रीडास्थानं मयपुत्रस्थानञ्च स्वर्गापररूपम्। महीतलं पृथिवी। तस्य भगवतो जघनम्। उत्थितपुरुषस्यैवं व्यवस्था। ऊर्ध्वगोलस्य च। ध्येयस्तु स एव। **महीपतेरिति** राजरूपेणाऽत्र भगवत्स्थितिरुक्ता। नभस्तलमन्तरिक्षम्। नाभिसर इत्यन्तरिक्षे जलस्थितिरुक्ता। प्रत्यक्षविरोधेऽपि वेदप्रमाणसिद्धमित्याह गृणन्तीति। “सलिलं वा इदमन्तरासीद्यदतरन्तत्तारकाणां तारकात्वमि” ति श्रुतेः। अत्र भगवन्मूर्तेरभावादुद्गालयत्वाच्च नाभिकमलोद्भवसम्भवाच्च सरस्त्वेनैव

निरूपणम्। उरः वक्षस्थलम्। ज्योतिरनीकमादित्यादिध्रुवान्तं ज्योतिश्चक्रम्। तदस्य। तत्र नाऽन्यस्तिष्ठतीत्युक्तं भवति। शिशुमारस्य भगवत्त्वात्। हृदये च जीवस्थानं भवति। अतो ज्योतिरनीके शिशुमारे भगवान् ध्येयः। ग्रीवा महर्लोकः। वदनं जनलोकश्चिबुकादिभूपर्यन्तम्। अयमपि केवलं भगवतः। नित्यसुखस्थानत्वात्। तदग्रे वक्ष्यामः। तपोलोको रराटी ललाटं शून्यस्थानम्। स्त्रीपदप्रयोगः शृंगाराधारत्वख्यापनार्थः। आदिपुंस इति। तपसा तत्प्राप्यत इति। सत्यं तु शीर्षाणि। शिरसां बहुत्वे हेतुः—सहस्रशीर्ष्ण इति। 'सहस्रशीर्षे' ति तस्य श्रौतत्वज्ञापनाय। तत्र ब्रह्मादीनां बहूनां लोकभेदात्सर्वेषां मूर्धन्यतासिद्ध्यै मूर्द्धानं यन्तीति शीर्ष्णां बहुवचनम्॥२६॥२७॥२८॥

एवं लोकानां सन्निवेशमुक्त्वा तत्रत्यानां जीवानां सन्निवेशमाह इन्द्रादय इत्यादिना -

SRI SUBODHINI: The "fourteen worlds" are the manifestations of our Lord with 14 types, (kinds) and these become the subject matter, for the "mediation" of an ideal devotee. BUT, WE SHOULD NEVER CONCLUDE, THAT THE VARIOUS "PARTS" OF OUR LORD HAVE ATTAINED THE "NATURE" OF THESE 14 WORLDS! If this was true, then our Lord's "holy" limbs (parts) will be considered "lower", and due to this, our Lord's holy body and parts, would not become the subject matter of the "meditation" of the devotee.

The lowest world is "Paatālam". The root of the "feet" would mean the lower portion of the holy feet, which is placed on the ground! The "lines", on this lower portion, are represented by the great serpents like Vaasuki and others! The evidence for this is given through the world "Patanthi" — meaning, that this "holy body" of our Lord, is famous from times immemorial, like the "Vedas" themselves! Our Lord's divine form as "Brahman" is present in all these places (i.e. Brahman with a form) and hence, this form has taken the "attitude

and nature” of that particular world, in which, He has manifested!

The “behind portion” of our Lord’s holy feet and the front portion of His holy feet (including the middle portion of the holy feet) — these constitute the “Rasaatala” world, which is higher to the “Paatala” region.

The “joining” portion of the legs, is the “Mahaatala” region, which is again higher to the “Rasaatala” region. The use of the preposition “Mahat” (great) in the word “Mahaatala” is, due to our Lord being the “creator of this Universe) (Viswasrujaha). In other words, the “expansion” of creation took place, from here only.

Our Sri Mahaprabhuji says here, that our Lord who is hailed as the “Purusha” (the primordial person) is of 5 “Aatmaas” and out of these, 2 “worlds” constitute, one part.

The leg joints are explained here as of 5 different kinds of the three primary qualities viz. (1) only Tamas, (2) Rajas and Tamas mixed, (3) Rajas only, (4) Rajas-Satwa and (5) only Satwa. Up to now, the regions of only “Tamas” have been explained.

The second part consists of the regions from Mahaatala to Sutala. The two leg muscles with bones constitute the regions of Talatala. Both, the knees constitute the region of Sutala, which is again of 2 types viz. (1) the pure and (2) the impure ones. That is why, later, this region of “pure Sutala” will be referred to. One of these, is an “ordinary” place, and the other is resided by our Lord! King Bali resides in the “pure” Sutala. That is why, this pure Sutala has been referred to, along with the words of “the Lord who took the universal form” (Viswamoorthhe) viz. our Lord’s

taking the huge "Trivikrama" form has been referred to!

"Vitala" and "Atala" regions represent our Lord's "laps". Some commentators say, that the front portions of our Lord's "waist" is "Vitala" and the rear portion is "Atala" region. But, our Sri Mahaprabhuji citing the reference from the 5th canto, says, that this sort of interpretation may not be right.

Our Mahaprabhuji says further, that the reference to the 2 "Cha" (and) will denote to the two heavens viz. the place of "Leela" of Lord Siva, and the place of heaven of the son of Maya.

The word "Mahitala" refers to earth, and this earth is termed here as the "waist" of our Lord.

Now the "upper" parts of our Lord's "holy body" are being explained. The reference to "Nabha" is for the sky (Aakaasa), where "water" is situated (Nabhisaraha). In other words, in the navel of our Lord "water" is situated. This is proved by the Vedic references. Here this "navel" is compared to a "lake" because, from this rises the lotus flower (for the origination of Lord Brahma).

The "chest" of our Lord is the "wheel of brilliance" — from the sun up to the "Dhruva" star! Our Lord only resides, as none else can reside here. This "Simsumaaara" region, is of the divine form of our Lord only.

In the heart, resides the "Jeeva" (soul). Hence, in this "heart" of the "brilliant Simsumaara" nature, our Lord is usually meditated upon.

The neck is Maharloka. The face is the Janaloka. These two places also belong to our Lord only.

Maharloka is a place, where there is permanent bliss and happiness.

The forehead is the "Tapoloka" — the world of penance. This is a place of "nothingness" (Soonya Sthaana). Here, the word "forehead" has been used in the "feminine" gender, to indicate that this "forehead" is the basis of all types of "love" (Sringaar).

The word "Aadipurusaha" (primordial person) has been used to emphasize, that OUR LORD CAN BE ATTAINED ONLY THROUGH PENANCE (TAPAS).

The head is "Sathyaloka". Our Lord has "thousands" of heads (Seershaani). In the Vedas also, this aspect has been referred to, as of "thousands of heads" (Sahasra Seershaha). As, this "Sathyaloka", where Lord Brahma resides, is different from all other worlds, this region is considered as the "most important", and the plural word of "heads" has been used, to emphasize this "importance".

In this way, all the "worlds" are told to be in the various holy "parts" (limbs) of our Lord. Now a description of the "people", (like Lord Indra etc.) who reside in these "worlds", is being done (as to how they also "reside", in our Lord only).

इन्द्रादयो बाहव आहुरुस्त्राः कर्णौ दिशः श्रोत्रममुष्य शब्दः।
नासत्यदस्त्रौ परमस्य नासे घ्राणञ्च गन्धो मुखमग्निरिद्धः॥२९॥
द्यौरक्षिणी चक्षुरभूत्पतङ्गः पक्ष्माणि विष्णोरहनी उभे च।
तदभ्रूविजृम्भः परमेष्ठिधिष्ण्यमापोऽस्य तालू रस एव जिह्वा॥३०॥
छन्दांस्यनन्तस्य यशो गृणन्ति दंष्ट्रा यमः स्नेहकला द्विजानि।
हासो जनोन्मादकरी च माया दुरन्तसर्गो यदपाङ्गमोक्षः॥३१॥

व्रीडोत्तरोष्ठोऽधर एव लोभो धर्मः स्तनोऽधर्मपथश्च पृष्ठः।
 कस्तस्य मेण्डं वृषणौ च मित्रौ कुक्षिः समुद्रा गिरयोऽस्थिसङ्घाः॥३२॥
 नद्योऽस्य नाड्योऽथ तनूरुहाणि महीरुहा विश्वतनोर्नृपेन्द्र।
 अनन्तवीर्यश्वसितं मातरिश्वा गतिर्वयः कर्म गुणप्रवाहः॥३३॥
 ईशस्य केशान्विदुरम्बुवाहान्वासस्तु सन्ध्ये कुरुवर्य भूमनः।
 अव्यक्तमाहुर्हृदयं मनश्च स चन्द्रमाः सर्वविकारकोषः॥३४॥
 विज्ञानशक्तिं महिमामनन्ति सर्वात्मनोऽन्तःकरणं गिरित्रम्।
 अश्वाश्वतर्युष्ट्रगजा नखानि सर्वे मृगाः पशवः श्रोणिदेशे॥३५॥
 वयांसि तद्व्याकरणं विचित्रं मनुर्मनीषा मनुजो निवासः।
 गन्धर्वविद्याधरचारणाप्सरः स्वरः स्मृतीरसुरानीकवर्यः॥३६॥
 ब्रह्माननं क्षत्रभुजो महात्मा विडूररङ्घ्रिः श्रितकृष्णवर्णः।
 नानाभिधाभीज्यगणोपपन्नो द्रव्यात्मकः कर्म वितानयोगः॥३७॥

VERSE 29 to 37 Meaning: "Lord Indra and other celestial deities are the hands of our Lord. He has his "ears", consisting of all the "sides"! The "sound" is the sense of hearing of our Lord! The two "Aswanikumaraas" are His 2 nostrils! The factor of "smell" is His sense of smell! The most brilliant flames of fire is His face." (29)

"The heavens are His eyes; the sun is the sense of "seeing"! The two eyelids of Lord Vishnu are the two span of time viz. day and night! The action of His eyebrow, is the world of Lord Brahma. The neck is the form of water, and the tongue only is the "Rasa" (bliss). (30)

"The seven types of Vedic chanting always sing the "fame" of our Lord! Lord Yama is our Lord's beard, and

the art of love is the "teeth" of our Lord! His smile is the "Maya" power, which infatuates everyone! His "vision" itself constitutes the ever-flowing nature of endless creation." (31)

"The upper lip is the "bashfulness", and the lower lip is of the nature of desire for wealth (Lobha). His chest is Dharma itself. The path of "unrighteousness" (Adharma) is His back side. Lord Brahma is His private part and the celestial deities of Mitra are His testicles! His stomach is the ocean, and His bones are the mountains!" (32)

"The nerves of this Universal Lord are the rivers! Oh king! The hair of this Universal body are the trees! The "inhalation/exhalation", of this limitless and unconquerable Lord, is the "wind" (Vayoo). The journey or movement of our Lord is "time" (Kaala); the flow of qualities and virtues in our Lord is "Karma" (action)." (33)

"The hairlocks of our Lord are known to be the clouds (or they are the "clouds")! The two periods of "time" viz. the "dawn and dusk" are His "clothes"! Oh scion of the Kuru clan! His heart is the primordial nature (Prakruti); the moon, which is the basis of all types of "changes", is the mind of our Lord." (34)

"The glory of our Lord is hailed as the power of "Vijnana" (special Jnana); Lord Siva is the inner mind of our Lord, who is the "Aatma" of everyone! His nails are the horses, elephants, all animals camels etc. In His body only are all animals situated like deer etc." (35)

"Birds exhibit the beautiful painting of our Lord! The desire of our Lord is Manu Himself! The residing place

of our Lord is the Human Being! The Gandharvaas, Vidhyadraas, the Chaarnaas and the divine Apsaraas are the music (tunes) of our Lord! The best among the demons Sri Prahlada, is the memory of our Lord.” (36)

“The Brahmins are His face! The Kshatriyaas are His hands; His “laps” are the Vaisyaas; and the Sudraas of the black hue are His feet! All the actions of sacrifice, which are done to propitiate the celestial deities of many names, both high and low, and where materials such as grains etc. are used — all these are “parts” of our Lord only.” (37)

श्रीसुबोधिनी : यद्यपि येषां यत्स्थानं ते तत्र निविष्टा इत्यर्थादुक्तं भवति तथाप्यनियतस्थानजीवानां स्थानं निरूप्यते। यतो देवाः सर्वेषु लोकेषु परिभ्रमन्ति। अथवा। भगवदिन्द्रियाणामाधारत्वं न भविष्यतीति तन्निरूपणार्थं पृथङ्निरूपणम्। आधिदैविकास्ते देवाः। अन्येऽपि तत्प्रकरणे निरूपितास्तद्रूपा एव। इन्द्रादयो देवा उस्माः कर्मफलदातारः। भारवहनसमर्था उस्मा उच्यन्ते। उत् ऊर्ध्वं सरन्तीति। “उस्मावेतं धूरुषाहावि” त्यत्र तथा निरूपणात्। भगवद्वाहवश्च फलदातारः। भगवतः कर्णौ ब्रह्माण्डे दिशः। यस्तु शब्दः स भगवतः श्रोत्रमिन्द्रियम्। नासत्यदस्रौ अश्विनौ। नासे परमस्य। नासिकाद्वयं परमस्य यज्ञस्य। यज्ञ एव तत्कृतोपकारात्। अस्मदिन्द्रियाद्यधिष्ठातारो भगवदिन्द्रियगोलकानि। विषयस्त्विन्द्रियम्। गन्धोऽस्य घ्राणम्। इद्धो ज्वलन्निः। अतो भगवन्मुखे यदेयं तज्ज्वलदग्नौ देयम्। द्यौः स्वर्गलोकः शिशुमारस्थानभूतः। अक्षिणी गोलके। चक्षुरिन्द्रियं पतङ्गः सूर्यः। पतद्गच्छतीति। चक्षुरपि भगवदीयं स्वस्मिन्पतच्चलत्वित्येदर्थम् पक्ष्माणि चत्वारि नेत्रोन्मीलननिमीलनकर्तृणि। **विष्णोरिति।** कालरूपस्य यज्ञस्वरूपस्य वा। अहनी रात्र्यहनी। उभे चेति देवमनुष्यभेदेन। चकारात्पितृब्रह्मणोरपि। परमेष्ठिधिष्यं ब्रह्मस्थानं। सत्यलोकस्थितं तस्य भगवतो भ्रूविजृम्भः। यं प्रति भ्रुवोर्विजृम्भण सन्तोषेण प्रसारणं करोति तं ब्रह्मासने उपवेशयति। आपो जलानि वरुणपत्नीरूपाणि। अस्य तालुगोलकरूपा जिह्वा। जिह्वा इन्द्रियम्। एवकारेण रसवद्द्रव्यं निवारितम्। छन्दांसि गायत्र्यादीनि। परःसहस्रं छन्दांसि तत्र सप्त मुख्यानि। यशः कीर्तिः।

गृणन्तीति पूर्ववत्प्रमाणकथनम्। भगवदंष्ट्रं यमः। स्नेहकला मोहादयो द्विजानि
 दन्ताः। हासः हास्यं प्राणिनामुन्मादकर्त्री मायैव। चकारादुन्मादकारी भक्तिरूपा
 च। माया पूर्वमुक्ता। दुरन्तसर्गः नित्यप्रवाहरूपा सृष्टिः। अपाङ्गमोक्षः कटाक्षमोक्षः।
 ब्रीडा लज्जा। ब्राह्मणानामुपरि भवति। अधरः अधरोष्ठः। अधस्तनानामेव
 लोभो भवति। एवकारेणोपरितनानां लोभाभावः सूचितः। धर्मो ब्रह्मसुतो
 नरनारायणपिता। चतुष्पाद्भूमौ वा। एकस्तनो दक्षिणः। वामस्त्वधर्मः। अधर्ममार्गश्च
 भगवतः पृष्ठभागः। कः प्रजापतिः। मेण्डं (?) अर्थः (?) इन्द्रियमिति
 यावत्। मित्रौ मित्रावरुणौ। मित्रद्वयं वा। कुक्षिरुदरम्। सर्वेऽपि समुद्रा भगवत्कुक्षिः।
 गिरयः पर्वताः। अस्थिसमूहा वङ्क्रयः। नद्यो गङ्गाद्याः। अस्य भगवतो
 नाड्यः। ननूरुहाणि लोमानि। अथेत्यचेतनप्रयासृष्टिसन्निवेशार्थम्। राजसानां
 वा लोकास्तामसाः। देवादय एतदन्ताः सात्त्विकाः। महीरुहा वृक्षाः। षड्विधा
 अपि भगवतो लोमानि। **विश्वतनोरिति** विश्वं तनौ यस्य। अनेन तेषां
 विश्वरूपत्वं निरूपितम्। अत्राच्छादनरूपत्वात्। **नृपेन्द्रेति** सम्बोधनं महाराजस्य
 राज्ये एकस्मिन्नपि वृक्षैच्छिन्ने लोमच्छेदनवत्क्लेशो भवतीत्यनुभवस्य संवादाथम्।
 अनन्तवीर्यस्य भगवतः श्वसितं नासापुटस्थवायुः। मातरिश्वा अयं वायुः।
 भगवतो गतिर्वयः कालः। कर्म भगवतो गुणप्रवाहः सत्त्वरजस्तमसां
 देवतिर्यङ्मनुष्यादिसृष्टिरूपः। ईशस्य ईश्वररूपस्य। अम्बुवाहा मेघाः। **विदुरिति**
 पूर्ववत्प्रमाणम्। वासः पीताम्बरम्। सन्ध्ये सन्ध्याद्वयम्। तुशब्देन
 मायापक्षव्यावृत्तिः। **भूम इति** कालस्य **कुरुवर्येति** सम्बोधनं भगवतो
 महत्त्वज्ञापनार्थम्। अव्यक्तं प्रकृतिर्भवतो हृदयम्। **आहुरिति** पूर्ववत्। स
 चन्द्रमा आधिदैविकरूपः सर्वविकाराणां कोषरूपं भगवन्मनः। तद्विकासे
 सर्वे विकारा उत्पद्यन्त इति। विज्ञानशक्तिं ज्ञानशक्तिम्। महिं महत्तत्त्वम्।
 अन्तःकरणमहङ्कारम्। गिरित्रं महादेवम्। सर्वात्मन इत्यहङ्कारस्य सर्वत्र
 स्थितिरुक्ता। अश्वादयश्चत्वारोऽवयवचतुष्टयनखानि। तत्राऽऽद्यौ हस्तयोः।
 वामहस्तनखानां स्त्रीषूपयोग इत्यश्वतरी। सर्वे मृगाः पशवश्च
 भगवतोऽवयवत्वाभावेऽपि श्रोणिदेशे श्रोणिस्थाने भवन्ति। अथवा। मृगाः
 पशवश्च श्रोणिस्थानद्वयम्। वयांसि पक्षिणस्तस्य भगवतो व्याकरणम्।
“मयूराश्चित्रिता येने” ति वाक्यात्। मनुः स्वायम्भुवादिः। मनीषा इच्छा।

मनुजो मनुष्यः। निवासो गृहम्। गन्धर्वादयोऽप्सरोन्ता एकवद्भावं प्राप्ताः।
 स्वरो भगवत्कर्तृको रागविशेषः। असुरानीकवर्यः प्रह्लादः स्मृतिः स्मृतीः
 स्मृतयः। पाठान्तरे अप्सरोन्ताः प्रह्लादश्च स्वरस्मृती। आद्यः स्वरः। द्वितीयः
 स्मृतिः वीर्यं इति पाठे पूर्वोक्ता एव स्वरस्मृतयः। असुरानीकं वीर्यं यस्य।
 समास एव उद्देश्यविधेयभावः। ब्रह्मभावः कश्चिद्धर्मः। यस्मिन् विद्यमाने
 ब्राह्मणशब्दवाच्यो भवति पुरुषः। ब्राह्मण्यापरनाम। ब्राह्मण्यं न जातिः।
 व्यक्तिसद्भावेऽपि तस्याऽपगमात्। “ब्राह्मण्यादेव हीयत” इति वाक्यानुरोधात्।
 वृत्त्यन्तरकल्पनायां प्रमाणाभावात्। नियतव्यञ्जकाभावाच्च। ब्राह्मण्यां
 ब्राह्मणाज्जातत्वं चतुर्मुखे तत्पुत्रेषु मानसेषु च अव्यापकम्।
 ऋषभपुत्रेष्वेकाशीतिर्ब्राह्मणा बभूवुरिति वाक्याच्च। तस्माच्छास्त्रे
 बहुवाक्यविरोधाद्ब्राह्मण्यं काचिद्देवता। सा यस्मिन्नेव देहेऽभिव्यक्ता भवति
 ते ब्राह्मणा इत्युच्यन्ते। अत एव शापादिना शूद्रत्वं चण्डालत्वमनुग्रहेण
 ब्रह्मत्वमिति। सा चोपनयनेन देहे समायाति। तदा बहूनि वाक्यानि सङ्गच्छन्ते।
 एवं क्षत्रम्। अत एव परशुरामे उभयनिवेशः। ब्रह्म आननं यस्य। क्षत्रं भुजो
 यस्य। पूर्वमिद्धोऽग्निर्मुखत्वेनोक्तो वाक्प्रकाशार्थम्। अतो वागिन्द्रियदेवताऽग्निः।
 इन्द्रादयश्च भोक्तारो बाहवः पूर्वमुक्ताः। अत्र तु रसाधिष्ठात्री देवता वरुणः।
 रसभोक्तृ ब्राह्मण्यम्। तथा रक्षाकर्तृ क्षत्रमिति। विट् ऊरू यस्य।
 वितलातलरूपस्याऽप्यूरुणो (?) वैश्यत्वम्। स्थितिसाधकत्वेन पूर्ववद्विशः।
 वृत्तेश्चतुर्विधत्वाद्बहुवचनम्। विश ऊरू यस्येति। एवमडिघ्नः श्रितकृष्णवर्णः।
 श्रितः कृष्णवर्णो यम्। कृष्णवर्णः शूद्रत्वम्। वेदरहिता विद्या च। कर्म
 द्विविधम्। स्वाभाविकं वैशेषिकञ्च स्वार्थं परार्थमिति यावत्। तत्र परार्थं
 पूर्वमुक्तं कर्म गुणप्रवाह इति। अत्र तु स्वार्थं कर्म। वितानयोगो यज्ञविस्तारः।
 वितानाः सप्ततन्तुवितानाः। तेषां योगो यत्र सत्रा (?) हीनेषु स भगवत्कर्म।
 तस्य द्वयङ्गतामाह। नानाभिधाः नानानामान इज्यगणा देवगणाः
 पूज्यगणास्तत्राऽप्यभितः प्रधानगुणभावेन तेनोपपन्नः। द्रव्यात्मकश्च
 ब्रीहियवादिसाध्यपुरोडाशादिः। देवतोद्देशेन द्रव्यत्यागो यागः। तत्र देवता
 द्रव्यञ्चाऽङ्गम् ॥२९-३७॥

एवं सर्वपदार्थानां भगवत्स्वरूपत्वायोद्देशप्रकारेण भगवच्छरीरे

समावेशनमुक्त्वोपसंहरति—

SRI SUBODHINI: Though, those, for whom due places have been allotted by our Lord, will continue to reside there, here, a description is given of those “Jeevas”, whose “residing place” is not fixed, along with their places. It is said, that the celestial deities “roam” in all the worlds, and it is necessary, to speak about their allotted places! Otherwise, the “senses” of our Lord will not become, the basis of their residing places!

All the celestial deities are divine in nature. Celestial deities like Lord Indra can confer the “results” of one’s actions! The “hands” of our Lord only can give the results of one’s actions. That is why, Lord Indra and other celestial deities are hailed here as the “hands” of our Lord!

In this vast Universe, the “sides” (Disa) are our Lord’s “ears”. The sense of hearing of our Lord is the “sound” itself! (Sabdam).

The two nostrils are the two Ashwanikumaaras, and the highest and best “sacrifices” constitute the two nose-openings! In fact, the use of these 2 Ashwanikumaaras has been explained to be of very high value in a sacrifice! The two “nostrils” are the basis of our own “senses”, and our Lord’s “objects” are our “senses” (Indriyaas).

The sense of “smell” (fragrance) is our Lord’s sense of smell! The most brilliant fire is our Lord’s face! That is why, if anyone wants to give (consecrate) anything, with love to our Lord’s face, he, then, should offer the same to “fire”, which is the face of our Lord!

Our Lord’s “eyes” are the residing place of heaven of Simsumaara! The sun is the sense of seeing of our

Lord. The sun is hailed here as "Patangha". Like the sun goes on, after putting it's light on us, in the same way our Lord also moves on, after putting His "vision" on us!

There are 4 eyelids, and these open and close the eyes. The word of "Lord Vishnu" (VISHNOHO) is used here, with the meaning of "time" (Kaala) or "Yagna" (sacrifice). Both "day and night" are explained here, as also the celestial deities and the humans! The syllable "Cha" (and) denotes to the "ancestors", (Pitrus) and Lord Brahma also.

In the Sathyaloka, Lord Brahma resides, and this is the place of our Lord's eyebrows! ON WHOM, THE PLEASED VISION OF OUR LORD FALLS, HE IS MADE TO SIT ON THE THRONE OF LORD BRAHMA HIMSELF!

Our Lord's neck is the "water" — being the wife of Lord Varuna! The tongue is the "bliss of Rasa" of our Lord!

Through the word of "Chandhaamsi" (Vedic Chanting), holy "Manthraas", such as Gayathri, are referred to. Though, these Vedic chants are thousands in number, the most important ones are 7 only. These hymns always sing the "fame" of our Lord. The evidence for this is the Vedas.

Lord Yama is our Lord's beard. His teeth are the form of "infatuation". His "smile" causes the intoxicating infatuation of Maya among all Beings. The syllable "Cha" (and) refers to "Bhakthi" also, as being "Maya" of our Lord. But this "Bhakthi" does not cause infatuation.

We have already explained the nature of "Maya" (our Lord's power of "illusion"). This creation is ever-flowing and endless! The word "Apaaghamoksha" means the "vision" of our Lord. The word "Vreedha" means "bashfulness" — especially the despicable actions of low category Brahmins, which causes this! This "bashfulness" is the upper lip of our Lord! The "lower lip" is "Lobha" (attachment to wealth), which is "Tamasik" by nature i.e. those, who are "Tamasik" by nature only get this type of "Lobha". In other words, those devotees who are "Satwik", do not get this "Lobha"!

The father of "Naranarayana" is "Dharma", who is the son of Lord Brahma. This "Dharma" is the right chest of our Lord i.e. "Dharma", which has 4 feet!

The backside of our Lord is the path of "Adharma" (unrighteousness). The Lord Prajapati is the "sense organ" which is lower (Medra). The celestial deities of Mitra and Varuna are our Lord's testicles.

All the "seas" are the stomach of our Lord. The mountains are our Lord's "bones" and muscles. The nerves of our Lord are the rivers of Ganges and others. The trees are the "hair" of our Lord. The word "Atha" (now) indicates, all the other "inanimate" objects/beings.

Those persons of the "Rajasik" attitude, who do the lower category actions attain the "Tamasik" worlds. All persons from the celestial deities and before the category of "Rajasik" ones are deemed to be "Satwik" in nature.

This entire Universe is in our Lord. Due to this, our Lord is called as "Viswatanu" (of the body of this Universe).

"Oh, Indra of kings!" — this addressal, indicates, that, in the kingdom of King Parikshit, if ever even

one tree is cut, the king felt the pain of pulling out of his own hair! Sri Sukadeva says to King Parikshit, "Oh king! you have this experience at all times"!

Our Lord has limitless power and prowess. The "wind", which is used by Him for inhalation/exhalation is the "Vayoo", (air) which we experience.

Our Lord's "gait" is "time" (Kaala) itself! Our Lord's "action" (Karma) is His creation of the celestials, the humans, the birds/animals, through the three qualities of Satwa, Rajas and Tamas.

His "hair", on the head, are the clouds. Both the "dawn and dusk" (Sandhya) is the "Pitambara" dress of our Lord, - of the nature of "time". This "Sandhya" is not of the nature of our Lord's "Maya," and hence the syllable "Tu" (but) has been used, to indicate this factor. "Oh king! You are aware of the glory of our Lord!" To tell this only, Sri Sukadeva has hailed King Parikshit as "Oh scion of the Kuru clan"!

"Prakruti (nature) is the heart of our Lord. The word "AahooHu" (have told) is used, to reemphasize the proof and evidence for the same.

The treasure house of all "changes" (Vikaara) is the "moon", which is celestial in nature, and this is the "mind" of our Lord! When this "moon", which is of the nature of His mind, gets expanded, then, each and every type of "change" (Vikaara) takes place!

The "great principle" (Mahattatwa) is the power of Jnana (Jnaansakthi) of our Lord! Our Lord is the "Aatma" of everyone. His ego or inner mind is Lord Siva! The word "Sarvaatmanaha" also would mean that "ego" is present, in everyone and everywhere.

Horses, elephants, camels and others have 4 kinds of nails in their "feet". All animals, deer etc. are in our Lord only!

The birds are created by our Lord, through His power of "discrimination" (Viveka) — as beautiful pictures of charming birds, of endless varieties!

Swayambhu Manu is our Lord's own "desire" (Icchha). THE HUMAN BEING IS THE HOME OF RESIDENCE OF OUR LORD!

The Gandharvaas, the Vidhyadharaas, the Chaaranaas and the Apsaraas are the "musical notes" of our Lord.

The greatest of all "Bhakthaas" viz. Sri Prahlaada is the "memory" of our Lord! There is also another reading to give the meaning that "Shri Prahlaada is the wonderful power of our Lord"!

The "Brahmins" are the "face" of our Lord. The attitude of "Brahman" is the important factor in a Brahmin. If this "attitude" is there in a Brahmin, then only, this person can be called as a Brahmin! In other words, this quality is called as "Brahmanya" also. The "Brahmins" are not a "caste" (Jaati). This "Brahminhood" comes with the attitude of Brahman only. e.g. if a Brahmin cohabits with a "Soodra", he attains "a lower category", in his progress, and if he produces a child through a "Soodra" woman, his "Brahminhood" gets lost!

Lord Brahma's children were not all "Brahmins". His son "Rishabhladeva" was a "Kshatriya" and his 81 sons were "Brahmins"! Hence, our Sri Mahaprabhuji says, that there is a celestial deity called as "Brahmanya", and, only those persons become "Brahmins", in whom, the "ingress" of this deity takes place!

Through a "curse", a person can attain the status of a "Soodra or a Chaandala", and through grace and blessings, a person can be elevated to the status of a "Brahmin".

This "Brahmanya" deity comes into a body, through the holy thread (Yagnopaveetam). In the same way, there is a celestial deity, for the Kshatriyas, by the name of "Kshatra". Due to this, in our Lord Sri Parasuraama, both the celestial deities of Brahmins and the Kshatriyaas, were present.

The Brahmin is the "face" of our Lord and the Kshatriyaas are His hands. In the first instance, the brilliant fire was told as the face of our Lord. But here, the "Brahmin" is said to be the face of our Lord. The purport is, that the brilliance of the "words" comes out of a mouth (face) only! Hence, the Brahmin, who is considered as the giver of brilliance to the "words" is hailed, as the face of our Lord! Moreover, the celestial deity of the sense of speech is "fire". In the same way, we have seen, that Lord Indra and other celestial deities have been called as the "hands" of our Lord!

The presiding deity of "Rasa" (bliss) is Varuna. This "bliss" is enjoyed by the "Brahmanya" deity and is protected by the "Kshatra" deity!

The Vaisyaas are told to be the hips of our Lord. The "Vitala" and "Atala" regions are of this "Vaisya" nature only. These two regions are celestial in nature and have 4 kinds of "thoughts" or occupation.

The "black colored" Soodra is the holy feet of our Lord. The "Soodra-nature" has education, without the Vedas, and also has the color of "black".

"Action" (Karma) are of 2 kinds viz. (1) natural, (2)

special. That "action", which is done only to please one's own self is "self centred", and those "actions", which are done to please others are called as "special". The "actions", which are described here, pertain to "sacrifices, (Yagnas) which are of many kinds. These sacrifices have two "parts" viz. the celestial deity and the materials used for performing the sacrifices. There are so many celestial deities, and there are also "important and lesser deities"! The sacrifices, which are done, through various materials are known as "Brihi", "Yava" (grains) and "Purodasa". The sacrifice of materials, with a view to please the celestial deities, is called as "Yagna". Hence, both the celestial deity, and several kinds of materials, to be offered during the sacrifice, are the two "parts" of a sacrifice.

IN THIS WAY, IT IS "PROVED" THAT EACH AND EVERY MATERIAL IS OUR LORD'S "FORM" ONLY! Thus, after telling, that all the things are situated in our Lord, this topic is being concluded, through the following verse.

इयानसावीश्वरविग्रहस्य यः-

सन्निवेशः कथितो मया ते।

सन्धार्यतेऽस्मिन्वपुषि स्थविष्ठे मनः-

स्वबुद्ध्या न यतोऽस्ति किञ्चित्॥३८॥

VERSE 38 Meaning: "In this way, I have told you, in much detail, the nature of our Lord's "body"! A devotee should do "absorption" (Dhaarana) of his mind in this fixed form of our Lord! Along with the mind, the intellect also should do "Dhaarana" of our Lord's form. There is nothing more to be done!"

श्रीसुबोधिनी : इयानसाविति। ईश्वरविग्रहस्य विराड्देहस्य सन्निवेशः

अवयवविन्यासप्रकारः इयानेतावानेव। नाऽधिको विन्यासोऽस्तीत्यर्थः। असौ अयमेव विन्यासो न त्वन्योऽपि विन्यासोऽस्ति। अथवा। असौ प्रकृतरूपो विन्यास इयानेतावान्। आनन्दमयस्य त्वन्यः। स उत्तरत्र वक्ष्यते। अत्र पदार्थानां विनिवेशस्योद्देशप्रकरणत्वान्नाऽस्माभिर्विवरणमुक्तम्। अग्रे विमर्शं वक्तव्यत्वात्। एवं निवेशकथनस्य प्रयोजनमाह-**सन्धार्यते इति**। अस्मिन्नेव वपुषि सर्वैर्योगिभिर्मनः सन्धार्यते। योगाङ्गधारणाविषयोऽयमेव क्रियते। स्थविष्ठ इति पूर्ववत्। वं सुखं पुष्पातीति वपुर्देहापरपर्यायः। तुल्यार्थत्वा-दस्याऽप्यर्थस्तत्रैवोक्तः। स्वबुद्ध्या आत्मबुद्ध्या आत्मरूपत्वेन। अन्यथा सर्वप्रवेशो न स्यात्। परमभक्तिराकांक्षाभावश्च न भवेत्। फलञ्च। भोगोऽतिक्रमश्च न भवेत्। एतस्मिन् धारणाविषये जाते कुत्र धारणा कर्तव्या कुत्र नेत्यादिसन्देहा गच्छेयुः। यतो-न यतोऽस्ति किञ्चित्। यस्माद्द्रुपादन्यद्भिन्नं किमपि नास्ति॥३८॥

साधारणानां पञ्चप्रश्नेषु कर्तव्यमध्य एव श्रोतव्यस्मर्तव्ययोरनु-प्रवेशान्नामानुकीर्तनेनैव जपस्योक्तत्वात्कर्तव्यमध्य एव कर्तव्यस्य प्रवेशाद्वैकल्पिकपक्षत्वाच्चाऽन्येषां भजनीयप्रश्नोऽवशिष्यते। तमाह-

SRI SUBODHINI: In this way, "I have explained the "limbs and parts" of this "universal body" of our Lord, in which, everything¹ is merged. There is nothing more, as there is nothing else.

The "blissful" aspects of our Lord's blissful form will be told later! On this "form" of our Lord (and on His 'parts') the Yogis do their "Dhaarana" (absorption of their mind). This is the divine form, which is the subject of Yogis' "Dhaarana".

When the "mind" is concentrated on our Lord, while the intellect is convinced, that all these objects/materials are not "Aatma" at all, then, this devotee will prevent his mind from going into these objects/places, and he will get the blessing of the highest "Bhakthi" and love/desire for our Lord! He will attain the desired results and

will never violate the rules of enjoyment (i.e. he will be “Dhaarmik” (righteous)).

When our Lord’s universal form becomes the subject of the devotees’ “Dhaarana”, his doubts regarding the place of “Dhaarana” (of our Lord’s form) and others will get automatically removed! There is no other “form”, other than this universal form of our Lord. This is told through the words “NA YATOASTHI KINCHIT” (there is nothing else).

The king had asked 7 questions. Answers for 2 questions were given by Sri Sukadeva through deft logic and reasoning. Now, the 5 “ordinary” questions remained. Out of these, the aspect of “what is to be done? (Kartavya) has been explained as “listening to and remembrance” of our Lord Sri Hari’s “Leelas”! The aspect of “Japa” (chanting) has been included in the “singing” of our Lord Sri Hari’s holy names!

In this way, “the duty” of listening, singing and remembrance of our Lord Sri Hari becomes the “duty” for everyone! The aspect of “service and worship” is being told through the following verse (of our Lord only).

स सर्वधीवृत्त्यनुभूतसर्व आत्मा यथा स्वप्नजनेक्षितैकः।
तं सत्यमानन्दनिधिं भजेत नाऽन्यत्र सज्जेद्यत आत्मपातः॥३९॥

VERSE 39 Meaning: “Like the seer of all the scenes and persons in a dream is the ONE Aatma only, in the same way, the Lord is the only ONE who is enjoying everything through the “thoughts” of the intellect in everyone! A DEVOTEE, THEREFORE SHOULD WORSHIP THIS LORD ONLY, WHO IS OF THE DIVINE FORM OF TRUTH AND TREASURE HOUSE OF THE HIGHEST “BLISS” (AANANDA NIDHI). On getting

attached to other things or elsewhere, the "Aatma" of this individual gets lost (or falls down)."

श्रीसुबोधिनी : स सर्वधीवृत्त्यनुभूतसर्व इति। योऽत्र धारणाविषयत्वेनोक्तः सर्वात्मपदेन च श्रोतव्यविषयतावच्छेदकवाचकेन निरूपितो यस्य विवरणार्थमयं सन्निवेशो निरूपितः। स एव श्रवणादिना भजनीयः। श्रवणादिना भगवत्सन्निधाने गत्वा तत्सायुज्यं वा प्राप्य साक्षात्तमेव भजेत्। अन्यत्र फले साधनान्तरेणाऽनेन वा साधनेनाऽऽसक्तः स्वस्थानादपि पतेत्। यस्यामवस्थायां तिष्ठति ततोऽपि पतेत्। अनेन प्रथमं फलार्थं भवतु पश्चात्तदर्थमपीत्यपि पक्षो निवारितः। नन्वस्य फलत्वं भजनीयत्वं वा कथम्? तत्राऽऽह—**आनन्दनिधिमिति**। भजनीयं फलमेव। साधनस्य पुरुषशेषत्वात्। यद्यपि फलमपि पुरुषशेषः। पुरुषानुभवविषयत्वादनुभवरूपत्वाद्वा। तथापि रसत्वेन रसप्रधानत्वेनैव भोगे रसिकता भवतीति फलं सेव्यम्। तच्च परमा नन्दः। सोऽपि न गणनया प्राप्तो ब्रह्मणि स्थितः परिमितत्वात्। किन्त्वानन्दनिधिः। आनन्दो नितरां धीतयेऽस्मिन्निति पूर्णानन्दो भगवानेव सेव्यः। आनन्दपोषस्योक्तत्वात्तस्य तिरोभावमाशङ्क्याऽऽह—**सत्यमिति**। ननु फलान्तरविषये चित्तसद्भावे किं विधेयम्। “उद्यतस्य हि कामस्य प्रतिवादो न शक्यत” इति न्यायात्। तत्राऽऽह—**सर्वधीवृत्त्यनुभूतसर्व इति**। सर्वधीवृत्तिभिः सर्वेषां सर्वज्ञानजनकेन्द्रियवृत्तिभिरनुभूतं सर्वं येन। यत्किञ्चित्फलं येन केनचिदुपभोग्यं तत् तदिन्द्रियद्वारा अनेनैवोपभोग्यम्। अतः स्वरूपतोऽस्माद्यथा अन्यत्राऽवशिष्यते तथा फलमपि। एतदनुभोग्यं फलञ्च नाऽवशिष्यते। ननु कथमस्य भोक्तृत्वम्। तत्तदधिष्ठातृणां विद्यमानत्वात्। तत्राऽऽह—**आत्मा यथेति**। तत्तदिन्द्रियाधिष्ठातृणां दिगादीनां विद्यमानत्वेऽपि यथा आत्मा सर्वेन्द्रियानुभूतसर्व एव भगवानपि तमप्येकदेशाभिमानिनमविगणय्य तेनाऽधिष्ठितैरेवेन्द्रियैः सर्वमनुभवतीत्यर्थः। नन्वात्मन इन्द्रियाधिष्ठातृणामप्रतीतत्वादात्मीयत्वेनैवेन्द्रियाणां ग्रहणात्तस्य स्वगृहीतमात्रानुभवो भवतु नाम। भगवतस्तु समष्टिरूपस्य व्यष्टिषु देहस्थितकीटेष्विव प्रतीत्यभावादात्मीयत्वाभावाच्च तदिन्द्रियाणां कथं सर्वधीवृत्तिभिर्भगवाननुभवति? तत्राऽऽह—**स्वप्नजनेक्षितैक इति**। स्वप्नजनानामीक्षिता द्रष्टा यथैकः। स्वप्नस्य मायिकत्वेऽपि ज्ञानं न मायिकम्। तस्याऽऽत्मरूपत्वात्। तत्र स्वप्नदृष्टाः पुरुषाः सर्वं पश्यन्तीति प्रतीतिरस्ति।

तत्र पुरुषदेहानां मायिकत्वं न्यायसिद्धम्। तथापि तन्निष्ठा या प्रतीतिः सा न मायिकी। तत्र चैतन्यान्तराभावाद्भगवतो वा जीवस्य वा चैतन्यं भवति। स्वस्याऽपि द्रष्टृत्वाभावादिन्द्रियाणां गोलकाभावेन प्रदर्शनसामर्थ्याद्गोलकस्य च स्वाप्नस्य च मिथ्यात्वाद्भगवानेव पश्यतीति युक्त्याऽध्यवसीयते। निद्रावशाच्च तेन सह भेदो न स्फुरति। तथाऽन्यत्राऽपि स एव पश्यतीत्यध्यवसीयते स्वप्नदृष्टान्तेन। ततस्तेषु देहेषु जीवसद्भावे असद्भावे वा भगवानेव दृष्टेति निश्चीयते। तस्य चाऽस्मदिन्द्रियगोलकापेक्षा नास्ति। देवतानामेव गोलकत्वात्। विषयस्य चेन्द्रियत्वात्। विषये चाऽस्मदादीन्द्रियलयात्। कारणलयपक्षेऽपि वासनाया तत्र विषयसद्भावात्। कारणस्याऽलये लीनानामपि प्रकाशसम्भवल्लयाङ्गीकारे गौरवाच्च विषय एव लयोऽङ्गीकर्तव्यः। अन्यथा निद्राया अव्यवधायकत्वात्पुनरुद्बोधः कथं क्रियेत। अहङ्कारस्त्वात्माध्यासरूप इन्द्रियवल्लीयते। न त्विन्द्रियकारणभूतः। तथा सति पुनः सृष्ट्यभावान्नोत्पद्येरन्। अतो विषयलीनानीन्द्रियाणि भगवदिन्द्रियलीनानि भवन्ति। अतः स्वप्नद्रष्टुर्विचारे क्रियमाणे यथा सर्वं व्याप्य सर्वेषामात्मा भूत्वा सर्वं पश्यतीति निश्चयः। एवं जागरणावस्थायामपि तत्तद्विषये प्रविष्टानीन्द्रियाणि भगवदिन्द्रियप्रवेशाद्भगवज्ज्ञानसाधकानि भवन्ति। अन्यथा भगवत इन्द्रियातिरिक्तस्य विषयस्याऽभावात्किं गृणहीयात्। तत्रेन्द्रिये सम्बद्धमात्मानं गृहन्नपि वेद्यत्वाकांक्षायामात्मनोऽवेद्यत्वात्परेन्द्रियवेद्यत्वेन्द्रियस्यैव वेद्यत्वं सम्भवति। अतोऽप्यस्मदिन्द्रियापेक्षा। स च सर्वत्रैकः। भेदकप्रमाणाभावात्स्वप्नदृष्टान्तेन व्यावर्त्तकानामव्यावर्त्तकत्वात्। अतस्तेनैव सर्वभोगसिद्धौ पुनर्यत्नान्तरेण भोगो न साधनीयः। आत्मनः पातसम्भवाच्च। देहस्थितकीटेषु तु स्वस्य सर्वात्मभावतिरोभावाज्जीवत्वाद्वा न स्फुरणमिति सर्वमविवादम्॥३९॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-

विरचितायां द्वितीयस्कन्धे प्रथमोऽध्यायः ॥१॥

SRI SUBODHINI: Sri Sukadeva had told, (1) the form of our Lord, which should form the "subject" matter, for a person's "Dhaarana" (absorption), (2)

proved, that our Lord is the only ONE, who deserves to be listened to, as He is the "Aatma" of everyone, (3) described the Lord as the universal form, in which this entire "Brahmaanda", has entered into.

He, now says, that THIS IS THE ONLY LORD, WHO SHOULD BE SERVED AND WORSHIPED, THROUGH LISTENING ETC. Through listening etc. a devotee should go near to our Lord, or he should attain the "union" with our Lord (Sayujyam). HE SHOULD, THEN, SERVE AND WORSHIP OUR LORD ONLY! On getting attached to the results of heaven and other results, this devotee will fall, from his present status too! — let alone get deprived of any progress! HENCE, THE DEVOTEE SHOULD SERVE AND WORSHIP OUR LORD, AS THE ULTIMATE RESULT, (PHALAM) BEFORE HE ATTAINS TRUE LOVE FOR OUR LORD, WITH HIS GRACE! LATER, ON GETTING LOVINGLY ATTACHED TO OUR LORD, HE SHOULD GIVE UP HIS DESIRE, TO GET "RESULTS AND BENEFITS" (PHALAM) FROM OUR LORD!

If, a doubt arises in the mind of the devotee, that both the "result" and the one to be "served and worshipped" is One Lord only — then the answer to this, is given in this verse, that OUR LORD IS AANANDANIDHI. He is both the "result" and the One who gives the "result"! The spiritual practice (Saadhan) also, is His "part" only! As, our Lord is of the nature of an "experience", and as HE IS OF THE FORM OF "RASA" (BLISS), THE RESULT IS "PARAMAANANDA" OR THE HIGHEST BLISS. HE IS TO BE SERVED AND WORSHIPPED, FOR THIS SAKE.

The word "treasure house (wealth) of bliss" (Aananda Nidhi) means, that "in our Lord, bliss is present on a permanent basis (NITHYAROOPA) i.e. our Lord is "Poornaananda Bhagawan" (our Lord is full of total bliss). HE ONLY SHOULD BE SERVED AND WORSHIPPED. He is the one who blesses the devotee with this, "bliss" (Aananda Poshak).

Is it, that this "bliss" of our Lord, can get lost or disappeared? Not at all. The word used, in this verse, is "Sathyam" (truthful) i.e. at no time, this "bliss" gets disappeared, from our Lord. HE REMAINS, AT ALL TIMES, WITH TOTAL BLISS!

A question may arise now. What happens, if the intellect of the "Jeeva" is attracted to attain other types of results and enjoyments i.e. other than this everlasting "bliss" of our Lord? On this, it is said, that IT IS OUR LORD ONLY, WHO EXPERIENCES, THROUGH KNOWLEDGE AND THE THOUGHT PROCESS OF EACH OF THE "JEEVAS" (SOULS), ALL THESE TYPES OF OTHER ENJOYMENTS ALSO! IN OTHER WORDS, ALL TYPES OF RESULTS AND ENJOYMENTS OF THE SENSES, ARE ENJOYED BY OUR LORD ONLY, THROUGH, THE PARTICULAR SENSE!

Thus, as there is nothing else, than the "universal form" of our Lord, in the same way, all the "results" are also enjoyed by our Lord only! THERE IS NO OTHER PERSON, THAN OUR "UNIVERSAL" (VIRAAT) LORD, WHO IS THE ENJOYER OF EVERYTHING! There is no other "result" either. HE IS THE CREATOR. HE HAS BECOME ALL OBJECTS. HE IS THE ENJOYER, AND HE IS THE "DOER" TOO! THIS IS THE GLORY, TRUTH AND BEAUTY

everything! Only, through this example of "dress", we

OF CREATION! HE IS THE SUFFEROR AND HE IS THE ENJOYER. HE IS THE "FOOD" AND IT'S "EATER" TOO! HE IS EVERYTHING. "WHATEVER IS HEARD OR SEEN IS HE, OUR LORD ONLY!"

How does Lord enjoy, in this way, everything especially, when we see, the presiding celestial deities for every type of experience/senses etc.? On this, it is told, that OUR LORD IS THE "AATMA" OF EVERYONE! Though, there are presiding deities for each of the 'senses' etc. it is the "Aatma", which experiences all the enjoyments. In the same way, it is our Lord, who experiences everything through this "Aatma" (i.e. through the presiding deities of the senses).

Usually everyone thinks, that the enjoyment is done by himself, through his senses only, and is not aware of the "Aatma" at all! — especially when this "Aatma" is not seen actually! But our Lord is "all-pervasive" and how come, it is said, that He is the ONE LORD, WHO IS THE REAL ENJOYER OF EVERYTHING? This is answered by telling, that OUR LORD IS LIKE THE ONE PERSON, WHO SEES MANY PERSONS IN A DREAM! Though, the "dream" is illusory (Mayik), the knowledge about the dream is not illusory. This is due to the fact, that this knowledge is got through the "Aatma". In the dream, everything is seen as "real". This seeing reality is real and not illusory, though the dream itself is illusory.

Who is the one, who "sees" everything during a dream? Is it the individual "Jeeva" (soul)? Our Sri Mahaprabhuji says, that the "seer" (Drashta) during the "dream" state is not the "Jeeva" at all, as it does not have the "senses", during this state, (as the senses are

silent and withdrawn). Hence, it is said, that this “dream” is seen by our Lord only! Due to “sleep” this sort of “knowledge” (that it is our Lord, who is the “seer”) does not arise or continue. Using the example of these “dreams”, we may surmise, that it is really OUR LORD ONLY, WHO IS THE REAL SEER, AT ALL TIMES! – WHETHER THERE IS JEEVA OR NOT IN THE BODIES!

Our Lord does not require the use or existence of the senses to “see”! The presiding deities of these “senses” only act as the “senses” for our Lord to “see”! The objects themselves become the “senses” (for our Lord). Usually, our “senses” get merged in the objects. Even the “ego” (Ahamkaar) gets merged, as it is of the form of “ignorance” (Adhyaasa). These “senses”, which get merged in the objects, are seen really, as having got fully merged in the “senses” of our Lord only! In this way, it is our Lord, who really “sees” during the dream state. Likewise, it is our Lord, who sees and enjoys during the waking state too! How? It is our Lord, as the universal form, who has pervaded everywhere (i.e. present everywhere). He is the one, who has become the “Aatma” of everyone. In the same way, in the waking state also, as the senses of the “Jeevas have entered into the “senses” of our Lord, while enjoying the objects of their senses, these senses become the “instruments” of knowledge for our Lord. This is true, as there is no other “object or material”, which is separate from the “senses” of our Lord.

The Lord is ONE and present in the entire Universe, through His all-pervasive nature. He uses the “senses” of the “Aatma” to experience and enjoy everything! Only, through this example of “dreams”, we

can explain, that it is our Lord, who is the real "enjoyer" of everything! Hence, we should refrain from using any other argument to prove our Lord's "enjoyership"! Because, through this way, we may commit errors and slip up (fall). Sri Mahāprabhuji says here, that he had given the example of the existence of various "worms and living beings", while explaining the principle of "Sarvaatma". But, it is our Lord, who is the "Aatma" of everyone, i.e. this "knowledge" in them, has "disappeared". As these are the "Jeevas" also, they lack the "inspiration" of this knowledge of being "Aatma". Hence, there is no doubt at all in this analysis that IT IS OUR LORD, WHO IS THE REAL ENJOYER OF EVERYTHING, WHICH HE HAS CREATED FROM HIMSELF. HE IS THE SUSTAINER AND DESTROYER TOO!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 1 of Canto II of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभ्याय नमः॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं - द्वितीय स्कन्धः - द्वितीयोऽध्यायः ॥

SRI BHĀGAVATAM - CANTO II, CHAPTER 2

मानमेयविनिर्द्धारस्तत्त्वार्थं विनिरूपितः।

फलसाधननिर्द्धारो द्वितीये विनिरूप्यते॥१॥

द्विविधस्तत्त्वनिर्देशो बाह्याभ्यन्तरभेदतः।

बाह्यो निरूपितस्तत्र मानमेयपुरस्सरम्॥२॥

आन्तरं भिन्नमार्गेण फलसाधनबोधतः।

अतः साधननिर्द्धारः प्रथमं क्रियते स्फुटः।

पश्चात्फलस्य निर्द्धारस्ततस्तत्त्वं फलिष्यति॥३॥

एवं पूर्वाध्याये सर्वेषां वस्तूनां प्रमाणतः प्रमेयतश्च तत्त्वं निर्द्धारितम्।
भिन्नतया प्रतीतानामपि भगवति प्रवेशाद्भगवतो द्रष्टृत्वाच्च प्रसङ्गाद्भगवतः
साधनत्वं फलत्वं चोक्तम्। तथापि बाह्यत्वान्न तयोस्तत्त्वनिर्द्धारः। इदानीं
सर्वेषां केन रूपेण साधनता केन रूपेण च फलतेति विचार्यते। तत्र
त्यागविषयत्वेन साधनता अवान्तरफलत्वेन न फलतेति सर्वपरित्यागेन
जीवस्वरूपस्य साधनत्वं ब्रह्मस्वरूपस्य च फलत्वं निर्द्धारितं भविष्यति। तत्र
पूर्वोक्तफलस्य साधनस्य वा प्रकृतोपयोगं वक्तुं वैराग्यशेषत्वेन तदुपयोगमाह—

KARIKAAS 1 to 3 Meaning: “Through the processes of “Pramaana” (evidence/proof) and “Prameya”

(our Lord, who is loving and who is to be loved) determination of "the principles of reality" has been done, in the first chapter. Now, through the processes of "result" (Phalam) and "spiritual practice" (Saadhan), the same will be determined, in this second chapter. (i.e. the principles of "reality" (our Lord).

"Reality" is of two types – due to the difference in the determination of both the external and internal aspects. The "principle of reality" (our Lord) of the "external" nature has been determined, in the first chapter, through the processes of "Pramaana" and "Prameya".

Now, the internal "principle of reality" will be determined, in a different way, through the knowledge of the processes of "result" and "spiritual practice" (Phalam and Saadhan)."

Hence, in the first instance, the process of "spiritual practice" (Saadhan) will be clearly explained. Afterwards, the determination of "Phalam" (result) will be done, through which, the knowledge about the "principle of reality" (our Lord) will be attained." (1, 2 and 3)

In this way, in the first chapter, the principles of "reality", have been clearly determined, through the process of "Pramaana" and "Prameya". It has been clearly proved, that 'all different and separate' objects/materials,, which are seen as "separate", are also fully established in our Lord i.e. they all enter into our Lord only! (as they have emerged out of our Lord). AS, OUR LORD IS RESIDING IN THE INNER MIND OF EVERYONE, HE IS THE "SEER" (DRASHTA) OF EVERYTHING. DUE TO THIS, OUR LORD ONLY IS THE "SAADHAN" (SPIRITUAL PRACTICE) AND

ALSO THE “RESULT” (PHALAM). But, these two aspects of “result” and “spiritual practice,” could not be clearly determined, as they both are “external” in nature.

In this chapter, these two aspects will be determined i.e. what is the nature of these two, with reference to our Lord. As, the factor of “renunciation” (Thyaaga) is involved, it is said, that spiritual practices are to be done, through the “body”, or through the Universe, and the result of the “imperishable Lord” (Ishwara) gets attained. Due to this, the “JEEVA IS EXPECTED TO RENOUNCE EVERYTHING (I.E. TOTAL). AND THIS WILL BE IT’S SPIRITUAL ACTION (SAADHAN). THE RESULT WILL BE REALIZATION OF “BRAHMAN”. All this, will be clearly determined, in this chapter.

Now, the role of “detachment” (Vairagyam) as being useful for the aforesaid “Saadhan” and “Phalam” is being described through the next verse.

श्रीशुक उवाच—

एवं पुरा धारणयाऽऽत्मयोनिर्नष्टां स्मृतिं प्रत्यवरुद्ध्य तुष्टात्।
तथा ससर्जदममोघदृष्टिर्यथाऽप्ययात्प्राग्व्यवसायबुद्धिः॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “Before the creation began, Lord Brahma, whose vision is limitless, through this type of “Dhaarana” of Brahman, pleased our Lord, (“the absolute Brahman”) and got back his memory. Then, he created this Universe, just like it was, before the great dissolution (Pralaya). (i.e. like it was before). After this, Lord Brahma, like before, got established, in His determined intellect and conviction.”

श्रीसुबोधिनी : एवं पुरेति। तथा सामर्थ्यं फलमिति केचित्। तद्ब्रह्मणः स्वतः सिद्धत्वात्तुष्टस्मृतेः प्रत्यवरोधवचनाच्च विचारणीयम्। नष्टपदेन च सर्वथा नाशो पुनस्तुष्टेन भगवता तत्सम्पादने तोषहेतुत्वमेव भवेत्। न तु सामर्थ्यहेतुत्वमपि। अन्यथा सिद्धत्वात्। अत्र तु पूर्वविस्मृतोद्बोधहेतुत्वे दृढवैराग्यहेतुत्वं भगवत्तोषे वा सर्वहेतुत्वमिति प्रथमं तदेवोच्यते। पुरा दैनन्दिनप्रलयानन्तरम्। एवं धारणया पूर्वकल्पे या स्मृतिः पदार्थनिर्माणज्ञानं तत्प्रत्यवरुद्ध्य पुनः ससर्जति सम्बन्धः। तुष्टादिति हेतौ पञ्चमी। तुष्टा भगवतः सकाशाद्भगवतो हेतुभावाद्वा। यथा पूर्वं तथा ससर्ज। तोषे पूर्वज्ञानमेव हेतुः। यथा कश्चित्कञ्चन पदार्थं सङ्गोप्य बालके व्यामोहिते स चेदुपायेन तज्जानीयात्तदा सन्तुष्टो भवेत् पितृत्वात्। तथा स्वस्याऽपि सृष्टेः पूर्वं भगवन्निकटे स्थितत्वाद्भौमभोगार्थमागतस्य तद्विस्मरणादुपायेन तत्स्मरणे सन्तुष्टः सखा स्वरूपं प्रापयेदिति मुख्यं साधनं पूर्वोक्तधारणैव। तोषसाधनपक्षेऽपि “तुष्टे तु तत्र किमलभ्यमि” ति न्यायेनाऽन्यत्सर्वं सुगमं भविष्यतीति तदवश्यं साधनं कर्तव्यम्। सृष्टिसामर्थ्यं त्वप्रयोजकम्। परमधिकारित्वेन प्रतिबन्धकम्। आत्मयोनिर्ब्रह्मा। नष्टां विस्मृताम्। स्मृतिं पदार्थज्ञानम्। सृष्टेरनादित्वात्पूर्वमपि स्मरणेनैव कृतम्। अतः संस्कारनाशो नोक्तः। तुष्टाद्भगवतः सकाशात्। इदं सर्वं भगवत्येव लीनं स्थितम्। पुनस्तथैव यथाऽप्ययात् प्रलयात् प्राक्। पूर्वं यथेयं सृष्टिर्यथा वा व्यवसायात्मिका बुद्धिर्यस्य तथाभूतः सन् तथा ससर्जत्यर्थः॥१॥

इदानीमिहामुत्रार्थफलभोगवैराग्यं सर्वविषयत्यागार्थं साधनान्तरमाह—

SRI SUBODHINI: Some commentators have described here, that Lord Brahma got the “capacity and power”, as a result of his “Dhaarana” on our Lord. But, Lord Brahma always had this “capacity” in him, and there was no necessity to do this “Dhaarana”, to secure this “capacity”! The result of his “Dhaarana”, was to get back his “lost memory”. The word “lost” indicates, that the memory of Lord Brahma had been lost forever, and he got back this memory, from our Lord, who got pleased

with him. In this way, the cause, for getting back the memory, was our Lord getting pleased only. Moreover, our Lord getting pleased also caused Lord Brahma to attain "strong detachment" (DRIDA VAIRAAGYAM)- as everthing is attained when our Lord is pleased!

The word, "Pura" (long ago) means, "after the Pralaya" (or the dissolution of this Universe). Lord Brahma's memory of his past "life", and his knowledge of the ways and means of creating all objects, had been lost. Now, with the grace of our Lord, he got them back, and undertook to do creation. Through, the grace of our "pleased" Lord, Lord Brahma did the "creation", as it existed earlier.

The cause for our Lord getting pleased is "knowledge", (Jnana) which Lord Brahma had earlier. Like a father hides an object from his son, and tests the son, after putting him into a state of "forgetfulness"! If the son, through his knowledge is able to discover the hidden object, then, the father gets pleased, on this discovery and "knowledge" of his son! In the same way, Lord Brahma was situated near to our Lord, very near, before the start of the creation of the Universe. Later, he came to enjoy the "joys" of this earth, and forgot about his main task of creation. Lord Brahma meditated (Dhaarana) on our Lord, and got his "memory" back, and our Lord also made him, his "friend and associate", having got pleased with him! Hence, the main cause for this grace of our Lord is Lord Brahma's "Dhaarana"! **WHEN OUR LORD GETS PLEASED, THERE IS NOTHING, WHICH IS NOT ATTAINABLE! (TUSTE TU TATRA KIMALABHYAM).** Hence, a devotee should do his spiritual practices, with a view to please our Lord, as

with our Lord's grace, everything becomes easier and comfortable.

Lord Brahma is described here as "Aatmayoni" (our Lord's own). He had lost the memory of the knowledge of all materials.

Creation is everlasting, without a beginning and end! Here, what is told is not the destruction of the "Samsaara" . which was in a state of "merger" in our Lord only, before creation. On our Lord getting pleased, Lord Brahma got back his memory and created this Universe, once again, like before! In other words, the same type of "activity-based" intellect was created for the furtherance of creation.

Now, through the next two verses, the ways and means for attaining "Vairagyam", and renunciation of the joys and pleasures of this world, and of the next, are being described.

शाब्दस्य हि ब्रह्मण एष पन्था यन्नामभिध्यायति धीरपार्थैः।

परिश्रमस्तत्र न विन्दतेऽर्थान्मायामये वासनया शयानः॥२॥

अतः कविर्नामसु यावदर्थः स्यादप्रमत्तो व्यवसायबुद्धिः।

सिद्धेऽन्यथाऽर्थे न यतेत तत्तत्परिश्रमं तत्र समीक्षमाणः॥३॥

VERSES 2 and 3 Meaning: "The "Brahman of sound" viz. the Vedas, have provided paths and ways, which are infatuating by nature! Sometimes, many of the Vedic utterances contain two meanings, and very easily, the spiritual aspirants presume different meanings and meditate and act, in the opposite way! Through this, he is unable to understand the reality of the objects! He also gets into bouts of delusion! Then, inspired by his latent tendencies (desires = Vaasanaas), he begins to

“sleep” in this “illusion — ridden Universe”, and remains there, in utter delusion!”

“Hence, a wise person, should develop a keen and certain intellect, be alert, and should be able to realize the true and correct meaning and purport of these Vedic utterances/names, which contain the two meanings (i.e. which can be interpreted, either way). When the real “meaning” is understood and realized, then he need not waste his time, to derive any other meaning at all!”

श्रीसुबोधिनी : शब्दस्य हीति। सर्वे विषयास्त्यक्तव्याः। तत्र महता लौकिकबाधाभावेऽपि परित्यागे वैदिकं बाधकं भवेत्। “यावज्जीवमग्निहोत्रं जुहुयात्स्वर्गकामः प्रजाकामः पशुकामः” इति। तत्र यावज्जीवाधिकारस्य नित्याङ्गत्वेन प्रजाकामनादीनां वा नित्यत्वे वैराग्यमकर्तव्यमेव स्यात्। कर्तव्यत्वे वा आन्तरमेव कर्तव्यं स्यात्। आत्मन्यग्निसमारोपणं वा कृत्वा अग्निहोत्रं कुर्वाण एव प्रवजेद्वा। जरामर्याग्निहोत्रं वा कुर्यात्। सर्वेषां पदार्थानां श्रुतिमूलकत्वेन तद्विरोधेन पदार्थकल्पनाया अशक्यत्वात्। तस्माद्यथोक्ता एव पदार्थाः फले साधने चाऽवगन्तव्याः। तस्माद्वैराग्यं पूर्वोक्तप्रकारेण शास्त्रार्थनिर्द्धारो वा न सम्भवतीत्याशङ्क्य सर्वस्याऽपि वेदस्याऽर्थमाह। यथा परब्रह्म भगवानर्थरूपः। एवं वेदोऽपि शब्दराशिभूतं ब्रह्म। अम्बुराशिवत्। यथा ब्रह्मणि सर्वत्राऽऽनन्दः पूर्ण एवं शब्दब्रह्मण्यपि सर्वत्र फलमुच्यते स्वस्य ब्रह्मत्वख्यापनाय। शब्दप्रस्थानत्वाच्च शब्दमात्रम्। अर्थस्तु परब्रह्मरूपमिति फलं तदगतम्। अन्यथा एकस्मिन् कर्मणि प्रतिसाधनं धर्मधर्मिभेदेन क्रियाभेदेन चोच्यमानानि फलान्यप्रामाण्यमन्यानर्थक्यं वा सम्पादयेयुः। यथा “स्वर्गाय वा एतानि लोकांय हूयन्त” इत्युपक्रम्य दक्षिणहोमे आहुतिचतुष्टये नैमित्तिके दक्षिणासंस्कारत्वेन क्रियमाणे गार्हपत्ये आहुतिद्वयम्। आग्नीध्र उत्तरवेद्यां चैकैकाहुतिः। तत्र प्रतिकर्म सङ्ख्यादीनामपि माहात्म्यं वेदेन बोध्यते। “द्वाभ्यां गार्हपत्ये जुहोति द्विपाद्यजमानः प्रतिष्ठित्या” इति। यद्येतदाहुतिद्वय एव यजमानः प्रतिष्ठितस्तदा अन्यानर्थक्यमेव स्यात्। विरोधेनाऽप्रामाण्यं वा स्यात्। विकल्पस्तु न भवति। एककर्मत्वात्। किञ्च। “आग्नीध्रे जुहोत्यन्तरिक्ष

एवाऽऽक्रमत” इति। यद्याग्नीध्रहोममात्रेणैव अन्तरिक्षाक्रमणसामर्थ्यं स्यात्तदा श्रुतिः प्रमाणं स्यात्। तत्प्रत्यक्षविरोधादसम्भावितम्। “आहवनीये जुहोति स्वर्गमेवैनं लोकं गमयती”ति तदानीमेव यजमानस्य स्वर्गप्रापणमनिष्टमिति प्रवृत्तिप्रतिबन्धकता च स्यात्। किञ्च। आहूतिद्वयसङ्ख्याया यजमानस्याऽत्र प्रतिष्ठितत्वमुक्त्वा “सौरीभ्यामृगभ्यां गार्हपत्ये जुहोत्यमुमेवैनं लोकं समारोहयती” ति होमसाधनऋचोः सूर्यप्रकाशकत्वेन धर्मेण स्वर्गाक्रमण लक्षणं फलमुक्तम्। तच्च सङ्ख्याफलेन विरुद्ध्यते। एवं सर्वत्र बहुफलत्वमन्योन्यविरुद्धफलत्वं बाधितफलत्वं च कर्मणां वददप्रामाणिकमेव स्यात्। अतः प्रामाण्यार्थं किञ्चित्तात्पर्यं वर्णनीयम्। यथा च शब्दार्थो बाधितो न भवेत्तथा च वर्णनीयम्। तत्र षोडशतिग्रूपस्य यजमानात्मकस्य यज्ञस्य सर्वलोकान्तःपातिनो भगवद्रूपस्य लीलां सर्वत्र वर्णयते। यतः स भगवानेकत्रैव सर्वरसानां विद्यमानत्वात्सर्वत्र सर्वपूर्णाऽपि यथा यत्र येन भोगेन लीलां कृतवान् तथा वेदो वदतीति निश्चीयते। ततश्च काण्डद्वयेऽप्ययमेव भगवान् विराड्रूपो यज्ञापरनामा प्रतिपाद्यत इति यदस्माभिः स्थूलधारणोक्ता वेदेनाऽपि तदेवोक्तेति शाब्दस्य ब्रह्मणोऽस्मदुक्त एव पन्थाः। किन्तु लोको भ्राम्यति। वाक्यार्थापरिज्ञानात्। यतो यत्र स्थितैर्नामभिर्वाक्यार्थसम्बन्धरहितैरेव पदार्थं विनिश्चित्य खण्डशः साधनतां ज्ञात्वा तत्तदिच्छां करोति। ततस्तमेवाऽर्थं ध्यायति। न हि पदानां वाक्यार्थबोधने पदार्थेष्वपि बोधकत्वम्। युगपद्वृत्तिद्वयविरोधात्। अतः स्वार्थे अपार्थैरपि नामभिलोको भ्राम्यति। ततः स्वबुद्ध्या वेदार्थं मत्वा तत्र तत्र बुद्ध्या परिभ्रमस्तदर्थं कर्म वा कुर्वन्नर्थान् फलत्वेनोक्तान् विन्दते। किन्तु वासनया कामनादाढ्येन तमेवाऽर्थं विचारयन् शयानो भवति। महामोहे निमग्नो भवतीत्यर्थः। तस्मादस्मदुक्ते वेदोक्ते च भेदाभावान्न प्रामाण्यसन्देहः कर्तव्य इति भावः। ननु यदि वेदो भिन्नप्रकारेण कमप्यर्थं प्रतिपादयेत्तदा कोऽपि पुरुषार्थो न सिद्ध्येत। सर्वकरणासामर्थ्यात्। तस्मात्रैवं निर्णयो युक्त इत्याशङ्क्य यत्र सिद्धार्थानुवादकत्वेन महावाक्योपयोगार्थमवान्तरफलान्यनुवदति तानि लोकसिद्धत्वाद्युक्तियुक्तानि साधनानि तादृशफलार्थं कर्तव्यानि। यथा—“धन्वन्निव प्रपा असि”। अनेन स्तुतौ लोकसिद्धा प्रपा दृष्टान्तीक्रियते। तथा—“कारीया वृष्टिकामो यजेत” “श्येनेनाऽभिचरन् यजेते”ति फलानि प्रत्यक्षसंवादीनि भगवल्लीलार्थमेव प्रतिपादितानि महावाक्यार्थोपयोगीनि। श्रुतेस्तात्पर्यं लोकदृष्टान्तरूपमवगन्तुं

निपुणो भूत्वा येष्वनुवादफलेषु ससाधनेषु स्वस्य कार्यं सिद्ध्यति तावन्मात्रपरः स्यात्। “शान्तो दान्त उपरतस्तिक्षुरि” ति शमादिकमुपक्रम्य “आत्मन्येवाऽऽत्मानं पश्येत्” “स वै सर्वमिदं जगत्” “स स भूत २ स भव्यमि” त्युक्त्वा “ज्ञात्वा तमेवं मनसा हृदा च भूयो न मृत्युमुपयाति विद्वानि” ति। “अम्भस्यपार” इत्युपक्रम्य “य एनं विदुरमृतास्ते भवन्ती” त्युपसंहाररूपम्। यथा यस्य यत्राऽधिकारस्तावन्मात्रो भवेत्। तत्राऽप्यप्रमत्तः। न ह्येवंज्ञानमात्रेणाऽग्रिमकृतिनिरपेक्षेण कार्यं सिद्ध्यति। नन्वेवं गोधूमराशिपतितयवोद्धारणवद्व्रतिनश्चक्षुरालोकादिबलाभावादशक्यमेव स्यादित्याशङ्क्याऽऽह—व्यवसायबुद्धिरिति। व्यवसायात्मिका बुद्धिर्यस्य। अतिविचारेण सर्वमालोड्य स्वार्थमुद्धृत्य निश्चित्य तत्साधनकरणार्थं दृढो भवेदित्यर्थः। तत्र किं कर्तव्यमित्याकांक्षायां प्रथमतो लोकप्राप्तं देहादिनिर्वाहार्थं कार्यं न कर्तव्यमित्याह—सिद्धेऽन्यथाऽर्थ इति। अन्यथैव कालेन भगवता वा स्वभावेन कर्मणा लोकैर्वा देहनिर्वाहे सिद्धे स्वयं तत्र प्रयत्नं न कुर्यात्। स्वस्य हि परिमितः प्रयत्नः। स भगवत्सेवार्थं स्थापितो नाऽन्यत्र विनियोगमर्हति। किञ्च। तत्तत्परिश्रमं तत्र समीक्षमाणः। न केवलमन्यथासिद्धत्वमात्रं दूषणम्। तत्र देहनिर्वाहे तत्तत्परिश्रमं तेषां तेषां परिश्रममेकैकस्मिन् शय्यादिपदार्थे देहेन्द्रियबुद्ध्यादीनां परिश्रमं समीक्षमाणो न यतेतेति सम्बन्धः ॥२॥३॥

अन्यथासिद्धिं क्लेशं च बोधयति—

SRI SUBODHINI: EVERYTHING, VIZ FORMS, TASTE ETC. — ARE ALL WORTHY OF BEING RENOUNCED! Though, “worldly” issues/matters cannot affect the truly deserving devotees (Uttama Adhikaari), the Vedic issues and matters do come in the way of total renunciation, even for these very deserving devotees! e.g. Those, who desire to attain heaven, desire to attain children or animals, are told to do, till death, the worship of fire (Agnihotram). If, till the end of one’s life, “Agnihotra” is done, only with a view to fulfill one’s desire, then, this person will never attain “Vairagyam”, (detachment) which has been also told by

the Vedas. In other words, the purport and meaning of the Vedic sayings, should be rightly realized.

“Desires” can be ended only by actual “renunciation”. It has been also said, that “a person should renounce, at the same time, when he gets detachment” (Vairagyam). Here, the “Sannyaasi” puts the “fire” into his own “Aatma”, and in this way, performs his worship of fire.

Our Sri Mahaprabhuji, has given many references here, to explain the glory of the Vedic utterances, and how they should be understood correctly. In the 9th canto of Srimad Bhagavatam, during the course of the story of Soubhari sage, it has been said, that this fire worship should be done until the very old age! In the Taithareeya Upanishad, towards the end of the “Brihannarayanopanishad”, it has been said, that “the wise persons have understood like this” — while referring to the concept of renunciation!

In this way, the Vedas are the basis for everything, and we should not do anything, which goes against the Vedic rulings. The doubt, that adherence to the Vedic rulings and practice of detachment cannot go hand in hand is being removed, through right and proper understanding of the Vedic utterances.

Like our Lord, “absolute Brahman” is full of “wise and right meaning” (Artharoopa), in the same way, the Vedas also are the “Brahman of sound” (Sabda Brahman). Like in “Brahman”, there is the total presence of “bliss”, at all times and places, in the same way, in the Vedas also, the result is told to be “bliss” (Aananda) — as the Brahman of sound is “Brahman” only! The meaning of Vedic “sound” is indeed our Lord only! The

result of these Vedic sound is also our Lord only!

Our Sri Mahaprabhuji has written here, in detail, the various "sacrifices" like "Dakshina", "Aagneedra", "Garhaphya" and the various desires/results, for which these are conducted. He speaks of the results, such as attainment of heaven, attaining fame and honor, and even the result of "assault on the sky"! It is said here, that by doing the sacrifice of "Aahavaneeya", the "doer" (performer) is taken virtually to the "heaven"! But, as death is inevitable in this (for going to heaven), our Sri Mahaprabhuji is asking the question, as to who will be interested to do this type of sacrifice, when one has to die!

Another "sacrifice" confers the brilliance of the sun itself! In this way, there are so many Vedic references signifying various types of results! But, as the Vedas are the evidence and proof for our Lord, our Sri Mahaprabhuji says here, that it is necessary to clearly explain the meaning and purport of the Vedic utterances. In other words, if we see "contradiction" in the Vedic utterances, then, there will be "opposition between "sound" and it's "meaning", and the main "purport" will be missed.

Hence, it is necessary to explain the true meaning of these various Vedic utterances, which would ensure also, that there is no "opposition" between the "sound" and it's "meaning"! If these Vedic utterances are interpreted by keeping in view, it's real purport and the goal as our Lord Himself, then, the Vedic utterances will be understood clearly. What is then, the correct way? It is said that, "Yagna is our Lord Sri Vishnu" (YAGNO VAI VISHNUHU). It is said, here, that the 16 priests and the "performer" for this sacrifice, are all

of the form of our Lord only (Bhagavadroopa) and all these "actions" are explained as the "Leela" of our Lord only, as He is the ONE, who has manifested Himself as the performer, the sacrifice, as the materials etc. — and also as the result thereof!

How come? Our Lord is present everywhere, in His blissful aspect. Although, He is totally present fully with His bliss everywhere, it is He, who causes the performance of these sacrifices, and also enjoys the oblations offered during the sacrifice.

Hence, it is our universal Lord, whose one name is also "Yagna" (sacrifice), who is invoked in all these sacrifices. In our Bhagavatam, we have spoken of the "Dhaarana" (absorption) of the gross physical manifested Universe, and the Vedas have also told the same, as "Brahman of sound" (Sabda Brahman). **BOTH THE WAYS ARE SAME!**

But, due to ignorance caused by the inability to understand the correct meaning of the various Vedic utterances, people get into delusion (Bhrama). Many of these Vedic utterances can be easily misunderstood in their meaning! This causes delusion, especially when "desires and wants" are involved. Then, these persons understand the "meanings", as per their own intellectual ability, (or desire) and get into "delusion"! They also do the "actions" wrongly, and due to this, fail to attain their desired results! But, due to the strength of their "desires", they get into "bouts" of doubts. In other words, they get drowned into the sea of "great infatuation" (Mahamoha).

Hence, it is very necessary not to get doubt about the Vedic evidence. Moreover, no one has the power

and capacity to do all types of "actions", like our Lord Himself.

The Vedas contain several utterances for the welfare of this world. Hence, a person should put efforts to attain these results, for the welfare of this world. E.g. in "the praise", sung on "fire", it is said, as to how this "fire" has become very dear to all! It is said, that those who desire for the "rains" should perform the "Kaareeri" sacrifice.

In view of the above, the Vedic utterances should be understood, with reference to the particular context and result/benefits prayed for.

It is said, that an ideal devotee will, "see his "Aatma" in his own "Aatma" only", after practicing the virtues of self control, peace etc. OUR LORD HAS BECOME THE UNIVERSE! The ideal devotee realizes this Lord, through his mind and heart! And through this, he gets "liberated"! Thus, it is said in the Vedas that a person should put efforts as per his "deserving" nature.

Our Sri Mahaprabhuji says, that a devotee should always be careful, though, "utmost care" cannot ensure a person to take out one seed of Jowar from a bag of wheat! Hence, our Sri Mahaprabhuji says, that a devotee should use his intellect in the rightful way. He should (1) contemplate intensely, (2) get to know the entire scriptural knowledge, (3) determine, as to what one wanted to attain, (4) get determined to do the spiritual practice, to attain the determined goals.

On the above, our Sri Mahaprabhuji says, that in the first instance, this devotee should not concentrate on doing such actions, which will benefit him only for his

living in this world. AS HIS BODY WILL BE LOOKED AFTER BY "TIME" OR BY LORD HIMSELF! Alternately, the "body" will be looked after, as per his nature (Swabhaava), actions (Karma) or through the "people" automatically. Hence, he should not do special efforts for the same, especially when his own efforts will be limited. OUR LORD HAS ENDOWED US WITH THIS LIMITED RESOURCE ONLY, WITH A VIEW TO SERVE AND WORSHIP HIM. HENCE WE SHOULD NOT WASTE THIS RESOURCE, ELSEWHERE!

Not only this body etc. can be looked after, through many other ways, but if efforts are always concentrated to attain worldly objects, such as house, clothes, bed etc., then, we can imagine as to how much extra effort has to be put by the body and the senses to procure them! Hence, a true devotee of our Lord should think about this deeply, and not put strenuous efforts for the protection of the body etc. This is the true purport! Ofcourse, "laziness" is ruled out!

It is said, that the "protection" of the body, can be ensured without much efforts. But, if efforts are put to protect it, then, a lot of stress and troubles have to be faced – this is being told as follows.

सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धेह्युपबर्हणैः किम्।
सत्यञ्चलौ किं पुरुधाऽन्नपात्र्या दिग्बल्कलादौ सति किं दुकूलैः॥४॥

चीराणि किं पथि न सन्ति दिशन्ति भिक्षां

नैवाऽङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन्।

रुद्धा गुह्याः किमजितोऽवति नोपपन्नान्

कस्माद्भजन्ति कवयो धनदुर्मदान्धान्॥५॥

VERSES 4 and 5 Meaning: "When for sleeping by

oneself, this earth is available, why does one put efforts to procure a bed? When our own hands are available to us, why do we have to put efforts to get a pillow? When the palms of our hands are available, why do we put efforts to get various kinds of vessels to hold our food? When the bark of the tree, and the protection of the "sides" (Disha) are available, why it is necessary to put efforts to procure dresses? Do we not get torn and old clothes on the road? Why cant we use them as our dresses?

"Are not the trees giving us the offering of fruits etc. for our food? Let us drink, water from the rivers, as they have not yet become dry! Let us stay, in the caves or has any one closed these caves?"

"When our Lord is always protecting us — as He is "unconquerable" at all times — what is the necessity for seeking protection through anyone else? Hence, it is not necessary for our Lord's devotees, endowed with "Jnana", to serve the rich persons, who have become blind, through the bad pride of their wealth!"

श्रीसुबोधिनी : सत्यां क्षिताविति। क्षितौ विस्तीर्णतया प्रसारितशय्यारूपायां वालुकादौ कोमलरूपायां वोपार्जनक्लेशव्यतिरेकेणैव सत्यां सिद्धायां कशिपोस्तूलिकाया वस्त्रकार्पाससीवनधूननास्तरणप्रयासैः किं फलम्। साधनसुखस्य तुल्यत्वेऽप्यत्र दुःखाधिक्यात्। किञ्च। स्वतःसिद्धे बाहौ। महापुरुषस्येन्द्रियवैकल्यशङ्काभावादेवमुक्तम्। उपबर्हणैः शिरस्युच्यतासाधनभूतैर्गल्लयोः पादयोश्च सतूलवस्त्रपुटैः किं प्रयोजनम्। भिन्नं वाक्यम्। अतस्तात्पर्येणैकवाक्यता। करपात्रेणाऽपि भिक्षानिर्वाहे अनेकविधान्नपात्र्या ताम्रादिमय्या किम्। सर्वत्र प्रयासानुसन्धानं कर्तव्यम्। उष्णकाले दिशः। शीतकाले वल्कलादीनि। आदिशब्देन चीरपत्रादीनि। दुकूलैः पट्टवस्त्रैः किम्। किञ्च। महाविरक्तस्य जनैरपि किम्। लोका अपि सर्वे त्यक्तव्या इत्यर्थः। ननु सर्वत्र सर्वे पदार्था अन्यदीयाः साधनेनैव सिद्ध्यन्ति। क्षितिरपि

कस्यचिद्भवति। अतस्तदाज्ञया स्थातव्यं तदनुरोधेने च। देहश्च पराधीनः।
 वल्कलादिकमपि साधनसाध्यम्। अतः सर्वदा सर्वनैरपेक्ष्यस्य
 ऽशक्यत्वात्किञ्चित्सापेक्षतायां कर्तव्यायां “मग्नश्चेत्पातालं विशेदि” ति
 न्यायेन सर्वथा सापेक्षतैवाऽस्तु। तत्राऽऽह—चीराणि किं पथि न सन्तीति।
 चीराणि वस्त्रखण्डाः। पथीति तत्सम्पादनार्थमप्यन्यत्र न गन्तव्यमिति सूचितम्।
 अङ्घ्रिपा वृक्षाः। परभृतः परानेव बिभ्रति न तु तत्फलैस्तेषामुपकारः कश्चन।
 ते हि पक्वं फलं स्वत एव त्यजन्ति। ईषत्पक्वं तु चालनेन। ते तु देवतारूपा
 वैष्णवाश्च। भगवज्जीवार्थं जगतः सृष्टत्वादेकपरित्यागेऽन्यदीयं तद्भवति।
 अतश्चीराण्यपि भगवदीयानि। मार्गाश्च भगवदीयाः। गतिसाधनत्वात्। अतस्तेऽपि
 किं वस्त्राणि न प्रयच्छन्तीति योजनीयम्। पादसम्बन्धात्तद्दानं लक्ष्यते। गतमात्रे
 च क्षणविलम्बाद्वा फलदानाद्विक्षादातृत्वम्। तेषां हस्तस्याऽशुद्धत्वं च
 निवारितम्—अङ्घ्रिपा इति। जलातिरिक्तं च न भक्षयन्ति जलं चाऽङ्घ्रिभिरेव
 पिबन्ति। आतपादिभिश्च शाखाः शुद्धाः। वनस्थाः सहिष्णवश्च
 परार्थैकान्तजीविनश्च। अतस्तेष्वेव माधुकरी कर्तव्या। जलार्थमपि न
 लौकिकापेक्षेत्याह—सरितोऽप्यशुष्यन्निति। तदा हि कूपाद्यपेक्षा भवति। सरितां
 बहुत्वं महत्त्वं च सर्वप्रसिद्धम्। शीतवातातपवर्षानिवारणार्थमपि नाऽन्यापेक्षा
 कर्तव्येत्याह—रुद्धा गुहा इति। तासां निरोधस्याऽश्रवणात्। ननु कदाचित्सर्वाभावे
 गुहासु च व्याघ्रादिभ्ये किं कर्तव्यम्? तत्राऽऽह—किमजितोऽवतीति। केनाऽपि
 न जितः। अतिसमर्थः। उपपन्नान् शरणागतान्। किं नाऽवति। आग्रहेण सर्वत्र
 कथनं तथाऽधिकारिणोऽपि तथा न कुर्वन्तीति। एवं सर्वकार्येष्वपि सिद्धेषु ये
 अधिकारिणोऽपि भूत्वा धनदुर्मदान्धान् भजन्ति धनेन यो दुष्टो मदो गर्वस्तेन
 अन्धान् आगतस्वरूपानभिज्ञान् कस्माद्धेतोर्भजन्तीति न जानीमः॥४॥५॥

एवं प्रसङ्गादन्यानुपदिश्य तादृशेन निरपेक्षेण यत्कर्तव्यं तदाह—

SRI SUBODHINI: We are able to get the benefit, without any effort, of the vast tender lands endowed with grass and sand, and what is the necessity, to put efforts, to procure a bed? Why is it necessary to have a mattress with cotton, clothes (coverings) etc.? The “comfort” and the “instrument” for sleep is same on the

earth, and the bed! But, there is more trouble to be taken to procure a bed etc.

When there are hands, why is it, that we have to put efforts to get pillows, to keep our head high while sleeping? Why do we need to put pillows under our feet and hands?

We can very well use our palm, as the vessel or plate for our food. Why then, do we require other types of vessels like copper etc.? Alternately, vast efforts would be needed to procure all these materials of bed, pillow, vessels etc.

In the summer season, the "sides" themselves can be made up, as our dress. In the winter season, we can use the bark of the trees as our dress. The word "Aadi" (such as) indicates leaves, torn dresses etc. Why then do we put effort to procure silken clothes? He, who is a great "Vairaagi" (person of total detachment and renunciation), what use has he, from the other humans? He has to, in fact, give up the company of everyone!

If we think deeply, we can conclude, that at all times and everywhere, every object is under the control of others, and, we have to put efforts to procure them!

The earth also, always, belongs to someone, and a person can live there only, on the basis of permission from the owner of this land!

This "body" also belongs to others. It is said in the scriptures, that "whose wealth is this body?" Is it belonging to the giver of food, who looks after the body? Or, is it of the "father", who gives the birth, or of the "mother", who keeps him, in her stomach and actually delivers him? or, is it belonging to the grandfather, who has given birth to his mother, or the one, who forces him

to do his allotted work? (Master). Or the one, who has bought him? Or, does he really belong to only to fire or dogs? (after his death)

In this way, even a tree bark is procured only through efforts. HENCE, AN IDEAL DEVOTEE OF OUR LORD SHOULD NOT KEEP HIS DESIRE FOR ANYTHING! Is this possible, for anyone to do? Some say, that it is better to have all the desires satisfied fully, instead of keeping only small desires! On this, it is said, that, can we not get torn clothes on the way? No one need to go far, to get these torn clothes.

The trees always protect others with their fruits etc., which fall down automatically, when they are ripe! Or, they give their fruits on being shaken! These trees are the forms of celestial deities, and are Vaishnavas (devotees of Lord Vishnu)!

OUR LORD HAS CREATED ALL THIS, FOR THE SAKE OF THE JEEVAS ONLY! Due to this, what is given up by someone becomes useful for another! In this way, torn clothes also are related to our Lord only. The "pathways" are also our Lord's only! Will not these "pathways" give us torn clothes? Our Sri Mahaprabhuji says, that they will give these, certainly!

Some may doubt, that, how can these "inanimate" roads give the charity of torn clothes? On this, it is said, in the Vedas, that "through the feet, their "charity" comes into our vision (notice)". The trees have "consciousness" in them, that after some time, they always give something to the person, who has taken refuge under a tree! The trees drink only water, and do not eat any food! — and they drink water only through their feet! Due to "heat", their branches are "pure". As they live only in the forest, they are "tolerant" by nature, and

they live only, for the sake of others' welfare!

Hence, an ideal devotee should "beg" for his food. For water also, there is no necessity for anyone else. There are so many rivers. Cold, wind, heat, rains – to escape all these, there are the caves!

If, even in these caves, there is danger or fear present, what is one supposed to do? This is answered by telling that THERE IS OUR LORD, WHO CANNOT BE CONQUERED BY ANYONE! OUR LORD IS ALL-CAPABLE (SARVA-SAMARTHA). HE WILL ALWAYS PROTECT HIS DEVOTEEs, WHO HAVE SURRENDERED TO HIM!

In this way, when everyone of our "needs" can be met, and provided for without any effort, then why we, who are entitled to become "beloved" of our Lord, and deserving to attain His grace, have to serve, those persons, who are proud and blind, with their wealth? These persons, cannot realize the true nature of persons, who approach them! What is the profit then, to go and see them?

In this way, after giving advice to "others", now Sri Sukadeva is telling, as to what should a person, who has no "need or wants" do – under these circumstances!

एवं स्वचित्ते स्वत एव सिद्धे आत्मा प्रियोऽर्थो भगवाननन्तः।
तं निर्वृतो नियतार्थो भजेत संसारहेतूपरमश्च यत्र ॥६॥

VERSE 6 Meaning: "In this way, our Lord, who is our beloved goal and "Aatma", is present, by Himself, in our inner mind. The lord is "Anantha" – limitless and all-pervasive! Hence, a devotee should joyfully (blissfully) serve and worship our Lord only. Through this service and worship of our Lord, "ignorance", which is

the cause for this “Samsaara” (of life and death) gets removed (ended).”

श्रीसुबोधिनी : एवं स्वचित्त इति। भजनीयोपार्जनक्लेशाभावायाऽऽह—
एवं स्वचित्त इति। एवं सर्वप्रकारेण सर्वनैरपेक्ष्यं योऽन्तःकरणप्रेरणया
 साधयति सोऽन्तःकरणे तिष्ठतीत्यविवादम्। अत एवमस्माद्धेतोरेवम्प्रकारेण
 वा स्वचित्ते स्वाधीने चित्ते स्वत एव यत्नव्यतिरेकेणैव सिद्धे सति सिद्धौ वा
 तं भजेतेति सम्बन्धः। तादृशस्य भगवतो भजनीयं रूपं वक्तुं
 सर्वपुरुषार्थहेतुभूतपञ्चधर्मवत्त्वमाह—**आत्मेत्यादिपदैः।** आत्मत्वात्प्रियत्वम्,
 प्रियत्वादर्थत्वम्, अर्थत्वाद्भगवत्त्वम्, भगवत्त्वादनन्तत्वमिति हेतुहेतुमद्भावोऽपि
 विशेषणानाम्। प्राणिनां सेवौपयिकरूपाणि पञ्च। स्वात्मा देहो धनमीश्वरो
 नित्यकर्म च। तत्र भगवान् पञ्चरूपोऽपीत्याह। प्रथमतस्तेषामात्मा।
 वस्तुतोऽधिकारिणं प्रति तत्त्वेन प्रकाशमानोऽपि। तस्मादवश्यं सेव्यः। उपपत्त्या
 सेवनमुक्तम्। रुच्या सेवनमाह—**प्रिय इति।** यथा प्राणो यथा वा देहः प्राणिनां
 प्रीतिविषयो भवति। आत्मत्वेन प्रीतिविषयत्वे प्राप्तेऽपि पुनर्यत्प्रीतिविषयकथनं
 प्रीतेः परिच्छिन्नत्वज्ञापनार्थम्। अतः सा प्रीतिरेकत्र विनियुक्ता नाऽन्यं तथात्वेन
 गृह्णाति। अतः सर्वरूपे एकस्मिन्नेव प्रीतिः कर्तव्या। अन्यथा खण्डश
 एकस्मिन्नेकरूपे वा क्रियमाणा न सर्वपुरुषार्थं साधयेत्। प्रीतिस्तु भगवद्धर्मः।
 भगवान् सर्वेभ्यो जीवेभ्यस्तं खण्डशो दत्तवान् सुखार्थम्। अतो यत्रैव प्रीयते
 तत एवं सुखं भवति। ततः स्वसुखमेव स्वस्य भवतीत्युक्तं भवति। तद्यत्र
 विषयोऽपि सुखरूपो भवति तत्र तद्दाने महत्सुखं भवेत्। अतो देहादिभ्यः
 प्रीतिमाच्छिद्य भगवति स्थापयन्त्विति भावः। अर्थो धनरूपः। यावत्कार्यं तेन
 भविष्यति तत्सर्वं भगवता भविष्यतीति। अर्थशब्दस्य
 पञ्चार्थवाचकत्वात्पञ्चरूपोऽपि भगवान्। सर्ववेदार्थः सर्वधनरूपः सर्ववस्तुरूपश्च
 सर्वनिवृत्तिरूपेण सर्वनिवर्तकश्च। भजने चैते धर्मा भजनीयविषयतावच्छेदकत्वेन
 गुणोपसंहारन्यायेन ग्राह्याः। तथा सति सर्वात्मकतया भजनं भवति। किञ्च।
 भगवान् षड्गुणैश्वर्यसम्पन्नः। ऐश्वर्याद्यर्थमपि स्वस्य सेवनं भवति। श्रीशब्देनाऽत्र
 शोभा ग्राह्या। किञ्च। अनन्तो देशकालापरिच्छिन्नो नित्यः। एतावता पञ्चविंशति
 तत्त्वानि षड्विंशकश्च महाविष्णुः। षड्विंशतिप्रकारेण सेवितव्यः। तत्राऽऽत्मा
 द्विविधो जीवब्रह्मभेदेन। प्रिय एकादशविधः। एकादशेन्द्रियभोग्यत्वात्। अर्थः

पञ्चविध उक्त। भगवान् षड्विधः। अनन्तो द्विविधश्च। एवं सर्वप्रकारेण सेवितव्य इत्यर्थः। सेवकस्याऽधिकारिविशेषणभूतधर्मद्वयमाह-तं निर्वृत्तो नियतार्थ इति। एकमन्यनिवृत्त्यर्थम्। एकं च भगवति दाढ्यार्थम्। इमौ च धर्मावावश्यकौ। अन्यथा सर्वप्रकारेण सेवितोऽपि न पुरुषार्थो भवति। सर्वतो निवृत्तः। अन्यथा ब्रह्मास्त्रन्यायो भवेत्। नियतो भगवत्येवाऽर्थः पुरुषार्थो यस्य। भगवान् वा। अन्यथा “संशयात्मा विनश्यति”। यद्यपि भगवानेव फलं न चाऽन्यदपेक्ष्यते तथाप्यानुषङ्गिकं फलं संसारहेतोरज्ञानस्य भगवद्वैमुख्यस्य वा निवृत्तिर्भवति चकारात्सायुज्यादि ॥६॥

एवं भजनस्य सर्वोत्तमत्वं प्रतिपाद्य तादृशस्याऽकर्तृन् शोचन्नाह—

(2) **SRI SUBODHINI:** It is easy to attain our Lord, who is to be served and worshipped. We do not need any other aid or help to serve and worship our Lord as HE is present in our inner mind, and one needs to get inspired, within only! This is an incontrovertible truth. He is “effortlessly” available in our mind only. Alternately, it is told, that we should serve and worship our Lord, with a view to realize His presence!

With a view to explain the “nature and form” of this Lord, who is to be served and worshipped, it is said, that He is the “basis and cause” for the attainment of all “goals” (Purushaartha). HE HAS FIVE VIRTUES (DHARMA) IN HIM. (1) HE IS THE “AATMA”. (2) PRIYA (BELOVED (LOVING) LORD). (3) ARTHA (GOAL). (4) BHAGAWAAN (LORD OF THE UNIVERSE) AND (5) ANANTHA (ALL PERVASIVE AND LIMITLESS). These 5 virtues are the cause of each other also. How?

(1) Being the “Aatma”, He is our beloved Lord.

(2) Being our “beloved”, He is our “goal”!

(3) Being the Lord of the Universe, He is “Anantha” (limitless).

There are 5 “forms”, or tasks, which are being usually “served” (looked after) by all “beings”. They are (1) one’s own “Aatma”, (2) body, (3) wealth, (4) the Lord (Ishwara) and (5) daily duties (Nithyakarma).

Our Lord also has 5 “forms”. Firstly, He is the “Aatma” of everyone. In reality, He is also manifested as the divine principle, for the “deserving” Jeevas. Hence, He certainly becomes deserving of being served and worshipped by such devotees. In this way, the necessity to worship and serve our Lord has been told, as per sound reasoning.

Now, it is said, that the Lord is worshiped and served through one’s “liking and loving attitude” (Ruchi). He is called as “Priyaha” – beloved and loving Lord! Like, our “vital air” (Prana) is very dear to us (or the body also), our Lord also becomes very dear, to an ardent devotee!

When, our Lord is told to be our “Aatma”, then we should know, that the “Aatma” is very dear to us – as the “Aatma” is our Lord, who is present in everyone. When, this love is centered on “one person” only, then it is limited, as this “love” is not shown to someone else! BUT, WHEN THIS LOVE IS SHOWN TO OUR LORD, WHO IS THE ONE, WHO HAS TAKEN ALL THESE “FORMS”, THEN THIS LOVE IS TRUE AND BECOMES SACRED! Hence, everyone should serve, worship and love our Lord only.

“Love” is the virtue of our Lord. Our Lord has put this “love” in each of “Jeevas”, so that, they can attain happiness. Hence, wherever there is “love”, there is happiness. The love for the “body” etc. is limited, and it is necessary to remove this sort of love from body

etc., and one should LOVE ONLY OUR LORD AT ALL TIMES! This is the purport.

“Artha” is of the nature of wealth, and it is our Lord, who will arrange for this “wealth”, and it’s “actions”, as per His will and desire.

The word “Artha” (goal - wealth) has 5 meanings. But IT IS OUR LORD WHO IS THE REAL “ARTHA”, AS, HE IS THE ONE, TO WHOM ALL THESE 5 “MEANINGS” PERTAIN TO! What are they?

- (1) Sarva Vedārthāroopa. - He is the real "Meaning" of all vedas
- (2) Sarvadhānaroopa. - He is the symbol of all "Giving"
- (3) Sarva Vasturoopa. - He has become all "Materials"
- (4) Sarva Nivruthiroopa. - He is the symbol of "Moksha"
- (5) Sarva Nivarthaka. - He is the cause of "Moksha"

By realizing, that it is our Lord, who has become all the above, a devotee is able to see the universal “Aatma” nature of our Lord, and then only, he is able to truly worship our Lord.

Our Lord is invested with the 6 “opulences”, (Aishwaryam), and He is worshiped for “these” also! The syllable “Shree”, is used with the meaning of “brilliance” (Sobha).

Our Lord is “Anantha” (limitless) i.e. He is not limited by “time and space” (Desa - Kaala). Due to this, He is “Nithya” (permanent and ever existing). Form this, we have to realize, that we should serve and worship Him, in 26 ways viz. the 25 spiritual principles + the 26th principle of Lord Maha Vishnu.

In this, there is the division of “Jeevatma”, and

“Paramaatma”. As, our Lord will be enjoyed through the 11 senses, our Lord also has assured “11 kinds or “forms”, for the sake of His loving service and worship of the devotee.

“Artha”, we have seen, already, is of 5 types. Our Lord is of 6 types. “Anantha” (the “limitless” nature of our Lord) is also of 2 kinds!

IN THIS WAY, THROUGH ALL WAYS, IT IS OUR LORD, WHO IS TO BE SERVED AND WORSHIPPED, AT ALL TIMES!

The devotee, who serves our Lord, from the point of his “deserving” nature, also has two “virtues” viz. (1) Nivruthaha, (2) Niyatarthaha. “Nivruthi” means, that this devotee does not take refuge in anyone else than our Lord. “Niyatarthaha” means, that this devotee is firmly determined in his “love and Bhakthi”, for our Lord. Both these virtues and qualities are required and essential in a devotee of our Lord! Otherwise, even if the devotee serves our Lord, in all ways, he will not be able to attain his “goal”!

Our Sri Mahaprabhuji, says here, that, if the devotee does not take refuge in our Lord exclusively, then our Lord will give him up! The second virtue, which is necessary for the devotee, is his firm determination to have our Lord only, as his main goal or “Artha”! IN OTHER WORDS, OUR LORD IS HIS ONLY GOAL! When, there is no “firmness or determination”, it is said, that “a doubting person perishes”.

But, when our Lord is the only “result”, who is sought after, and no one else or nothing else is demanded or desired for, then, as complementary benefits, this devotee gets rid of his ignorance, caused by this

“Samsaara”, and his “non-interest” (Vimukhata) in our Lord. The syllable “Cha” (and) indicates, that this devotee attains results, such as union with our Lord too (Saayujyam)!

In this way, after explaining the “highest nature” of service and worship of our Lord, Sri Sukadeva is expressing sorrow and unhappiness over those persons, who do not serve and worship our Lord.

**कस्तां त्वनादृत्य परानुचिन्तामृते पशूनसतीं नाम युज्यात्।
पश्यन् जनं पतितं वैतरिण्यां स्वकर्मजान्परितापान् जुषाणम्॥७॥**

VERSE 7 Meaning: “A wise person will not give up the contemplation of our Lord, and take to the thinking of the concerns of this world (Samsaara), which certainly would lead him to self destruction! Only animals, will do this! Due, to the thinking of this world and it’s concerns, undergoing punishments for one’s own “actions”, the “Jeevas” are seen lying on the gruesome “Vaitarani” river (in Yamaloka = abode of “death”) – even after seeing this plight, worldly persons always think of worldly concerns and desires. This is indeed very sorrowful and irritable!”

श्रीसुबोधिनी : कस्तामिति। ता भगवतः परामनुचिन्तां ध्यानेन रूपचिन्तनाम्। ऋते पशून् विना पशून्। अनादृत्य अकृत्वा। असतीं चिन्तकनाशिकां देहादिचिन्ताम्। नामेति प्रसिद्धे। युज्यात् स्त्रियमिव योजयेत्। अज्ञानाद्भवतु नाम योजनम्। तत्कृतमपकारं ज्ञात्वा कस्तां युज्यात्। अपकारं गणयति—पश्यन् जनमिति। यथा भगवद्भजने भगवदीयाः षड्गुणाः स्वस्मिन् संक्रमन्ते तथा देहादिभजने तद्गताः षड् दोषाः संङ्क्रमन्ते। उत्पत्तिर्नाशो दुःखं कर्माणि परितापो हीनत्वं च। तदाहा। जनमुत्पद्यमानम्। पतितं स्वस्थानाच्च्युतम्। मृतमिति यावत्। वैतरिण्यां यमद्वारस्थितनद्याम्। अनेनाऽसतीपरिग्रहे मृतो वैतरिण्यां पततीति सूचितम्। स्वकृतविविधकर्मफलं

च सेवमानम्। परितापाः शोकादयः। अतः को वा अमृतं विहाय विषं भक्षयतीति प्ररोचनार्थं न बहु वक्तव्यमिति भावः॥७॥

SRI SUBODHINI: In this way, after disregarding the essential spiritual practice of meditation, on our Lord's holy "form", a worldly person, like the animals, always concerns himself with his body, and those pertaining to it only. This thinking can destroy the "thinker" himself! Hence, a wise person does not do this at all!

A person through "ignorance" (Ajnana) joins his mind in the thinking of body etc. only. But, when he realizes the grave danger and evil results of such a "life", he should wake up, and not put his mind in body etc. only.

Like, by thinking about our Lord, our Lord's 6 virtues comes into our self, in the same way, by being always devoted to one's body etc., the 6 "blemishes" which are present in our body, occupies our mind!

The 6 "blemishes" (Dosham) pertaining to the body etc. are as follows. (1) Origination (birth), (2) destruction (death), (3) "Karma" (actions), (4) "Paritaapa" (repentance, due to sorrow and suffering), (5) sorrow (Dukha) and (6) "Heenata" — becoming a "low category" being/person.

The river, which is situated on the gates of the 'abode of death' (Yamaraaja) is the Vaitarani. What is said is, that those persons, who are always concerned and attached to one's body etc., are bound to fall into this river of sorrow, and undergo the punishments for all the wrong actions done by oneself! The word "Paritaap" indicates "sorrow and suffering". What is asked her is this. Is there, anyone, who will opt to

drink poison after giving up nectar? Of course, now, it is not necessary to explain this further.

केचित्स्वदेहान्तर्हृदयावकाशे प्रादेशमात्रं पुरुषं वसन्तम्।

चतुर्भुजं कञ्जरथाङ्गशङ्खगदाधरं धारणया स्मरन्ति॥८॥

प्रसन्नवत्क्रं नलिनायतेक्षणं कदम्बकिञ्जल्कपिशङ्गवाससम्।

लसन्महारत्नहिरण्मयाङ्गदं स्फुरन्तमहारत्नकिरीटकण्डलम्॥९॥

उन्निद्रहृत्पङ्कजकर्णिकालये योगेश्वरास्थापितपादपल्लवम्।

श्रीलक्ष्मणं कौस्तुभरत्नकन्धरमम्लानलक्ष्म्यावनमालयाञ्जितम्॥१०॥

विभूषितं मेखलयाऽङ्गुलीयकैर्महाधनैर्नूपुरकङ्कणादिभिः।

स्निग्धामलैः कुञ्चितनीलकुन्तलैर्विरोचमानाननहासपेशलम्॥११॥

अदीनलीलाहसितेक्षणोल्लसद्भूभङ्गसंसूचितभूर्यनुग्रहम्।

ईक्षेत चिन्तामयमेनमीश्वरं यावन्मनो धारणयाऽवतिष्ठते॥१२॥

एकैकशोऽङ्गानि धियाऽनुभावयेत्पादादि यावद्धसितं गदाभृतः।

जितं जितं स्थानमपोह्य धारयेत्परं परं शुद्ध्यति धीर्यथा यथा॥१३॥

VERSES 8 to 13 Meaning: “Many devotees, do meditation on our Lord, who is brilliantly present, in the space of our heart and, who is having 4 hands holding lotus, discus, conch and the mace! They remember our Lord, through the process of “absorption of their mind” (Dhaarana) in this holy form.” (8)

“Our Lord has a very cheerful face! He has big eyes resembling the lotus flower! His Peetambara dress resembles the Kesar color of the Kadamba tree! His golden hand-bands, studded with precious stones are seen as very brilliant! His crown and earrings are illuminated, with very shining precious stones! (9)

“The Yogis, in the middle of the fully blossomed

lotus flower of their heart, have established firmly the lotus feet of our Lord! On His chest, there is the symbol of Goddess Laxmi, the "Srivatsa" symbol! On His neck, our Lord has worn the exquisite "Kauthubha" gem! He is wearing the famous "Vanamaala" garland, which never fades! (10)

"On His waist, He has worn the girdle! He has put on rings, on His fingers! He has worn the invaluable anklets, and He is seen adorned with beautiful bangles! Very charming sweet blue locks of curly hair adorn His illuminated lotus like face, with a very enchanting smile! His smile is indicative of His noble and generous grace and Leela. His "Darsan" is blissful, and His eyebrows and vision assures the devotee of His boundless grace (Anugraham)!" (11)

"By making the mind get "absorbed" in this most worthy divine Lord, worthy of devoted contemplation, he should establish his mind firmly in this form (i.e. till it gets established, he should do this practice). Till he is able to establish his mind, he should continue to have the "Darsan" of our Lord's form, in this way! (12)

"If the above practice is not possible, then, the devotee should get absorbed and meditate on each of our Lord's divine "parts" one by one, from his lotus like feet up to His beautiful smile, and experience His presence, through his intellect! He should fix, through his intellect, the divine part, on which, he gets absorbed, in his heart. He should then, through his intellect, meditate on all the other divine parts of our Lord, and attain purity of his intellect, through this process!"

श्रीसुबोधिनी : एवं सर्वार्थनिश्चयपूर्वकं भक्तिमार्गानुसारेण भगवद्विषयकं श्रवणादिकं साधनं कर्तव्यमिति सिद्धम्। अत्र केषाञ्चिन्मते सर्वनिर्द्धारो

व्यर्थः। मुख्यभगवद्रूपं चतुर्भुजादि आनन्दमात्रकरपादमुखोदरादिरूपं ज्ञात्वा भजनं कर्तव्यमिति धारणायां स्थूलस्थाने भजनीयं भगवत आनन्दरूपं योजयन्ति।
केचिदिति वचनान्नाऽत्र सर्वसम्मतिः। अनेन ह्यानन्दाविर्भाव एव क्रियते न तु दोषनिवृत्तिः। यद्यपि नान्तरीयकपापादिनिवृत्तिः क्रियते तथापि सर्वभावत्वसम्पादकत्वाभावात् रागादिनिवृत्तिः। भगवतो रूपाणि चत्वारि ध्येयानि। अङ्गुष्ठमात्रं, प्रादेशमात्रं पुरुषमात्रं, पूर्वोक्तञ्च। तत्र स्वनैकट्यं प्रादेशमात्रस्यैवेति। वैश्वानरविद्यायां च सिद्धत्वात् शुद्धे च स्वहृदये मातुं शक्यत्वात्। अथवा।
“अत्यतिष्ठद्दशांगुलमि” ति पुरुषादतिरिक्तं रूपमतिरेकार्थं भजन्ते। अतिरिक्तमपि पुरुषाकारम्। वसन्तं तृतीयं पुरुषम्। तस्य स्थूलरूपं वर्णयति—**चतुर्भुजमिति।** कञ्जं कमलम्। रथाङ्गं चक्रम्। हस्तचतुष्टयोऽप्यायुधधारिणम्। अनेन सर्वतो रक्षा सूचिता। प्रवेशोऽपि तत्त्वानि तत्र स्थापयित्वा स्वयं प्रविशेदिति। धारणया पूर्वोक्त्या। स्मरन्तीति विद्यमानत्वान्नाऽन्तर्मनसा कल्पनमपेक्ष्यते। किञ्च। प्रसन्नवक्रम्। प्रसन्नं भक्तेभ्यः फलदानार्थं वक्रं यस्य। नलिनवत् आयते दीर्घे ईक्षणे यस्य। कदम्बकिञ्जल्कवदधर्धपीतारक्तमन्तभागे चाऽन्ते मुक्ताफलसहितं रेखाकारञ्च। कदम्बकिञ्जल्कवत्सुवर्णदण्डाकारसूत्रनद्धमुक्ताव्याप्तं कृतार्थीकृताशेष-जीवयुक्तवेदरूपम्। एतादृशं भगवतः पीताम्बरम्। लसन्ति महारत्नानि यस्मिन् हिरण्ये अङ्गदे। अङ्गदं बाह्याभरणम्। स्फुरन्ति महारत्नानि किरीटे कुण्डलयोश्च यस्य। उन्निद्रे विकसिते हृदयरूपे पङ्कजे या कर्णिका तस्मिन् यदालयं गृहं सूर्येन्दुवाय्वग्न्यगमं तस्मिन्नालये योगेश्वरैरासमन्तात्स्थापितं पादपल्लवं यस्य। श्रीः लक्ष्म चिह्नं यस्य। कौस्तुभरत्नं कन्धरायां यस्य। अम्लाना लक्ष्मीर्यस्याः। सर्वदा प्रत्यग्रविकसितपुष्पयुक्ता। तादृश्या वनमालया अञ्चितं पूजितम्। मेखलया कटिदोरकरूपया। अङ्गुलीयकैश्च महाधनैः अमूल्यरत्नादियुक्तैः। उभयत्र विशेषणम्। नूपुरमेकं महाराजचिह्नरूपम्। आदिशब्देन वलयादि। स्निग्धाश्च तेऽमलाश्च। कुञ्चिता नीलाः कुन्तलाः। तैर्विरोचमानं यदाननं तेन यो हासस्तेन सुन्दरम्। अदीनं यल्लीलाहसितम्। सर्वेभ्यो याचकेभ्यः सर्वफलदानेऽप्यसङ्कोचयुक्तमदीनम्। लीलाहसितेन युक्तं यदीक्षणं येन उल्लसन्त्यौ ये भ्रुवौ तयोर्भङ्गस्तेन संसूचितः भूरि अधिकः अनुग्रहो येन। एतादृशं

चिन्तया प्रकटीभूतं राजाधिराजरूपमीश्वरमीक्षेत। यावत् मनः धारणया सर्वाङ्गस्थितया अवतिष्ठते चाञ्चल्यं न प्राप्नोति। सर्वाङ्गास्फुरणे पुनरेकैकशोऽङ्गानि धारयेत्। एकं धृत्वा तस्य स्वाधीनतायां जातायां द्वितीयं धारयेदिति धियेत्युक्तम्। अत्र धारणायां क्रमो विवक्षितः। तदाह—**पादादि यावद्भसितमिति।** तृतीयस्कन्धे स्पष्टं भविष्यति। **गदाभूत इति** प्राणनिश्चलता सूचिता। **जितं जितं स्थानं स्वाधीनं स्थानं** पादाद्यपोह्य ग्राहकबुद्ध्यग्रभागात्याजयित्वा तेनाऽग्रेणाऽन्यदग्राह्यम्। अन्यग्रहणे तथा भगवदवयवस्य अधिका गुणाः स्मर्त्तव्या यथा बुद्धिदोषा अपगच्छेयुः। तदपगमे बुद्धिर्विशदा भवति। तदा अवयवान्तरमपि माति। एवमुत्तरत्राऽपि। यथा यथा बुद्धिः शुद्ध्यति तथा तथा परं धारयेदित्यर्थः॥८-१३॥

इयं च धारणा सज्जातभक्तेर्भवति। यावत्पुनर्भक्तिर्न जायते तावत्पूर्वैव धारणा कर्त्तव्येत्याह—

SRI SUBODHINI: It is said, that an ardent devotee should, in a determined way, as per this path of “Bhakthi” (devotion to our Lord) constantly practice listening, singing etc. of our Lord’s Leelas and names/virtues.

Our Lord has “His important form” in His “four handed” one. He has “blissful” hands, feet, face, stomach etc. Having understood, that this entire “form” of our Lord, as being totally “blissful” (Anandamātra), the devotee should serve and worship this “divine form” in his heart. In this way, in the process of “absorption” (Dhaaraṇa), this form of our Lord, which is full of “bliss” only, should be meditated upon!

Our Sri Mahaprabhuji says that this meditation will confer great “bliss”, but will not remove the “blemish” from the mind of the devotee. But all his sins will be removed. But as this meditation, cannot confer the benefit of seeing the Lord being present everywhere (with this attitude of seeing Him present

everywhere), this devotee may not be able to get rid of his attachments/aversions in total (Raaga and Dwesha).

Our Sri Mahaprabhuji says, that there are 4 kinds of our Lord's "divine forms", worthy of a devotee's meditation viz. (1) Of the size of the thumb, (2) in a particular place, (3) only as the primordial Purusha (Lord) and (4) His universal form (Viraat). Of these, the Lord in a "particular place" (i.e. in our heart) is considered as the "nearest" to us!

In the "Vaishwaanara Vidhya", it has been said, that this meditation, in a "particular place", is indeed appropriate. As per the Vedic saying, that the Lord "stayed apart by 10 inches" (after creation), the devotees worship this Lord, for His all-pervasive nature (i.e. not in a particular place or a defined "form").

The Lord, here, is "Antaryaami", (indwelling Lord) and is explained to be with 4 "hands". In His "4 hands" our Lord is seen holding lotus flower, discus, conch and the mace! Through all these, what is indicated is, that our Lord affords protection, at all times to His devotees! When the individual "Jeeva" desires to enter into our Lord, then he should establish the "spiritual meanings and principles" in these "weapons", and then only, he can "enter" into our Lord!

This Lord's holy form is being "meditated" upon! **AS OUR LORD IS ACTUALLY PRESENT, IN THIS WAY, IN OUR HEARTS, THERE IS NO NECESSITY TO IMAGINE THIS "FORM".**

Our Lord's "divine form" is always cheerful, as He is always eager to confer "benefits" through His grace, on His devotees. His eyes are long, like the lotus flower. Like the Kesar buds of the Kadamba tree, (half yellow

and red inside) our Lord's "Peetambara" dress i.e. it is woven in the reddish/yellowish golden threads studded on the border with pearls! Through this, the Lord makes all the "Jeevas" fulfilled. He has worn this "Peetambara" dress, as "symbolic" of the Vedas.

Our Lord has worn golden shoulder bands, in which very invaluable precious stones are seen illuminating. He has put on a lot of ornaments on His hands. On the crown and the earrings, there are very precious stones studded.

In the blossomed lotus flower of our heart, in the middle of this flower (Karnika), where, even the sun, moon, wind and fire cannot enter — in this "house" symbolized by this heart, the adepts and masters of Yoga have firmly established our Lord's lotus like holy feet.

Our Lord is adorned with the sign of Goddess Laxmi. He has worn the "Kausthubha" gem on His neck, whose "luster" never gets diminished. He has worn a garland of wild flowers (Vanamaala), whose flowers never get faded (i.e. they always look new and fresh)!

He has worn a girdle of the form of a thin "line"! The word "Aadi" indicates, that the Lord had worn golden "Khada" (bangles) too!

Clear and blue locks of curly hair, which are looking charming, and wet, have made the face look beautiful. There is a bewitching smile on His face. More beautiful than this, is our Lord's soft sweet smile, which indicates our Lord's gracious willingness, to confer each and every type of results, at all times! Our Lord sees His devotees, with this "smiling vision", and assures them, that all their desires will get fulfilled through His grace! This gracious vision exhorts all His devotees to come and ask

whatever they want, without any “bashfulness or hesitation”! This is indicated, by our Lord, with His stretched eyebrows, reassuring everyone of His boundless grace!

Through our Lord’s grace, true and sincere devotees of our Lord meditate on our Lord, and through this, our Lord, who is the “emperor of emperors” manifests Himself in their heart, and these noble saints get our Lord’s “Darsan”.

The devotee should make his mind “one pointed”, so that, without any wavering, the mind gets firmly fixed on the entire divine form of our Lord! In this way, when the entire form of our Lord gets totally concentrated, then, through “absorption”, let the mind get fixed, on one part of our Lord at one time. In the first instance, let the mind meditate on one “part”, and when the mind is able to get fixed on this “part”, then, let the mind go to another “part” (Dhiyaa)!

Here, the stages of this “part by part” absorption (Dhaarana) are being clearly told. i.e. From our Lord’s holy feet, and up to His soft smiling beautiful face! This will be more clearly explained in the third canto. It is said here, that the “vital air” (Praana) also should be made to attain the stage of “deep concentration and an undisturbed oneness” (i.e. no movement). When a high level of concentration is achieved, on each of our Lord’s divine parts, then, the devotee should restart this meditation, from the holy feet and concentrate on the next “part”. The devotee should, at the same time, remember also the virtues of the particular “part” of our Lord’s holy divine body, during this absorption (Dhaarana) and meditation (Dhyaanam). This remembrance will

remove any “blemish”, which may still remain in the intellect, which becomes “pure” in this way. This intellect will now be able to fully get absorbed in our Lord in a total way (i.e. all other parts of our Lord also get easily concentrated upon). This spiritual practice should be done, part by part, in a succeeding way from the holy feet onwards. Let, the pure intellect now get engaged in meditating on all the other parts, one by one!

Such type of loving “absorption” can only take place on the Lord, for whom, there is “love and Bhakthi” in the heart of the devotee. Till this rise of “Bhakthi”, the “absorption” of the mind in the “physical gross” divine form of our Lord, should be continued.

यावन्न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्तियोगः।
तावत्स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयतः स्मरेत्॥१४॥

VERSE 14 Meaning: “Till the union (Yoga) through pure Bhakthi arises for our Lord, who is the “best” among everyone, the Lord of the Universe, and the witness of everyone, till then, a devotee, after completing his daily “actions”, (rituals) should in a disciplined way, remember and meditate, on this physical divine form of our Lord!”

श्रीसुबोधिनी : यावदिति। परेऽवरे यस्मात्। परावरत्वस्फुरणमपि सर्वोत्तमत्वरूपं प्रेमभक्तेरङ्गं माहात्म्यज्ञानापरपर्यायम्। अस्मिन्निति स्वयं भक्त्या तं पश्यन्नाह। द्रष्टरि सर्वसाक्षिणि पूर्वोक्तन्यायेन सर्ववस्तुषु चैतन्यरूपेण वा प्रत्यग्रूपेण वा प्रकाशमाने। योगपदेन स्वसाधनं साधनभूतं भक्तेः स्थिरं रूपमुक्तम्। तावत् स्थवीयः स्थूलम्। पुरुषस्य पूर्वोक्तस्य। क्रियावसाने अग्निहोत्रादिकं कृत्वा अव्यग्रशुद्धावस्थायाम्। संन्यासं गृहीत्वेति केचित्। तदा निरन्तरं स्मरणं भवति। परं क्रियाया हेतुत्वं न स्यात्। प्रतिबन्धकत्वकल्पनापेक्षया साधकत्वकल्पनाया उत्कृष्टत्वात्।

“पुण्यतीर्थजलाप्लुत” इति नियमानामुक्तत्वाच्च। प्रयतः सावधानो भूत्वा। नियमेऽपि धर्मः। अन्यभावनापरित्यागार्थं वा॥१४॥

एवमन्तकाले पाक्षिकदोषपरिहारार्थं योगं साधयित्वा तस्य दृष्टोपायत्वज्ञापनाय बुद्धिपूर्वकं मरणप्रकारमाह स्थिरमित्यादिना—

SRI SUBODHINI: Everything, which we consider, in this world, as being the “best”, are of no value, in comparison to our Lord! This inspiration of the “ordinary” and the “best”, should certainly rise in the mind of a devotee. This is vital part of the highest ‘Bhakthi’ to our Lord. This is also known as the knowledge (Jnana) about our Lord’s “glory and greatness” (Mahaatmya Jnanam).

Sri Sukadeva has used the word “Asmin” meaning “this Lord”. The purport is that Sri Sukadeva was explaining all this WHILE ACTUALLY HAVING “DARSAN” OF OUR LORD, JUST BEFORE HIM, DUE TO HIS DEVOTION TO OUR LORD!

Our Lord is called here as “DRASHTA” viz. He is the witness of everyone. He is present in everyone and everything, through His “consciousness” (Chaitanyaroopa), as also, as the internal “brilliance” (Prakaasa) of everyone. The word “Yoga” is used here, to emphasize the spiritual practice of achieving NIRODHA — viz. controlling his “inner mind” through “Bhakthi” and firmly establishing the mind in our Lord only! In other words, this “Bhakthi” is spoken as “extraordinary” (Asaadharana). In other words, the uniting factor (Yoga) of the devotee’s mind with our Lord is the “love or Bhakthi” to our Lord, which the devotee has secured, through the grace of our Lord, as a reward for doing this loving spiritual practice of “Dhaarana and Dhyaanam” of our Lord’s divine form!

After doing the daily ablutions, like the worship of fire etc. (Agnihotra), it is said, a devotee should do meditation, in a pure state! Some commentators have written, that the words “end of actions”, should mean the taking up of “Sannyasa” (renunciation). They say, that “remembrance” of our Lord will take place only then!

But our Sri Mahaprabhuji says, that to give this meaning will not be right. Why? Here, the “actions”, which are said to be performed, certainly lead to the purity of the intellect and mind, and for a “Sannyasi”, all “actions and rituals” are supposed to be given up! If this “Sannyasa” does not lead to purification of the mind, then it is better to be a spiritual aspirant, doing this practice of meditation! What is important is the purification of the mind!

Taking bath in holy waters at pilgrimage centers is also prescribed for those, who do meditation on our Lord, on a continuous basis! The word “Prayataha” means, that the devotee should discipline himself totally. He should adopt the “Dharma” of living within rules and regulations of discipline (Niyama). This Niyama is to be observed by this devotee, so that all other “thoughts and attitudes” do not creep into his mind!

In this way, after explaining the Saadhana, which should be done for the removal of “blemish” at the time of one’s death, Sri Sukadeva says, that this “Yoga” is really useful and beneficial, and further speaks about the proper way of “dying” (i.e. giving up of the body by a Yogi).- through the following verse.

स्थिरं सुखञ्चाऽऽसनमास्थितो यतिर्यदा जिहासुरिममङ्गलं लोकम्।
देशे च काले च मनो न सज्जयेत् प्राणान्नियच्छन्मनसा जितासुः॥१५॥

मनः स्वबुद्ध्याऽमलया नियम्य क्षेत्रज्ञ एनां निनयेत्तमात्मनि।
आत्मानमात्मन्यवरुध्य धीरो लब्धोपशान्तिर्विरमेत कृत्यात्॥१६॥

VERSES 15 and 16 Meaning: “When the Yogi desires to leave this (give up) mortal human world, then, he should sit, on a firm seat, in a comfortable way. If the time is the 6 monthly period of the sun’s transit in tropic of cancer, (Uttaraayana) or if the place is the holy Badarikaashrama — this type of desire, want or attachment should not be kept in his mind (i.e. he should be prepared to leave the body, at any time or place).”

“He should stop his “vital air”, (Praana) through his mind and having conquered his ‘vital air’ (Jitaasu = a person, who has succeeded in raising his “Kundalini” power), he should stop his intellect also, from various thoughts i.e. he should stop his mind, through the intellect. Then, he should take this intellect to his “Jeeva” (soul) and later, he should take this “Jeeva” also to the “Aatma”. Then, he should stop this individual “Aatma” into the all-pervasive Lord viz. The Aatma of all Aatmas (Paramaatma). In this way, this courageous Yogi, should attain the state of ineffable peace and withdraw from all actions!”

श्रीसुबोधिनी : फलमुखमेतदङ्गं सन्निहितम्। उत्तराङ्गमिति केचित्।
अवान्तरव्यापार इत्यपरे। स्थिरनचञ्चलम्। सुखं कोमलम्। पद्मासनादिरूपं
वृष्यादिरूपं वा। आ समन्तात् स्थितः। मनसाऽप्यन्यत्र गमनं निवारितम्।
अतः परं संन्यासो नित्यः। तदा वा संन्यासः कर्तव्य इत्याह—यतिरिति।
प्राणायामं कृत्वा पञ्चाक्षरं संन्यासमन्त्रं त्रिर्जपित्वा “अभयमभयं भूतेभ्य”
इति भूताभयदानमुक्त्वा ब्रह्मणस्त्रिविधनिर्देशमुक्त्वा “वसुरण्वो विभूरसी”
ति महोपनिषदर्थं भावयित्वा ब्रह्मणि प्रणवेन जीवयोजनं यतित्वम्। एवं
भूत्वा तदा अन्यदा वा यदा जिहासुर्भवति। इमं लोकं देहम्। तदा देशकालापेक्षा

न कर्तव्येत्याह—देशे च काले चेति। देशे बदरिकाश्रमादिपुण्यस्थाने। काले उत्तरायणे। चकारादुभयाङ्गधर्मेषु मनो नाऽऽसक्तं कुर्यात्। विशेषणभूत एव देशादौ चित्तं व्यापृतं मा भवेदिति तदा केवलं भगवन्निष्ठं मनः कृत्वा यद्देशादिभिर्भविष्यति तद्भगवतैव भविष्यतीति मनः स्थैर्यं विधाय प्राणान्नियच्छेत्। मूलाधारादपानं सङ्कोच्य तत्र प्राणं निधाय कुण्डलिनीप्रबोधनेन प्रबुद्धां तां प्राणापानसहिता सुषुम्णारन्ध्रे निवेश्य वायुमूर्ध्वं नयेदित्यर्थः। मनसा बुद्धिसहितेन देहचालनादिमकृत्वा। एतत्सामर्थ्यं जितासोरेव भवतीति तदवसरे स्मारयति—जितासुरिति। एवङ्कृते वा जितासुर्भवति। यदा कश्चित्स्वग्रामान्निष्काशयते तदा जयः सिद्धो भवति। तदनन्तरं मनः स्वबुद्ध्या आत्मबुद्ध्या सङ्घातव्यतिरिक्तरूपया। अमलया भक्त्यादिभिः शुद्धया। नियम्य स्थिरं कृत्वा प्रयत्नं त्याजयित्वा। दण्डवत्त्यक्त्वेति यावत्। स्वस्मिन् वा स्थापयित्वा बुद्ध्या वा संयोज्य। तां बुद्धिं मनः समाहितां वा। क्षेत्रज्ञे शारीरे आत्मनि। यः क्षेत्रं देहादि अहमिति ममेदमिति वा अभिमन्यते तस्मिन् प्रवेशयेत्। तच्च क्षेत्रज्ञं भगवतो रूपविशेषे सर्वजीवसमूहरूपे आत्मनि “अहमात्मा गुडाकेश सर्वभूताशयस्थित” इति वाक्यनिरूपिते भगवद्विभूतिरूपे। तमात्मानं भगवति तस्मिन्नेव भगवद्रूपे। अवरुध्य एकीकृत्य पुनर्देहानुसन्धानार्थमिच्छामकृत्वा धीरे भूत्वा तत्राऽऽत्मनि लब्धोपशान्तिः कृत्यात् कोटिजन्मभिः कृतात् कर्तव्यात् सर्वेभ्य एव प्रयत्नेभ्य उपरतो भवेत्। समाधाविव स्थित्वा पुनर्नाऽऽगच्छेदित्यर्थः। अत्रैव मुक्तिरित्येकः पक्षः। एवं स्थिते देहः स्वयमेव स्वकारणलयाद्गच्छति। परं तत्राऽनुसन्धत्ते। एतत्तृतीये वक्ष्यते॥१५॥१६॥

तस्य मुक्तित्वं वदति—

SRI SUBODHINI: This sort of “dying”, with full intellectual knowledge, is part of “remembrance” (Smaranam) of our Lord. it is an aid to remembrance. Some say, that this sort of death confers the “results” (Phalam). Some others say, to the contrary!

“Unmoving” (Sthiram) and “Sukham” (tender/comfortable) should be the seat. The devotee should sit on

“Padmaasana” (lotus pose) or any other comfortable one. The rule is, that the mind should not be allowed to go anywhere else. In other words, total renunciation (Sannyasa) is the rule, after this. In fact, this is the time for taking total Sannyasa or renunciation.

The devotee should do “Pranaayama” at first. He should chant the 5 syllabled “Manthram” of “I am Brahman” (Aham Brahmaasmi) three times. He, then should give, “fearlessness” to the entire Universe, from his side (i.e. he would not be the cause, for any fear to any being, in this Universe). He should chant the Brahmic words viz. “OM TAT SAT” – “OM THAT IS TRUTH” – three times, and he should, then, remember the meaning of the Mahopanishad words of “VASURANVO VIBHOORASI”. He then should join, through the “OM” Manthram, the Jeeva into Brahman. This is real Sannyasa.

After becoming this type of “Yati” (Sannyasi), at the same time or later, when he desires to give up his body, then, he should not desire to die at a particular place or time. He should not get attached to the feeling that “let me give up my body in a holy place like Badarikaashrama, or at an auspicious Uttarayama time”.

He should not get attached, in his mind, to places and time. i.e. HE SHOULD PUT AND FIX HIS MIND IN OUR LORD ONLY. HE SHOULD HAVE FIRM FAITH IN OUR LORD, THAT IF IT IS HIS WILL AND DESIRE, THEN, HE WILL GET TO DIE IN A HOLY PLACE. In this way, he should concentrate and firm up his mind.

He, then should do “Pranaayama” (breath control). He must make his vital air mix up with the internal air

(Apaana Vayoo), and make the power of Kundalini, to raise through the vertebra column, higher. This capacity is endowed only on those, who are hailed here as "Jitasoo".

Later, the intellect, which has already felt it's "separateness" from the body, and which has now become very pure, due to Bhakthi to our Lord, should be used to bring under control, the mind and make it firm and one pointed.

Like, the "holding stick" is given up, after the making of a pot, in the same way, one after another, renunciation or giving up should be done in the following way. After establishing the mind in oneself (i.e. joining it with the intellect), the Yogi should make this intellect enter into his own "Jeeva", where there is the "Kshetragna" (the knower of the field). Then, he should enter this "Jeeva", into his "Aatma" i.e. he should end the feelings and thoughts of "this is me", "this is mine" etc. Later, he should enter this "Aatma" into our Lord, who is present, as the "indweller", in all of us, and who is the universal Aatma of all "Aatmaas"! This has been described by our Lord, in the Gita, through the words "I am the Aatma, who is present in all beings".

Then, the Yogi should stay put in this divine form of our Lord and getting totally one-pointed in this merger, he, should give up his desire for body etc. He should become "courageous", (Dheera) and attain the profit of ineffable peace in his "Aatma" (our Lord) **AND TAKE REST FROM THE ACTIONS DONE IN CRORES OF BIRTHS!** Like a devotee, who is in "Samaadhi" (union of mind, with our Lord), he should stay. He should not

come into this “human world” again. HE ATTAINS, IN THIS WAY, “MUKTHI” (LIBERATION) HERE IN THIS WORLD ONLY! i.e. He attains “liberation”, in his heart only! On this taking place, this body gets rid of it's causes viz. ignorance, desire and “actions” (Karma). All of them flee away from this devotee. But, the body may go or not. This will be explained by us in the third canto, while we deal with the attainments of mother Devahooti.

The spiritual state described in the previous verse, is called as “liberation” or Mukthi.

न यत्र कालोऽनिमिषां परः प्रभुः कुतो नु देवा जगतां य ईशिरे।
न यत्र सत्त्वं न रजस्तमश्च न वै विकारो न महान्प्रधानम्॥१७॥

VERSE 17 Meaning: “After reaching this highest blessed state, the factor of “time”, (Kaala) which controls even the celestial deities, cannot affect this devotee! When this is so, what can the celestial deities do to this devotee? In this highest spiritual state, the factors of Satwa, Rajas and Tamas, the everchanging great principle and even primordial nature (Prakruti) cannot affect this devotee at all!”

श्रीसुबोधिनी : न यत्रेति। यत्राऽऽत्मनि कालो न प्रभुः। अनिमिषां देवानां परः उत्कृष्टः मुख्याधिकारी। प्रभुः तेषामपि नियन्ता। अनेनाऽधिकारः सामर्थ्यं चोक्तम्। तथापि भगवति स्थितत्वात् प्रभुः। कुतो नु देवा इन्द्रियाधिष्ठातारः। ते हि सर्वदा समाधिस्थितं निष्काशयन्ति। तेषामितो निष्काशने सामर्थ्यं कैमुतिकन्यायेन निवारितम्। तेषां सामर्थ्यमाह—जगतां य ईशिर इति। सर्वजगति ये प्रभवः। अतः कालस्य कालनियम्यानां वा न तत्र सामर्थ्यमित्युक्तम्। यद्यपि कालप्रेरणव्यतिरेकेण गुणा न क्षुब्धन्ति। अक्षुब्धाश्च स्वरूपात्र प्रच्यावयन्ति। तथापि क्षोभणे कालो गुणाधीन इति तेषां पृथङ्कारणमाह—न यत्रेति। चकारात्प्रकृतिगुणा अहङ्कारगुणाश्च। वै

निश्चयेन। अहङ्कारोऽपि। स तु सर्वदा स्वरूपच्यावकः। अतो वैशब्दः।
महान् महत्तत्त्वम्। प्रधानं प्रकृतिः। तत्र स्थितं कोऽपि न चालयतीत्यर्थः॥१७॥

नन्वेवं तस्य स्थानस्य कथं माहात्म्यम्। तदाह—

SRI SUBODHINI: On attaining (or reaching) the “Paramaatma”, (our Lord) even the factor of “time”, (Kaala) cannot exercise any “mastership”, (which it exercises over everyone else) over this “liberated” devotee! This factor of “time”, is said to be greater, than the celestial deities, and also is an important “authority” (Adhikaari) of our Lord! In this role, the factor of “time” checks out, and also keeps in control all the celestial deities. For this, he has the capacity and power, given to it by our Lord! BUT, AS THE “LIBERATED” DEVOTEE HAS ESTABLISHED HIMSELF IN OUR LORD, THE FACTOR OF “TIME” HAS NO CONTROL OR POWER TO AFFECT THIS DEVOTEE! When, this is so, what can the presiding deities of the senses, viz the celestial deities, do to affect or influence/control this devotee?

The celestial deities, it is said here, have the power to remove the Yogi from any given place, who is in “Samaadhi”. But these celestial deities have no power to affect the devotee of our Lord; who is liberated and established in our Lord!

Usually, our Lord has given “power” to these celestial deities to control everything in this world (Jagataam Ishwaraha). Though, only through the inspiration of “time”, there is movement in the “qualities” (Gunas), here, in the case of this “liberated devotee”, these qualities cannot affect or disturb him at all! i.e. not change or alter him, from his own divine self! Here, in this verse, it is clearly stated, that the “three

qualities of Satwa, Rajas and Tamas" have no say, influence or control over the devotee! The syllable "Cha" (and) indicates, that even Prakruti's qualities and "ego" (Ahamkaar) also have no control over this devotee. The word "Vai" (yes indeed) speaks of "certainty" (Nischayam). The factor of "ego" (Ahamkaar) cannot also make the devotee lose his status! — though "ego" has the great capacity to always make the "Jeeva" get disturbed and "declined" from it's own divine status! That is why, the word "Vai" (yes indeed) has been used, to emphatically deny the power of "ego", over this liberated devotee of our Lord!

The word "Mahaan" refers to the "great principle" (Mahat Tatwa) and "Pradhaan" refers to "Prakruti" i.e. primordial nature! It is said here, clearly, that these principles also cannot affect the liberated devotee of our Lord!

Why is it, that this highest spiritual state is considered as glorious? On getting this "question" in our mind, the answer is given, through the following verse.

परं पदं वैष्णवमामनन्ति तत् यन्नेति नेतीत्यतदुत्तिसृक्षवः।
विसृज्य दौरात्म्यमनन्यसौहृदा हृदोपगृह्णाऽर्हपदं पदे पदे॥१८॥

VERSE 18 Meaning: "This devotee realizes, very clearly, that all the other objects, other than our Lord, who is "Paramaatma" (supreme Lord) are not our Lord or of His nature at all! He says to himself, "The supreme Lord is not of this kind". Through this conviction, he renounces all these objects, and he does not keep the attitude of being the "Aatma" in his body etc. HE LOVES ONLY OUR LORD DEEPLY AND EXCLUSIVELY! Such a "blemish free" liberated devotee (who

has become very "beloved" to our Lord) embraces, through his heart, the lotus feet of our Lord Sri Purushothama, every second (at all times). This exalted place is hailed as the highest "Vaishnava" state!"

श्रीसुबोधिनी : परं पदमिति। तत्सर्वेभ्यः पदेभ्यः स्थानेभ्य उत्कृष्टं पदमक्षररूपं पुरुषोत्तमपादरूपम्। अत एव वैष्णवम्। यत् वैष्णवं परं पदमामनन्तीति योजना यदित्युद्देश्यम्। आमनन्तीति तत्र प्रमाणम्। केवलश्रुतेः प्रमाणत्वे उपचरितार्थत्वं वा कल्प्येत। अत आह—नेति नेतीत्यतदुत्तिसृक्षव इति। अतत् आत्मव्यतिरिक्तमस्मिन् सङ्घाते ये उत्तिसृक्षवो भवन्ति ते तद्वैष्णवं पदमिति वदन्ति। तदेकं ग्राह्यमन्यत्याज्यमिति विवेकः। न च तेषामुत्तमाधिकारादेव स्फुरणं भविष्यतीत्याशङ्क्य तेषामधिकारमाह—विसृज्येति। तेषामपेक्षितं गुणत्रयं वर्तते। सर्वथा देहादावात्मस्फूर्तित्यागः सर्वदोषाभावरूपः न विद्यते अन्यस्मिन् सौहृदं येषाम्। अनेन पुर्वोक्तन्यायेन भगवति परमा प्रीतिरुक्ता। साधनञ्चाऽऽह। अर्हपदं भगवच्चरणारविन्दम्। पदे पदे क्षणे क्षणे मनसः स्थापनस्थाने वा। उपगूह्य आलिङ्ग्य। आमनन्तीति सम्बन्धः। एतादृशैरुक्तं नाऽन्यथा भवतीत्यर्थः॥२८॥

SRI SUBODHINI: Our Lord Sri Purushothama's holy feet is the place for the imperishable Brahman (Akshara). This is considered as the highest state of all states! That is why, this place is called, as the highest "Vaishnava" state (Padam). This is also called as "Paramapada" (highest abode of our Lord).

The Vedas are referred to, as the evidence, for this state. It is said, that those noble saints, who are desirous of "renouncing" the body etc. except the "Aatma", attain the state of the highest "Vaishnava Padam" of the imperishable Brahman! In other words, only this highest "Vaishnava Pada" should be attained, as all others are supposed to be given up!

Even, the highest "deserving" devotee, needs to use

these three qualities of Satwa, Rajas and Tamas. BUT THIS DEVOTEE HAS RENOUNCED THE IDEA OF REGARDING THE BODY ETC. AS THE "AATMA"! This renunciation is the "blemish free"! DUE TO THIS, HE LOVES OUR LORD ONLY, AND DOES NOT LOVE OR GET ATTACHED TO ANYONE, OR ANYTHING ELSE! (I.E. HE SEES OUR LORD ONLY IN THEM). HE GETS BLESSED BY OUR LORD, WHO GRACIOUSLY BLESSES HIM, WITH HIS "BHAKTHI" AND THE HIGHEST LOVE (PARAMA PREETI).

What is the surest way to attain the grace of our Lord? IT IS SAID, HERE, THAT THE DEVOTEE REMEMBERS THE LOTUS FEET OF OUR LORD "EVERY SECOND" (ARHAPADAM – PADE PADE). HE ALSO EMBRACES OUR LORD'S LOTUS LIKE FEET IN HIS HEART (WITH HIS HEART). HE EXHORTS ALL OTHERS ALSO TO DO LIKEWISE. Hence, his "words" are always benedictory in nature and auspicious!

इत्थं मुनिस्तूपरमेद्वयवस्थितो-

विज्ञानदृग्वीर्यसुरन्धिताशयः।

स्वपार्ष्णिनाऽऽपीड्य गुदं ततोऽनिलं-

स्थानेषु षट्सूत्रमयेज्जितक्लमः॥१९॥

नाभ्यां स्थितं हृद्यधिरोप्य तस्मादुदानगत्योरसि तं नयेन्मुनिः।

ततोऽनुसन्धाय धिया मनस्वी स्वतालुमूलं शनकैर्नयेत्॥२०॥

तस्माद्भ्रुवोरन्तरमुन्नयेत् निरुद्धसप्तास्वयनोऽनपेक्षः।

स्थित्वा मुहूर्त्तार्द्धमकुण्ठदृष्टिर्निर्भिद्य मूर्द्धन् विसृजेत्परं गतः॥२१॥

VERSES 19 to 21 Meaning: "In this way, the state

of "liberation" has been explained. If this devotee is a "Muni", (sage) he does not follow the path of liberation, as explained earlier. He, using the power of his special knowledge, (Vijnana) gives up totally, all types of his attachments and aversions. He pushes down, through the help of his backside, his anus and takes up the "air", stationed in the "navel", into his heart. He then takes this "air" to his chest. Then, through his wise intellect, after due contemplation, he takes this "air", slowly, to the root of his neck! From here, he takes this "air", to the middle of his two eyebrows! Then desiring for nothing (i.e. no result), he makes this well-regulated and controlled "air" (Praana) stay in all the aforesaid 7 places for "half-Muhoortham" (one hour and 24 minutes). Later, with great care, he breaks open the "hole of Brahman" (Brahmarandhra) on the head, and attains the highest "Aatma" (Paramaatma). He, at this stage, gives up all his senses along with the vital air (Praana)."

श्रीसुबोधिनी : इत्थमित्युपसंहारः। एवं स्थिते देहादिः स्वयमेव गमिष्यतीति भावः। पक्षान्तरमाह—**मुनिस्त्विति**। यदि तत्र स्थितो न भवेत् मननवत्साधनान्तपरो भवेत्। भिन्नतया तत्स्वरूपं भासयते चेत्तदा तस्मादुपरमेत्। प्रकारान्तरेण पुरुषार्थः साधनीय इति। तमेव प्रकारान्तरमाह—**व्यवस्थित इति**। विशेषाकारेण तस्मिन्नेव पदे मनः स्थिरीकृत्य आत्मानं योजयित्वा भगवत्साक्षात्कारं ब्रह्मात्मभावं वा बहुकालमनुभूय तस्य विज्ञानस्य बलं प्राप्य विज्ञानमेव या दृक् अनुभवरूपं यज्ज्ञानं तस्य वीर्येण सामर्थ्येन सर्वाज्ञाननिवर्तकरूपेण सृष्टु रन्धितः शोधितः रागादिनिराकरणेन शुद्धः कृतः आशयो यस्य तादृशो भवेत्। सम्यक् चित्तशोधनं कुर्यादित्यर्थः। तदा शुद्धेचित्ते देहत्यागार्थं यत्नं कुर्यादिति तत्त्यागोपायमाह—**स्वपार्ष्णिनाऽऽपीडयेति**। मूलाधारस्य पीडनं पार्ष्णिना कर्तव्यम्। एकवचनेन पार्ष्णिद्वयपक्षो निवारितः। गुदं मूलाधारस्थानम्। ततः कुण्डलिनीप्रबोधात्ततो मूलाधारादनिलमुत्थाप्य

षट्चक्रभेदनेनोर्ध्वं नयेत्। तत्र वायोः स्थानभूतानि षट् चक्राणि मूलाधारस्वाधिष्ठानमणिपूरकानाहतविशुद्धि (?) आज्ञारूपाणि गुदे गुह्यस्थाने नाभौ हृदये तालुमूले भ्रूमध्ये च स्थितानि। तानि स्थानानि पद्यत्वेनोक्तानि चतुर्दलं, षड्दलं, अष्टदलं, द्वादशदलं, षोडशदलं, द्विदलमिति। तेषु वायोरुर्ध्वनयनमार्जनेन न भवतीत्यन्यत्र गमनशङ्कया साधनमाह—**जितक्लम इति।** वाय्वाकर्षणे जितः क्लमो येन। नाभिपर्यन्तमार्जवमग्रे वक्रता। अतो नाभ्यां स्थितं महता प्रयत्नेन हृद्यधिरोपणीयम्। तत्र हत्पुण्डरीकमूर्ध्वनालमधोमुखम्। तद्वायुवशादूर्ध्वमुखं कर्तव्यम्। ततः प्रयत्नाधिक्यान्नाभ्यां स्थितमित्यनूद्य हृद्यधिरोपणमुक्तम्। तस्मादप्यग्रे नयनं दुर्घटं तालुमूलस्थाने। उरस्युदानवायुरेव तिष्ठति। अन्योऽपि यो गच्छेत्तत्र स तद्भावमापन्न एव गच्छेत्। अत आह—**उदानगत्योरसि तं नयेदिति।** पूर्वाधिकारे हृदयपर्यन्तमेव वायोरानयनम्। अस्य त्वग्रे नयनमिति पूर्ववदाह—**मुनिरिति।** तत्र सामावस्थितिभावं प्राप्तस्याऽग्रे गमनार्थं तद्भावं त्यक्त्वा पूर्वभावमनुसन्धाय ततो महत्या बुद्ध्या ग्रहणस्थापनसमर्थया मनस्वी महाबुद्धिमान् स्वतालुमूलं तस्यैवाऽग्रिमस्थानं शीघ्रं नीतस्य मुखादिद्वारेण निर्गमनशङ्कया शनकैर्नयेत्। तत्र बुद्धेः सूक्ष्मता विधेया स्थापनार्थं नयनार्थं चेत्याह—**सुधीरिति।** एवं तालुमूले स्थिरीकृतं मुखादिच्छिद्रद्वारा निर्गमनशङ्कया निरुद्धसप्तास्वयनः निरुद्धानि सप्त असोः प्राणस्य अयनानि द्वाराणि येन तादृशो भूत्वा तस्मात्पूर्वस्थानाद्भ्रुवोरन्तरमूर्ध्वं नयेत्। तत्राऽऽज्ञाचक्रे तं वायुं स्थिरीकृत्य अन्तःकरणशुद्धेः पूर्वं निरूपितत्वात्सर्वापेक्षारहितो भूत्वा तत्र भगवद्भ्यानेन भगवदाविर्भावे जाते तत्राऽकुण्ठदृष्टिर्मुहूर्ताद्धं स्थित्वा परं भगवन्तं गतः सायुज्यं प्राप्नोति। पूर्वमेव वायोर्बहिर्निर्गमनार्थं प्रयत्नस्य कृतत्वात्। मूर्द्धानं ब्रह्मरन्ध्रं निर्भिद्य विसृजेत्। इन्द्रियाणि विसृजेत्। प्राणानामपि निस्सारणं केचिदिच्छन्ति। अग्रे तेषामप्युपयोगात्। केचित् “इहैव समवनीयन्त” इति वाक्यानुरोधात्प्राणानामत्रैवाऽऽत्मनि स्वमूलभूतासन्नरूपेण स्थितिमिच्छन्ति। प्राणस्य भोगासाधकत्वञ्च। “तमुत्क्रामन्तं प्राणोऽनूत्क्रामती” त्यमुक्तिविषयम्। उत्क्रान्तिचरणविचारेणाऽपि “वाङ् मनसि सम्पद्यत” इत्यादिभिः प्राणशब्देनेन्द्रियाण्युच्यन्ते। गमने वा आयुषो भावात् “मुख्ये कार्यसम्प्रत्यय”

इति न्यायेन मुख्यानुरोधिप्राणानामिह लयः। तस्मादिन्द्रियाणि तत्सम्बद्धः प्राणश्च बहिर्निस्सारित इत्यर्थः ॥१९-२१॥

एवं सद्यो मुक्तिर्द्विधा निरूपिता। उत्तममध्यमभेदात्। आद्यस्य वासनाया अक्षीणत्वाद्भोगेनैव तत्क्षयं मत्वा तं प्रति क्रममुक्तिं वदन्निन्द्रियादीनां स्वसङ्गे नयनमाह—

SRI SUBODHINI: The word “Ithham” (like this) is used to end the previous topic, and also to say that, “on this state” happening, the body etc. will leave by themselves. This is the purport.

Now, the other type of liberation is going to be explained. If the devotee is unable to establish his mind in the first spiritual practice, explained (on our Lord’s divine form), then, he should practice the system, which is going to be explained by Sri Sukadeva, through this verse.

After establishing the mind, in the abode of Lord Vishnu i.e. after merging the “Aatma” in our Lord, a devotee will have the “Darsan” of our Lord and the experience of his “Aatma” in the universal Brahman (Brahmaatmabhava) for a long time. In this way, he will attain the strength of “Vjnana” (special knowledge) — as this special knowledge only can mitigate all types of “ignorance”. With the strength of this capacity, when attachments, desires etc. are eradicated, then his inner mind gets pure! When the inner mind is pure, then the devotee should try to give up his body.

This effort to give up the “body” is being told. He should forcibly push down his “Moolaadhaar” (anus) area with his backside. Here, remains the “Kundalini” power in a coiled way. With this effort, he should take the air in this area, to the upper regions and break up all the “6” centres (Shadchakram). The 6 Chakras are (1)

Mooladhāra, (2) Swādhishtāna, (3) Manipooraka, (4) Anāhata, (5) Visudhi and (6) Ājñā. These 6 Chakras respectively are situated on the (1) anus, (2) in the waist, (3) navel, (4) heart, (5) neck and (6) between the eyebrows! These Chakras are said to be of the form of lotus flowers viz. (1) of 4 petals, (2) of 6 petals, (3) of 8 petals, (4) of 12 petals, (5) of 16 petals and (6) of 2 petals.

It is not easy, to take the “Vayoo” (air) through these 6 Chakras, as this “wind” generally goes to a different place, when the devotees’ practice is not correct or efficient. Hence, the correct way of doing this exercise is being told. It is necessary, to put up and tolerate, with the trouble of taking this “air” upwards. It is a straight path to take up the “air” up to the “navel” stage. But, there is difficulty in taking it up, further. Hence, the air in the “navel” should be taken, with great effort, to the heart. Here, in the heart, the lotus flower has its stem in the opposite direction, and the flower is seen as looking down!

Using this “air”, this lotus flower’s posture should be corrected i.e. the stem down and the flower facing up! After this, intense effort is required, as only the “Udaana” wind remains here, in the chest, and any “air”, which will pass through this area will take the nature of “Udaana” wind! This air, now should give up this “Udaana” nature, through a very subtle intellect. He should then have the capacity to take upwards, the original “air” (without mixing it up with the “Udaana” air) up to the neck. He should not hurry up this process. If “hurry” is forced, then this “wind” may get out through the face etc. This vital air has 7 “openings” to get out. Hence, it is necessary, to close all of them

and this "air" should be taken upwards, up to the middle of the eyebrows. This "air", then, should be made firm in this "Ājna" Chakra.

We have already seen, that the mind must have attained the highest level of purity. Then, this devotee, should remain, without any desire or demand, and meditate on our Lord's divine form. On our Lord getting manifested, he should stay there, for one hour, and this will make him attain "oneness" with our Lord (Saayujyam).

Now, this "air" should be taken further upwards to the "hole of Brahman" (Brahmanandhra), and he should break it open, and release this "air", along with all the senses. Some Yogis say, that the devotee should take out his "vital air", which remains with one's own "Aatma", as the primary "Aasaanya" Praana (vital air).

As, per the saying, in the Chaandhyogopanishad, it is said, that these four factors viz. words, mind, vital air and fire (Tejas) only are said to get "merged" (Layam) in the state of "liberation". Hence, giving up of senses is not told. This is answered by telling, (in the Vedas) that there are several references, where the "senses" are also taken for this "merger". Of course, the main point, which is discussed here, is the "merger" of the vital air!

In this way, the aspect of "instant liberation" has been told to be as the "best", and also of the "middle" order. If the "latent desires" continue to remain, it is told, that the decline of these latent desires happens only through "enjoyment". Hence, for such persons, "stage by stage" liberation is advocated (Krama Mukthi). This devotee, therefore, takes along with him, his "senses" etc. also - as per the following verse. (This is the

"Middle order" category of "liberation")

यदि प्रयास्यन् नृप पारमेष्ठ्यं वैहायसानामुत यद्विहारम्।
अष्टाधिपत्यं गुणसन्निवाये सहैव गच्छेन्मनसेन्द्रियैश्च॥२२॥

VERSE 22 Meaning: "Oh king! if the "Jeeva" is nurturing desires, which have not been fully extinguished, then, let him go to the abode of Lord Brahma, the places of enjoyment of the celestial deities, or to the opulent places of the eight protectors of this world, or to any upper or lower region of this "Brahmaandam" (i.e. wherever he wants to go) along with his mind and the senses."

श्रीसुबोधिनी : यदीति। यदि प्रयास्यन् भवति तदा मनसा इन्द्रियैश्च सहैवोपगच्छेदिति सम्बन्धः। नृपेति सम्बोधनं सर्वपुरुषार्थसिद्धावपि यथा पारध्यादिगमनमक्षीणवासनत्वाद्वाज्ञां तथेदमपीति सम्मत्यर्थम्। यदेव स्थानं प्रयास्यन्भवति तद्गणयति। पारमेष्ठ्यं ब्रह्मस्थानम्। वैहायसानां विमानमधिरुह्य स्त्रीभिः सह सर्वत्राऽन्तरिक्षे परिभ्रमतां यद्विहारस्थानं तत्र वा। उताऽप्यष्टाधिपत्यमष्टगुणैश्वर्यम्। किम्बहुना। गुणसन्निवाये ब्रह्माण्डे अधः उपरि मध्ये वा प्रयास्यन्भवति तत्रैव सह गच्छेत्। चकाराद्वासनाभिः प्राणैर्वा॥२२॥

नन्वेवं सामर्थ्यं कथं जीवस्येत्याशङ्क्याऽऽह—

SRI SUBODHINI: If he wants to go other places, let him take along with him, his mind and senses! The addressal of "king" (Nripa) indicates, that the desires of the king, have all been fulfilled. But, his "latent tendencies" (Vaasanaas) have remained, and that is why, he had gone "hunting"! (and got involved in this curse).

Hence, for that person, whose "latent tendencies" are still very strong, let him go to any place, where he desires to go. These places are counted here. The abode of Lord Brahma is referred to. There are places

of enjoyment, where a person can go, after sitting on a plane, along with women, and roam in the sky. He can visit also the “eight-opulence-laden” places of the 8 protectors of this world. What more can we say? He can go to the upper or lower regions of Brahmaanda (or in the middle). But, let him go over there, taking his mind and senses too! The syllable “Cha” (and) indicates, that let this devotee, take with him his “vital air” (Praana) and the “latent desires” (Vaasana) also.

How does this “Jeeva” get this type of capacity? On this, it is said as follows.

योगेश्वराणां गतिमाहुरन्तर्बहिस्त्रिलोक्याः पवनान्तरात्मनाम्।
न कर्मभिस्तां गमिमाप्नुवन्ति विद्यातपोयोगसमाधिभाजाम्॥२३॥

VERSE 23 Meaning: “He, whose astral body is contained in “air” form, is considered, as the Lord of the Yogis, and he attains the capacity to go anywhere, inside and outside of the three worlds. The persons, who practice the chanting of Manthraas, penance like Krichra and others, the eight parts of Yoga or practicing “Bhakthi” along with “Samaadhi”, only attain this sort of result of Gati (goal) (and not those, who are attached to the “results” of the “karmas”).”

श्रीसुबोधिनी : योगेश्वराणामिति। येषां स्वाधीनो योगः। यद्यपि स्वतो गमनसामर्थ्यं न भवति तथापि योगेन तद्भवतीति सर्वा गतय उच्यन्ते। त्रिलोक्याः अन्तर्बहिश्चेति। बहिः स्थिता अपि अन्तरायान्ति। अन्तः स्थिता अपि बहिर्गच्छन्ति। तत्र हेतुः—पवनान्तरात्मनामिति। पवनस्याऽन्तः आत्मा लिङ्गशरीरं येषाम्। अत्र त्रिलोकीति न ब्रह्माण्डाभिप्रायम्। किन्तु लोकत्रयमेव। यद्यपि कर्मभिरपि सर्वत्र ब्रह्माण्डे गमनमस्ति तथापि न तेषां स्वेच्छया गमनमित्याह—तामिति। या स्वच्छन्दा योगिनां सा न कर्मिणामित्यर्थः। ननूपायस्य तुल्यत्वेऽपि योगस्य कथं गौणता कथं कर्मणां मुख्यत्वमिति।

तत्राऽऽह—विद्यातपोयोगसमाधिभाजामिति। कर्म तु स्वतन्त्रमसहायं जीवं स्वाधीनं करोति। योगे तु विद्यादयोऽन्येऽपि चत्वारः सन्ति। तत्संवेष्टितं जीवं योगः स्वाधीनं कर्तुं न शक्नोति। एवमन्येऽपि। ततश्च जीव एव स्वतन्त्रः। अन्ये तु गुणभूताः स्वेच्छया गमने सहायभूता भवन्ति। विद्या उपासना मन्त्रप्रकारेण। तपः कृच्छ्रादि। ज्ञानं वा। योगोऽष्टाङ्गः। समाधिः समाधिस्थितभगवद्दर्शनेन तज्जनितभक्तिसहितपरमधर्म उच्यते। एतेषु करणदशायामपि पुरुषस्य स्वातन्त्र्यम्। कर्ममार्गे तु विध्यधीनतेति॥२३॥

एवं पुरुषस्य स्वाधीनतां निरूप्य गमनप्रकारमाह वैश्वानरं यातीत्यादिना—

SRI SUBODHINI: He is called, as the “Lord of the Yoga”, under whom, the effect of the Yoga are fully held or controlled (i.e. the master of the Yogas). The power in Yoga gives to these masters of Yoga, the power of this movement, especially to the inside and outside of the three worlds. They can enter or go outside! The reason for this is, that their “Aatma” remains within the “astral body”. Here, the reference to the “three worlds”, should not be construed to mean the “Brahmaandam” (the entire creation). Though, through the “efforts” (Karma), the Jeeva is enabled to go over to all the places of this Brahmaandam, this sort of “journey” caused by “Karma”, is not free and independent. Only the Yogis, referred to above, have “independent” journeys, which they could undertake, as per their will and desire! Why there is the difference between these two? — although, the path for both is the same! This is answered by saying, that “Karma” being independent, makes the “Jeeva” come under its control (i.e. controls the “Jeeva”). But, the Yogi is assisted by the strength of knowledge, penance, Yoga and “Samaadhi”. Due to these four factors, these Yogis

ज्योतिस्त्वानगमने आदित्यादि ध्रुवपर्वतं गमने विद्युत्कल्को भूता, अथ

continue to be free and independent. None else can do this either!

Here, "Vidhya" (knowledge) is indicative of the spiritual practice through "incantations" (Manthraas). Penance, here, refers to the "Krichchra" and other types of penances. Alternately, "penance" referred to here, indicates "knowledge" (Jnana). The "Yoga" referred to here consists of the 8-fold Yoga (Ashtanga Yoga). The word "Samaadhi" refers to the "Darsan of our Lord" and the resultant rise of "Bhakthi" to our Lord! In all these types of spiritual practices, the "Jeeva" remains independent. But, those, who follow the "path of action" (Karma) i.e those, who seek "results" for all those practices, are bound with it's own regulations and rules. Hence, not free at all!

After emphasizing the self-control and freedom of the "Jeeva", now the "journey" of this "Purusha" (Jeeva), is being described through the next 3 verses.

वैश्वानरं याति विहायसा गतः सुषुम्णया ब्रह्मपथेन शोचिषा।
विधूतकल्कोऽथ हरेरुदस्तात्प्रयाति चक्रं नृप शैशुमारम्॥२४॥

तद् विश्वनाभिं त्वतिवर्त्य विष्णोरणीयसा विरजेनाऽऽत्मनैकः।
नमस्कृतं ब्रह्मविदामुपैति कल्पायुषो विबुधा यदमन्ते॥२५॥

अथो अनन्तस्य मुखानलेन दन्दह्यमानं स निरीक्ष्य विश्वम्।
निर्याति सिद्धेश्वरजुष्टधिष्ण्यं यद्वै परार्द्धं तदु पारमेष्ठ्यम्॥२६॥

VERSES 24 to 26 Meaning: "Oh king! This Yogi travels through the path of the sky (space) and goes to the world of "fire"! Through the vertebra column, he takes the form of "wind", and goes to the world of Brahman (viz. Sri Vaikuntam) and through this, to the world of "fire". Later, having got himself purified (in

this world of “fire”, his “rawness” gets “cooked” and gets removed). Later, through a body of great brilliance (Tejomaya), he goes into the wheel of Simsurmaara! Having got rid of his quality of “Rajas”, this “Jeeva”, breaks the wheel of Simsumaara, which is the “navel” of this Universe. Through this, he attains a pure body and goes to the “Mahar” world, which can be attained only by the “Jnanis” (saints of wisdom). In this world, live and reside, sages like Bhṛighu, who have the longevity of one Kalpa or more! Later, when this Universe begins to get burnt, through the fire generated from the mouth of Lord Sankarshana, this Yogi, along with the sages, goes to the upper region of Janaloka, Tapoloka and Sathyaloka. This Sathyaloka is the abode of Lord Brahma. Here also, together with the great and noble saints, who have attained all their “goals” (Siddhis), this Yogi lives!”

श्रीसुबोधिनी : यावदवसाने आनन्दमयस्तावद्यातीति सम्बन्धः। वैश्वानरमग्न्यधिष्ठातृदेवतालोकम्। “अग्निर्ज्योतिरहः शुक्ल” इति वाक्यप्रकारेण गमनम्। ननु तस्य लोकस्य दूरे विद्यमानत्वाद्वहुकालव्यवधानेन अन्तरा भोगाभावाद्भोगाभिनिवेशस्य विद्यमानत्वात्पुनरागमनं स्यात्। तदर्थमाह—विहायसा गत इति। आकाशमार्गेण गतः। पूर्वमेव “पवनान्तरात्मनामि” त्युक्तत्वाद्यथा वायोर्गमनं तथा तेषामपीत्यर्थः। ननु वायोरितस्ततो गमनसम्भवात्तद्वदस्याऽपि न ऋजुमार्गेण वैश्वानरे गमनं सम्भवति? तत्राऽऽह—सुषुम्णायेति। सुषुम्णामार्गेण गच्छतीति नाऽन्यत्र गमनम्। ननु सुषुम्णाऽपि कथं नाऽन्यत्र गच्छति? तत्राऽऽह—ब्रह्मपथेनेति। ब्रह्मणः पन्थाः। ब्रह्ममार्गत्वाद्व्यापिवैकुण्ठ एव गच्छति। ननु सुषुम्णाया नाडीरूपत्वात्कथं देहाद्बहिर्निर्गमनम्? तत्राऽऽह—शोचिषेति। तेजोरूपया। एवं तेन मार्गेण वैश्वानरलोकं गतस्य पूर्वमद्भिः सम्परिष्वक्तस्य गमनात्कामनाबाहुल्येन वा सकल्कत्वात् तत्र भोगे अग्निमध्यभोगात्कल्कशोषः। अतस्तदनन्तरं ज्योतिस्स्थानगमने आदित्यादि घ्रुवपर्यन्तं गमने विधूतकल्को भूत्वा, अथ

भिन्नप्रक्रमेण तेजोमयशरीरेण हरेर्भगवतः स्वरूपभूतं शिशुमाररूपं चक्रमुपयाति। यद्यपि शिशुमारचक्रस्य भूमेः परितो विद्यमानत्वात्सर्वत्र गमनमायाति, तथाप्युदस्तादूर्ध्वमेव गच्छति। नृपेति सम्बोधनं शुद्धसत्त्वात्मकस्योर्ध्वगमनस्य संवादबोधकम्। यथा नरपालकस्य नृभिरूर्ध्वं नयनमिति। शिशुमारस्वरूपमग्रे वक्ष्यते। तत्र ध्रुवस्थानं शिशुमारस्याऽन्ते भवति। तद्ब्रह्माण्डस्य नाभिस्थानीयम्। ततोऽग्रे लोकचतुष्टयम्। तत्र तुशब्देन पूर्वरूपाद्रूपान्तरकरणमुक्तम्। ततो द्वितीयं ध्रुवे। विष्णोरित्युभयत्र सम्बध्यते। तत्र गमनयोग्यं शरीरं वर्णयति—अणीयसा विरजेनाऽऽत्मनेति। पूर्वापेक्षया तदणीयः। वायुप्रधानत्वात्। प्रशिथिलावयव इत्यर्थः। तत्रापि विरजः वायोरपि लोकत्रय एव रजः सम्बन्धः। अथवा पूर्वशरीरं तामसं स्थितं तद्वैश्वानरलोके त्यक्तम्। ततो द्वितीयं ध्रुवे त्यक्तम्। तृतीयमिदमिति तमोरजसोरभावाद्विरजेनेत्युक्तम्। केवलसत्त्वमयेन सत्त्वमिश्रेण वा। केवलसत्त्वेन ब्रह्माण्डभेदस्य वक्ष्यमाणत्वात्। आत्मना पूर्ववदात्मत्वेन गृहीतेन देहेन। एक इति। तत्र वैमानिकानां गमनाभावादसहायत्वेनैकाकित्वम्। ब्रह्मविदां स्थानं अन्यैर्नमस्कृतं केवलं ज्ञानिनामेव स्थितियोग्यं महर्लोकम्। यत्र महर्लोके। कल्पायुषः ब्रह्मकल्पपर्यन्तमायुर्येषाम्। विशेषेण बुधा ज्ञानिनो भृवादयो रमन्ते भगवद्गुणानुस्मरणैः ज्ञानेन वा समाधिरूपेण। अयमपि तत्र गतो ब्रह्मकल्पपर्यन्तं तिष्ठति। ततो भगवच्छयने जाते अनन्तस्य सङ्कर्षणस्य मुखाग्निना त्रैलोक्यमत्यन्तं दह्यमानं निरीक्ष्य ततो निर्याति भृवादिभिः सह। गमनस्य बहुकालव्यवधानत्वात् अथो इत्युक्तम्। सिद्धेश्वरैर्जुष्टानि धिष्यानि यत्र जनस्तपोलोके। पारमेष्ठ्यं सत्यलोकस्थानम्। तदपि पूर्ववत्सिद्धेश्वरसेवितमित्यर्थः॥२४॥२५॥२६॥

तत्र मुक्तिवत्सुखमाह—

SRI SUBODHINI: This “Jeeva” starts his journey till he reaches our Lord, who is full of “bliss”. By the term “Vaiswaanara”, the world of “fire” (Agni) is indicated. The journey of this “Jeeva”, follows the saying of the Bhagavad Gita, wherein it is said, “through the 6 months of “Uttaraayana”, in the path of fire, brilliance and white “Tejas”!

A doubt arises here, as to whether this world is very far away! And, till the “Jeeva” reaches there, whether, he will attain any “enjoyment” — especially when the “Jeeva” is nurturing a lot of desires! Will he then return back, in the middle of this journey? On this, it is answered, that this “Jeeva” goes through the path of the “sky” (Aakaasa) — like the journey of “wind” — swift and fast! Will this “Jeeva” go straight on the path, and not like the wind, go hither and thither? On this, it is said, that this “Jeeva” undertakes his journey only through the “vertebra” column (Sushumna), as this path is the path and way of “Brahman”. As, this is the path of “Brahman”, he goes to the all-pervasive Sri Vaikuntam only. The vertebra column is a nerve, and a doubt may arise, as to how this journey can be undertaken outside one’s body? On this, it is said that this “vertebra” column is of the form of “Tejas”, (brilliance) and like in the body, this exists in the “Brahmaandam” (Universe) also!

In this way, this “Jeeva” reaches the world of “fire”, through the “brilliant” path of the vertebra column. Previously, as his journey involved, going through “water” or due to the various desires, he had nurtured, he was rendered very “heavy”. The word “Kalka” is also used to indicate “heaviness”, due to the past wrong actions! This “heaviness and wetness” get dried up in this world of fire, through the enjoyment there.

In this way, having got rid of his gross heaviness, the “Jeeva” is ready to reach the land of brilliance, consisting of the sun, Dhruva star etc. He takes a “brilliant” body, and reaches the wheel of Simsumaara, which is a form of our Lord Himself! Though, this wheel of Simsumaara is present, on all the four sides of this earth, it has

movements of going criss-cross, up and down etc. Henec, the "Jeeva" goes upwards only!

The addressal of, "Oh king!", indicates, that Sri Sukadeva told King Parikshit, that "You are fully aware that, the pure Satwik Jeevas, always go to the upper regions". Usually, those, who afford and give protection to the human beings, always are led to the higher regions only.

The nature of this "wheel of Simsumaara", will be explained in detail, in the 5th canto. Towards the end of this wheel of Simsumaara, is the place of Dhruva. This wheel of Simsumaara is the 'navel' of "Brahmaandam", and there are 4 "worlds" beyond this. Here, the 'Jeeva' has to take another form, through "sound" (Sabdam). Another form will be taken at the place of Dhruva also!

Both the place of Dhruva and Maharloka are the abode of our Lord Vishnu. A description is given, as to the "form", through which the "Jeeva" can gain various bodies. Only "wind" remains in this "form", in a predominant way. In other words, the various parts of it's "body" are tender and weak. There is no trace of "Rajas" in this "body". In fact, the connection of the quality of "Rajas" with "wind" remains only in the three worlds, and nowhere else (not beyond)! In other words, the previous body was "Tamasik", and the "Jeeva" had given up this body in the world of Vaiswaanara. The "second" body was also given up in the place of Dhruva. This third "body" is without "Rajas" and "Tamas", and this "body" is called as "Viraja". This body now, will consist of only "Satwa" quality. He can cross over the "Brahmaandam", only through this "Satwa" quality, and this will be explained later.

The word “Aatmana” indicates to the body, taken by the “Jeeva”, as the form for it’s “Aatma”. There is no need to depend upon the celestials to go ahead, and the “Jeeva” himself is required to undertake the journey ahead (Yekaha).

The “Maharloka” is the place of the knowers of Brahman, and as such, only “Brahma Jnanis” can reside here. All other worlds can only do “prostrations” to this holy world. Sages, like Bhrighu, who are blessed with longevity as long as one “Kalpa” itself, reside here, and they remember our Lord’s virtues and qualities, in a very special way. Alternately, they remain blissful in “Samaadhi” merged in our Lord. The “Jeeva” also attains this world, and lives here up to the “Brahmakalpa”. Afterwards, when our Lord begins to “sleep”, then, fire begins to emit out of the face of Lord Sankarshana, and this “fire” burns all the three worlds. This “Jeeva”, seeing this, accompanied by Sage Bhrighu and other sages, gets out of this “Maharloka”! All these “journeys” consume a lot of time. The Jeeva now gives up his “air” body also. Later, this Jeeva goes to Janaloka and Tapoloka. These are the places, where noble saints, who have attained “fulfillment” of all their “goals” (Siddhis) live. Afterwards, is the highest Sathyaloka, wherein also reside these noble “Siddheswaraas”!

In this Sathyaloka, the Jeeva experiences the “bliss”, which is akin and equal to the “bliss” of liberation (Mukthi).

न यत्र शोको न जरा न मृत्युर्नाऽऽधिर्न चोद्वेग ऋते कुतश्चित्।
यच्चित्ततोऽदः कृपयाऽनिर्दविदां दुरन्तदुःखप्रभवानुदर्शनात्॥२७॥

VERSE 27 Meaning: “There is no sorrow of any type in this Sathyaloka (Brahmaloka) — caused by the

other, or by old age, of death, of anxiety in the mind, anger or excitement or of any other nature! But, they feel great sorrow, in their mind, out of their deep compassion, on seeing the sorrow of people, in the world of "Samsaara", due to the ignorance of these people not being aware of the nature of this sorrow – and undergoing the same, due to the "ignorance" for limitless time!"

श्रीसुबोधिनी : न यत्रेति। यत्र ब्रह्मलोके शोकः अज्ञानकार्यं नास्ति। न वा जरा देहधर्मः। न वा मृत्युः मृत्युग्रासः। नाऽऽधिः मनःपीडा अपि न। अन्तःकरणधर्माभावः। मृत्योः प्राणग्राहकत्वात्तद्धर्म इति केचित्। उद्वेगः बुद्धेः। असहिष्णुता वा। यद्यप्यसहिष्णुता उद्वेगश्च तत्राप्यस्ति, तथाप्यन्यतो न किन्तु स्वत एव। तदाह—ऋते कुतश्चिदिति। अन्यस्मादृते, किन्तु स्वत एव। स्वतस्त्वं विशदयति—यच्चित्ततोऽद इति। अदः प्रसिद्धं चित्ततः चित्ताद्धेतोः यत् तत्त्वानुभवगम्यमतो विशेषतो न वक्तुं शक्यमिति तथोक्तम्। तत्र विषयमाह—अनिर्द्विदां दुरन्तदुःखप्रभवानुदर्शनादिति। इदं स्थानमेतत्साधनं ज्ञानं मार्गप्रकारं वा न विदन्तीति तथा। दुरन्तं यदुःखं तस्य प्रभवो यत्र संसारे तस्य अनु पश्चाद्दर्शनम्। एकवारमुत्पन्ना अपि विवेकिनोऽपि पुनस्तत्रैव गच्छन्तीति तथा॥२७॥

ततः स्वेच्छया ब्रह्माण्डभेदनमाह—

SRI SUBODHINI: There is no sorrow, caused by "ignorance" (Ajnana) in this Brahmaloka. There is no old age either. No one dies here. Due to the absence of desire, in the inner mind, there is no pain in the mind also. There is no fear here, which is the usual quality of one's "intellect". Intolerance and inability to observe forbearance, is unknown here. But they feel great sorrow, on seeing the sorrow of the people, in this "Samsaara", which is "endless" by nature. This sorrow, they see, is caused by their "ignorance" of the nature of this "Samsaara" (which always gives only sorrow). In other

words, these “worldly” persons indulge in and seek only the sorrow of this world, despite having full knowledge about it’s nature! In this way, these great Mahaatmas feel the sorrow for the people in “Samsaara”.

On reaching the Brahmaloaka, the liberated “Jeeva”, as per it’s desire, crosses the limits of Brahmaandam.

ततो विशेषं प्रतिपद्य निर्भयस्तेनाऽऽत्मनाऽपोऽनलमूर्तिरत्वरन्।
ज्योतिर्मयो वायुमुपेत्य काले वाय्वात्मना खं बृहदात्मलिङ्गम्॥२८॥

VERSE 28 Meaning: “Afterwards, on attaining the “covering” of the earth, later, becoming of the form of water, the Jeeva becomes of the form of fire with the covering of “Agni”. Later he gets the “covering” of wind and takes the form of “wind”. He then merges in “Aakaasa”, which is the body of the imperishable Brahman, by being “covered” with the form of “Aakaasa”!”

श्रीसुबोधिनी : ततो विशेषमिति। अश्वमेधयाजिनोऽपि तत्र गच्छन्ति। तथा हिरण्यगर्भोपासकाः पूर्वोक्ताश्च। तत्र “आ ब्रह्मभुवनाल्लोका” इति वाक्यात्कर्मिणां पुनरावृत्तिः। हिरण्यगर्भोपासकानां ब्रह्मणा सह या ब्रह्मणो गतिः सा गतिः। पूर्वोक्तस्त्वण्डं भित्त्वा गच्छतीत्याह। ततः सत्यलोकाद्विशेषं पृथिव्यावरणरूपं प्रतिपद्य पृथिवीरूपो भूत्वा तत्र प्रविष्टः पृथिव्यावरणातिक्रमे आवरणरूपपृथिवीसायुज्यं प्राप्य तामतिक्रम्य पुनर्जलरूपेण जलसायुज्यं प्राप्य तदतिक्रम्येत्येवमग्रेऽपि। आकाशातिक्रमपर्यन्तं गच्छति। सर्वत्र तेनाऽऽत्मनेति ज्ञातव्यम्। अत्वरन्निति तत्र तत्र गन्धादिभोगान्भुञ्जान एव विलम्ब्य। काले भोगेच्छावसाने उत्तरत्र गमनमिति सर्वत्र। खमाकाशम्। तत् बृहत् अनन्तमेव। शब्दब्रह्मरूपं वा। नादात्मकं वा। तस्य बृहत्त्वे हेतुः। आत्मनः भगवतो लिङ्गं शरीरम्। “आकाशशरीरं ब्रह्मे” ति श्रुतेः। भगवतो व्यापकत्वं अन्तर्बहिर्व्यवहारहेतुत्वं परिच्छेदापरिच्छेदौ शब्दब्रह्माश्रयत्वमित्यादि-धर्मबोधकम्॥२८॥

एवमाकाशान्तपरित्यागे महाभूतांशाः परित्यक्ताः विषयातिक्रमे
इन्द्रियातिक्रममाह—

SRI SUBODHINI: Those, who perform the “Aswamedha” sacrifice also go to Brahmaloaka. Likewise the devotees of Lord Hiranayagarbha (Lord Brahma) and the devotees, who practice “Yoga”, also attain this abode of Lord Brahma. But, those, who are attached to “action” (Karmata) have to come back from this world. This has been told in the Gita, “All the worlds, including the world of Lord Brahma, are “returnable” in nature (i.e. one has to return).”

Those devotees, who have worshipped Lord Brahma (Hiranyagarbha) will stay back with Lord Brahma and go through his “Gati” (fate). All other Jeevas cross over the 7 “coverings” of this Brahmaandam, and their “journey” is being explained.

In the Sathyaloka, this Jeeva takes the special covering of “earth”. He assumes the form of earth and attains the “union” with earth. He, then, through this “union” crosses the covering of this earth, and gets “union” with “water” after attaining it’s “covering”. After, crossing over this “covering” also, successively, he crosses the coverings of fire and wind, and reaches for the crossing of “Aakaasa”. Everywhere, he has one or the other “covering”, and he enjoys the “bliss” of these coverings, and lives there, for the stipulated time.

When the “time” is over, and his desire for enjoyment gets mitigated, then, he goes ahead gradually. The “Aakaasa” (Kham) is big, limitless, and is the form of sound (Naada). The “Aakaasa” is very big, because, it is the body of our Lord (Linga Sareera) — as said in the Vedas, “This “Aakaasa” is the body of Brahman”.

This “Aakaasa”, manifests the “all-pervasiveness” of Brahman, and is of the nature of the outer and inner divisions for the purpose of outer and inner activities. This Aakaasa is dependent on the “Brahman of sound”! Thus, the qualities and virtues of “Aakaasa”, are akin and similar to Brahman.

In this way, the renunciation of all the “primordial elements” up to “Aakaasa” (space) takes place. After this vital crossing over, “of all the objects/materials (the elements), now, the “crossing” of the “senses” is being described, through the following verse.

घ्राणेन गन्धं रसनेन वै रसं रूपञ्च दृष्ट्या श्वसनं त्वचैव।
श्रोत्रेण चोपेत्य नभोगुणत्वं प्राणेन चाऽऽकूतिमुपैति योगी॥२९॥

VERSE 29 Meaning: “After the total renunciation of the 5 primordial elements, this Yogi, gives up (renounces) his “senses” of action, along with the “vital air” (Praana) through the process of giving up the sense of perception of “smell”, along with his nose, the sense of taste, with his tongue, the sense of seeing, along with his eyes, the sense of touch, along with his skin, and his sense of perception of the quality of sound, along with his ears.”

श्रीसुबोधिनी : घ्राणेनेति। प्राणेनेति पाठेऽपि स एवार्थः। सर्वत्र तत्तदुपेत्य तद्भोगानन्तरं तत्तदतिक्राम्येति ज्ञातव्यम्। नभोगुणत्वं शब्दत्वम्। प्राणेन कर्मेन्द्रियसहितेन। तद्रूपेण वा। आकूतिं क्रियापञ्चकमपि। उपैति त्यजतीति पूर्ववत्। योगीति योगसामर्थ्याविस्मरणम्॥२९॥

अहङ्काराद्यतिक्रममाह—

SRI SUBODHINI: There is a reading of “vital air” for the word ‘nasal’ (Ghranena) — though the meaning is the same. In the first instance, the Yogi attains, the

various “forms” of each of the senses, and enjoys the happiness of these senses. Then, he “crosses” them, once and for all! The quality of “Nabha” (sky) is sound. He gives up all the senses of action, and his “vital air” also. Alternately, it is said, he gives them up, through “vital air”! The word, “Aakooti” denotes the five actions of acceptance (Aadaana), movements (Gati), manifestation (Visarga), the word (Vaak) and withdrawal (Nivruthi). The word “Upaiti” means “giving up”. The word “Yogi” is used in this verse, so that, we should not forget, that this Yogi has his “Yogic” capacities!

Now, the “crossing over” of “ego” (Ahamkaar) is described.

स भूतसूक्ष्मेन्द्रियसन्निकर्षं मनोमयं देवमयं विकार्यम्।
सम्प्राप्य गत्या सह तेन याति विज्ञानतत्त्वं गुणसन्निरोधम्॥३०॥
तेनाऽऽत्मनाऽऽत्मानमुपैति शान्तमानन्दमानन्दमयोऽवसाने।
एतां गतिं भागवतीं गतो यः स वै पुनर्नेह विषज्जतेऽङ्ग॥३१॥

VERSES 30 and 31 Meaning: “This Yogi, gives up the ego of the celestial, Tamasik and Rajasik natures, by becoming of their “forms” only (i.e. He becomes “them”)! Then, along with this process, he attains the “form” of pure “principle” of the nature of the sameness of the qualities of “Prakruti” (primordial nature). He, then, enjoys the happiness and joys of this state! Later this is also given up by him!”

“Later he attains the imperishable Brahman through his “Aatma”, and attains the form of “bliss” (Aanandamaya) and reaches our Lord Sri Purushothama, who is of the “form of bliss” only! The Yogi, who has attained the goal of this “Bhagavati” (Godly) state, does not come back again, into this “Samsaara” (of births and

deaths). Never does he again get “enmeshed” in this “Samsaara”!”

श्रीसुबोधिनी : स एव योगी। भूतानां सूक्ष्माणामिन्द्रियाणां च सन्निकर्षमुत्पत्तिस्थानं तामसं राजसं चाऽहङ्कारं मनोमयं देवमयमिति सात्त्विकं विकार्यं मूलाहङ्कारम्। तेन रूपेण गत्या सह याति। क्रियामहङ्कारं च त्यजतीत्यर्थः। विज्ञानतत्त्वं महत्तत्त्वम्। गुणसन्निरोधं प्रकृतिम्। सर्वत्र तेनाऽऽत्मनेति। अग्रे पुरुषावरणम्। तत्रापि तेनाऽऽत्मना आत्मानमुपैति। ततः शान्तं अक्षरम्। तत आनन्दं पुरुषोत्तमम्। स्वयमप्यानन्दमयो भूत्वोपैति। अवसाने। अतः परं गमनं नास्ति। “मामुपेत्य तु कौन्तेये” ति वाक्यमेतादृशपरमित्याह—**एतां गतिमिति।** ब्रह्माण्डमध्ये हृदयमध्ये ब्रह्माण्डात्परतो वा यत्रैवाऽऽनन्दमयो भूत्वा आनन्दरूपं भगवन्तं प्रविशति स नैवेह पुनः संसारं प्रविशति॥३०॥३१॥

एवमपुनरावृत्तिमार्गद्वयमुक्त्वा सद्योमुक्तिक्रममुक्तिरूपमुपसंहरति—

SRI SUBODHINI: The origin of all the 5 primordial elements, and the 5 “subtle” principles, is the Tamasik and Rajasik “ego”, and also the celestial basic “ego”, which is Satwik in nature. This Yogi attains all these respective “forms” (i.e. becomes of their particular nature). Then, he totally renounces them! **IN OTHER WORDS, HE TOTALLY RENOUNCES THE “EGO”, AND ALL ACTIONS!** He now moves about, along with this “Aatma”, and attains the “imperishable Aatma” with this “Aatma”! This “imperishable Brahman” is “peace” itself!

He, then, becomes full of “bliss” and attains Sri Purushothama, our Lord, who is of the form of “bliss” itself! AFTER THIS, THERE IS NO FURTHER MOVEMENT! Our Lord also has said in the Gita, “Oh Arjuna! AFTER ATTAINING ME, SRI PURUSHOTHAMA, MY DEVOTEE DOES NOT TAKE ANOTHER BIRTH!”

This devotee enters into our Lord, who is blissful, either in the middle of this "Brahmaandam" (Universe) or in the middle of his heart, or at any other place beyond this Brahmaandam. He never again returns to this world of "Samsaara"!

In this way, two paths of "liberation" have been described viz. (1) immediate liberation, (2) stage by stage liberation. This topic is concluded by telling, that this Yogi does not come back into this "Samsaara" again.

एते सृती ते नृपदेव गीते त्वयाऽभिपृष्टे च सनातने च।

ये वै पुरा ब्रह्मण आह पृष्ट आराधितो भगवान् वासुदेवः॥३२॥

VERSE 32 Meaning: "Oh Lord of all kings! You had asked the question regarding the two paths! These paths are eternal by nature! I have now explained to you both of these paths! Earlier, Lord Brahma also, after worshipping our Lord Sri Vaasudeva, (Sri Narayana) had asked this question only. At that time, Lord Sri Vaasudeva had instructed Lord Brahma about these two paths only."

श्रीसुबोधिनी : एते सृती इति। एतेषां सर्वेषां पदार्थानामध्यायद्वयोक्तानां भगवत्स्वरूपत्वेनैव ज्ञानार्थमुक्तानां यथानिवेशं यथोपयोगं युक्तिभिर्विमर्शं स्वरूपं स्पष्टं भविष्यति। अत्र तूद्देशमात्रं कृतम्। तत्र स्पष्टमेव विवरिष्यामः। ते तुभ्यम्। हे नृपदेव। गीते राजत्वात्त्वत्सुखार्थं स्वरूपेण कीर्तिते। तत्रापि त्वया अभिपृष्टे। साधनस्य फलपर्यवसानात्साधनप्रश्नेनैव तत्प्रश्न उक्तो भवति। सनातने च। न हीदम्प्रथमतया कश्चिदस्मिन्मार्गे गच्छति किन्त्वनादिसिद्धे। अत्र गन्ता अग्रे स्पष्टो भविष्यति। अनादित्वे प्रमाणमाह—ये वै पुरेति। ब्रह्मणैवं पृष्टे ब्रह्मणे आह भगवानपि पृष्टः सन्। कथने हेतुः—आराधित इति। एवं कथने हेतुमाह—वासुदेव इति। मोक्षदातृत्वेनैवमुक्तवानित्यर्थः॥३२॥

एवं फलं निरूप्योपसंहृत्यैतन्मार्गप्रवेशे कियन्त उपायाः सन्तीत्याकांक्षायामाह—

SRI SUBODHINI: WHATEVER OBJECT/MATERIAL HAVE BEEN DESCRIBED, SO FAR, IN THESE TWO CHAPTERS, HAVE TO BE REALIZED BY US, AS OF THE FORM OF OUR LORD ONLY (BHAGAVAT SWAROOPAM). Hence, all these objects have to be used, as per one's requirement (with this "Bhaava" or attitude). Anyone, who can think properly can see our Lord, as the basis of everything! (Swaroopam). Here, reference has been made, only by taking our Lord's holy name (i.e. as to how, it is HE, who has become everything). All these will be explained later in detail. Sri Sukadeva says, "Oh king! this detailed description will be done for your sake only!" The addressal is indicative of the fact, that "you are a king"! Hence, for the sake of your welfare and happiness, I have explained the divine nature of all these things! Even then, I have told you answering your question! You had asked the question regarding the nature of "spiritual practice" (Saadhan). But usually spiritual practice is done for the sake of attaining the "result" (Phalam) only. Hence, the factor of "result" also comes in, through the question, regarding the spiritual practice!"

These two paths of "immediate liberation", and "stage by stage liberation" are eternal. It is not, that these paths are new (untrodden)! But, these two paths are eternal (i.e. many have trodden this path). I will make it clear to you, as to who can follow these paths. On being asked by Lord Brahma, our Lord Sri Narayana had told him, about these. Even, Sri Narayana told about these to Lord Brahma, on being asked only! Lord Brahma had worshipped our Lord Sri Narayana, and then only Sri Narayana had told about this to Lord Brahma. IT WAS VERY NECESSARY FOR OUR LORD TO

TELL THIS — AS HE IS SRI VAASUDEVA, WHO IS THE GIVER OF LIBERATION (MOKSHADAATA) TOO!

In this way, after explaining the “result”, this topic is being concluded. On being eager to know, as to the ways of entering into this “path”, Sri Sukadeva, answers the same as follows.

न ह्यतोऽन्यः शिवः पन्था विशतां संसृताविह।

वासुदेवे भगवति भक्तियोगो यतो भवेत्॥३३॥

VERSE 33 Meaning: “Those, who enter into, this “Samsaara” (of life and death) has this path and way only, for their auspicious welfare. There is no other way for them! - especially, when in this path, the highest benefit of pure Bhakthi to our Lord Sri Vaasudeva, is blessed on this devotee (by our Lord).”

श्रीसुबोधिनी : न ह्यतोऽन्य इति। अस्मात्पूर्वोक्तादन्यः शिवः कल्याणरूपः साधनदशायामपि सुखकरः पन्था आदौ तत्र निविष्टस्य पुनर्भ्रमाभावार्थं मार्गरूपः कोऽपि नास्ति। बहूनां च गतियोग्यः। एतदज्ञानेन इह संसारे विशतां, न तु निविष्टानां संसार्यकस्वभावानाम्। तं मार्गं पुनः स्मारयति—वासुदेवे भगवति भक्तियोगो यतो भवेदिति। मोक्षदानार्थमागते भगवति साक्षात्परब्रह्मरूपे सत्त्वाकारेण परिणतान्तःकरणे सत्त्वासने षड्गुणैश्वर्यरूपेणाऽऽविर्भूते येनैवोपायेन परमा प्रीतिर्भवति स एवोपाय इत्यर्थः। श्रवणादिभिः स्नेहः। ततो मनननिदिध्यासनरूपेण ध्यानेन सर्वभावस्नेहो द्वितीयः। ततोऽपि सूक्ष्मध्यानेन हृदि भगवति समागते तत्र यः परमस्नेहः साक्षाद्भगवत्प्रवेशहेतुः स फलरूपोऽपि साधनरूपोऽपि अवान्तरव्यापाररूपोऽपीति तद्धेतुर्मार्गः गृहान्निर्गतस्येष्टदेशप्रवेशपर्यन्तं विततः। तत्र पूर्वभागः साधनरूपो मध्यभागोऽवान्तरव्यापाररूपोऽग्रिमो भगवत्सम्बद्धफलरूपः। तत्र श्रवणादि ध्यानद्वयं च क्रमाद्वितता भूमिः। प्रीतिः पादौ। सा चेत्प्रीतिस्तन्मार्गेण तावत्पर्यन्तं गच्छति तदा भगवन्तं प्रापयति नाऽन्यथेति॥३३॥

फलसाधननिर्धारः पूर्वमेव जात इत्याह—

SRI SUBODHINI: There is no other auspicious and welfare giving path, than the above path! On this path, even, at the stage of spiritual practice, the devotee attains great happiness. Even, the novice on this path does not get into delusion — such is the glory and highest nature of this path! This path is appropriate to lead everyone to their goals! This path is most appropriate to those, who enter into this “Samsaara”, without any understanding of it’s perils. As such, this path is not appropriate for those, who are already enmeshed into this “Samsaara”, or have entered into it, for a long time! This glorious path is reiterated (for our remembrance) by the statement that, “In this path the highest benefit of pure Bhakthi to our Lord Sri Vaasudeva is attained”. Our Lord has taken His incarnation, with a view to confer liberation. Our Lord is the highest Absolute truth of Brahman. The devotee should, make his mind full of Satwa, and should manifest his highest “love” (Bhakthi) to our Lord, who manifests Himself in the holy seat of “Satwa”, along with His 6 opulences!

BY LISTENING, TO THE “LEELAS”, OF OUR LORD, THE DEVOTEE ATTAINS LOVE AND BHAKTHI TO OUR LORD! THE DEVOTEE SHOULD DO THE CONTEMPLATION AND DEEP MEDITATION ON THESE “LEELAS”, WHICH HAVE BEEN HEARD BY HIM. DUE TO THIS, HE GETS LOVE TO OUR LORD, FILLING UP HIS ENTIRE SELF AND TOTAL MIND (ATTITUDE). This is the second stage of love for our Lord.

After the above, THE DEVOTEE SHOULD DO SUBTLE MEDITATION, AND OUR LORD COMES AND MANIFESTS HIMSELF IN HIS HEART! HE IS , THEN, BLESSED WITH THE “HIGHEST LOVE”

(PARAMA SNEHA) TO OUR LORD. THIS IS THE CAUSE OF ENTRY INTO OUR LORD! THIS EXTRAORDINARY LOVE IS A "RESULT" (PHALAM) BY ITSELF! IT IS ALSO A SPIRITUAL PRACTICE TOO (SAADHANA).

This "path" is compared by our Sri Mahaprabhuji to a journey undertaken by a devotee, to a desired place. The first part is spiritual practice, the middle part is the actual struggle, and the last part is getting bonded with our Lord! The actions of listening, contemplation, meditation of our Lord's names and forms, are treated here, by our Sri Mahaprabhuji, as the vast ground to be covered or spread, before one undertakes the journey. The "two feet" for this journey are symbolized by "love" of the devotee. If the devotee traverses, on this path with this love, then this "love" will enable the devotee, to attain our Lord. Not otherwise!

In fact, through the next verse, it is said, that both the 'result' and 'the way' (Phalam and Saadhan) have been already determined, much earlier.....

भगवान् ब्रह्म कात्स्न्येन त्रिरन्वीक्ष्य मनीषया।

तदध्यवस्यत्कूटस्थो रतिरात्मन्यतो भवेत्॥३४॥

VERSE 34 Meaning: "Lord Brahma, through his intellect, had contemplated, aloud the highest truth, in three ways! Then, he got convinced and determined, that ONLY THAT PATH IS THE HIGHEST, WHICH LEADS THE DEVOTEE TO ATTAIN TRUE LOVE TO OUR LORD, WHO IS PARABRAHMAN AND "INDWELLING" (ANTARYAAMI) LORD OF EVERYONE."

श्रीसुबोधिनी : भगवानिति। प्रमेयबलेन स्वयमुक्त्वाऽपि प्रमाणबलेनाऽपि तद्वक्तव्यमिति पूर्वोक्तमनादिसिद्धं राशीभूतवेदं मनीषया विचारकबुद्ध्या आलोडय

फलत्वेनाऽऽत्मानं विनिश्चित्य साधनविचारे क्रियमाणे “यमेवैष वृणुत” इत्यादिवाक्यैः प्रीतिमेवाऽवान्तरव्यापारं ज्ञात्वा “भक्त्यैव तुष्टिमभ्येती” ति विचार्य मुख्यं साधनं भक्तिं ज्ञात्वा तत्साधकेत्वेनाऽन्यदित्यध्यवेस्यत्। तत्रापि कूटस्थो निश्चलः॥३४॥

एवं प्रमाणेन युक्त्या च भक्तिमार्गं स्थिरीकृत्य अन्येषां मार्गाणां परम्परोपयोगं वक्तुमाह—

SRI SUBODHINI: Due to the strength of his love, Sri Sukadeva had told the king the “truth”, but he felt it necessary to describe and substantiate this “truth”, through the strength of evidence (Pramaana Balam). Hence, Sri Sukadeva said, that Lord Brahma contemplated on the timeless holy Vedas, with his intellect, three times, in a comprehensive and total manner. He realized, that the result and goal of all the Vedas, is the realization and attainment of the “Aatma”. Then, he contemplated on the “spiritual practice” (Saadhan), which is necessary to be done, for attaining our Lord. HE REALIZED, THAT “ONLY HE, WHO IS ACCEPTED BY OUR LORD, IS ABLE TO ATTAIN OUR LORD” (“YEMAIVAISHA VRINUTE TENA LABHYAHA”).

Lord Brahma realized, through such copious references of the Vedas that, “THE HIGHEST SPIRITUAL PRACTICE IS, TO BE ACCEPTED BY OUR LORD ONLY — AND LOVE FOR OUR LORD, IS THE MEANS AND WAY!, FOR OUR LORD’S ACCEPTANCE! He contemplated further and realized, that THE MOST IMPORTANT SPIRITUAL PRACTICE IS “BHAKTHI”. He also realized, that performance of “sacrifices” etc. help in the development of “Bhakthi.

In this way, firming up, the path of Bhakthi, through the help of evidence and contemplation, it

is now said, that, other "paths" are found to be useful for this path of Bhakthi, in the traditional way. This is being told as per the following verse.(i.e complimentary)

भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः।

दृश्यैर्बुद्ध्यादिभिर्द्रष्टा लक्षणैरनुमापकैः॥३५॥

VERSE 35 Meaning: "Our Lord Sri Hari, is the witness of every being! He is the "Aatma" in everyone, and He can be known in this way! He can be contemplated and realized, through the "seeing" intelligence (intellect) through signs and symbols (which are endless, pointing to our Lord)!"

श्रीसुबोधिनी : भगवानिति। प्रतिपुरुषं प्रतिविषयं शास्त्राणि प्रसृतानि। तानि न सर्वथा बाधितविषयाणि। परम्परोपयोगात्। भगवांस्तैः सर्वैरेव सर्वभूतेषु लक्षितः लक्षणया ज्ञापितः। नैयायिकैः कर्तृत्वेन, मीमांसकैः क्रियात्वेन, वेदान्तैरात्मत्वेन, साङ्ख्य्यादिभिः करणत्वेन। अन्यैश्च तद्भेदैर्ज्ञानत्वेन ज्ञातृत्वेन चाऽन्यैः। ज्ञानाधिष्ठातृत्वेन च। सर्वैरेव भगवानेकदेशे लक्षितः। अन्धहस्तिवत्। अनुभवेन युक्त्या च। स्वात्मना अनुभवेन। दृश्यैः। द्रष्टा। बुद्ध्यादिभिश्च लक्षणैरसाधारणचिन्हैः जीवेषु प्रवेशमलभमानैः क्रियादिभिः। अत एवाऽनुमापकैः तर्कसहकृतैः परोक्षज्ञानजनकैर्लक्षित इति सम्बन्धः। लक्षणया ज्ञापित इत्यर्थः॥३५॥

तस्मात्सर्वेषामेव दर्शनानामप्रयोजकत्वात्पूर्वोक्तप्रकारेणैव कर्तव्यमित्यु-
पसंहरति—

SRI SUBODHINI: Scriptures are there to describe the "Purusha" and everything else! These scriptures are holy, and are accepted totally as true in the traditional way. OUR LORD IS SHOWN, BY THESE SCRIPTURES, IN ALL BEINGS, AS BEING PRESENT, THROUGH SIGNS AND SYMBOLS.

The followers of the path of "Nyaya" (logic) know

the Lord, as the “doer” (Karthā). The followers of “Mimaamsa” realize Him, as the “action” (Kriyā) itself. The followers of Vedānta describe Him, as the “cause” (Kāraṇa). Many others know Him as the “Jnana” (knowledge) itself or as the presiding (basis) deity of “Jnana”. In this way, various persons have put our Lord, confined to one “place” or “state”.

Our Sri Mahāprabhuji is giving here the famous story of the elephant and the blind men! Many blind persons had gathered in one place, and were shown the elephant, to feel through their touch! They all now began to describe the “elephant” as per their understanding and experience. The person, who had felt the leg of the elephant told, that the elephant is like a pillar! In this way, the one who had caught hold of the tail told, that the elephant was like a rope! But, the elephant as we know is, something very different from, what all these persons had told! — as per their imagination — although one “part” of the elephant is like, what they had told!

IN THIS WAY, OUR LORD IS JUST, NOT ONLY, THE “DOER”, “ACTION”, OR THE “CAUSE” ONLY! BUT, OUR LORD IS EVERYTHING VIZ. HE IS THE DOER, THE ACTION, THE “AATMA”, THE ACT OF DOING (KARANAM), THE KNOWLEDGE (JNANAM), THE BASIS OF ALL KNOWLEDGE! HE IS ALSO EVERYTHING ELSE!

OUR LORD IS THE “SEER” (DRASHTA) IN EVERYONE! He does not exhibit extraordinary signs and symbols in the “Jeeva”, but anyone can objectively conclude, that the Lord is present, through the signs and symbols, and actions thereof. Here, logic etc. can

be used! In other words, logic, examples, actions, which can make us realize, the “hidden knowledge” of reality can be used!

Hence, it is proved, that the system of “logic” and others are complementary aides and help for attaining the knowledge of Brahman. Sri Sukadeva says, that a devotee should therefore, do hearing, singing and remembering of our Lord’s Leelas, actions and holy names, as explained earlier.

तस्मात्सर्वात्मना राजन् हरिः सर्वत्र सर्वदा।

श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यो भगवानृणाम्॥३६॥

VERSE 36 Meaning: “HENCE, OH KING! AT ALL PLACES, AND AT ALL TIMES, OUR LORD SRI HARI’S LEELAS, VIRTUES AND HOLY NAMES SHOULD BE HEARD, SUNG AND REMEMBERED BY ALL DEVOTEES, WITH A LOVING AND DETERMINED MIND!”

श्रीसुबोधिनी : तस्मादिति। सर्वात्मनेति उत्तराङ्गसाहित्येन। राजन्नित्यवधारणसामर्थ्यमुक्तम्। हरिरिति साधनदशायां जातदुःखदूरीकरणार्थम्। सर्वत्र सर्वदेति। देशकालविचारो न कर्तव्यः। पूर्ववच्छ्रोतव्यादिफलार्थम्— भगवानिति। नृणामिति। मनुष्यमात्राधिकारित्वम्॥३६॥

एवं मार्गं वस्तुतत्त्वं चोक्त्वा प्रकरणस्य समाप्तत्वात्साधारणश्रवणस्याऽपि शुद्धिद्वारा भगवत्प्रापकत्वमाह—

SRI SUBODHINI: The word “Sarvaatmana” means “a determined mind”. The addressal of “Oh king” has been made to enable the king to think about this holy path! THE MEANING OF OUR LORD’S HOLY NAME OF “SRI HARI” IS, THAT OUR LORD REMOVES OUR UNHAPPINESS AND SORROW,

EVEN DURING THE TIME OF OUR SPIRITUAL PRACTICE (SAADHANA DASA)!

The words “Sarvatra” (at all places) and “Sarvadaa” (at all times) indicates the two factors viz. for remembrance, hearing and singing of our Lord’s holy names and Leelas, a devotee should not be bothered or concerned with time (Kaala) or place (Desa). As, our Lord Sri Hari is “Bhagawaan” (Lord of the Universe), He is capable of conferring the “results and benefits” of hearing singing etc. of our Lord’s holy Leelas.

It is said here, through the word “Nrinaam”, that only “human” beings have the authority to do this hearing, singing etc.!

In this way, Sri Sukadeva has explained the principle of reality (Vastutatwa) and the “path” (Maarga) and, he now, concludes this topic by telling that, even “ordinary” listening to our Lord’s “Leelas” ensures the attainment of our Lord, through the purification of mind etc.

पिबन्ति ये भगवत आत्मनः सतां-

कथामृतं श्रवणपुटेषु सम्भृतम्।

पुनन्ति ते विषयविदूषिताशयं-

व्रजन्ति तच्चरणसरोरुहान्तिकम्॥३७॥

VERSE 37 Meaning: “THE SAINTS DRINK THE NECTAR OF OUR LORD SRI KRISHNA’S LEELAS AND STORIES, AS HE IS THE “AATMA” OF EVERYONE! BY FILLING UP THEIR EARS, WITH THIS NECTAR, THEY MAKE THEIR INNER MIND PURE AND SACRED - AS THE MIND GETS POLLUTED, THROUGH THE DESIRE AND MATE-

RIAL OBJECTS AND PLEASURES! THROUGH THIS, THEY ATTAIN THE LOTUS FEET OF OUR LORD SRI HARI, AT THE END!"

श्रीसुबोधिनी : पिबन्ति ये भगवत इति। बहिः स्थितस्याऽन्तः प्रवेशनं पानम्। भगवत आत्मनः सतामिति। सर्वेषामेव भगवत्त्वेन भगवान् स्फुरति। सतां त्वात्मत्वेनाऽपि। सर्वे सकामाः सन्तः प्रेमला इति विभागः। कथेनाऽमृतम्। श्रवणपुटेषु उत्तम्भितकर्णपुटेषु पूर्णम्। विषयैर्विदूषितमाशयं पुनन्ति। यथाऽन्तरसाध्यरोगव्याप्तो वैद्यैरमृतरसेन सिद्धः क्रियते, तथाऽन्तःकरणमपि विषयसहितैर्विशेषेण दूषितं सर्वथा सन्मार्गानर्हं तादृशमपि पुनन्ति। क्रमात्तच्चरणसरोरुहान्तिकं वैकुण्ठं भक्तं वा प्राप्नुवन्तीत्यर्थः॥३७॥

इति श्रीभागवतसुबोधिनीयां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-

विरचितायां द्वितीयस्कन्धे द्वितीयोऽध्यायः॥२॥

SRI SUBODHINI: The saintly persons literally "drink" the nectar of our Lord's "Leelas". In everyone, our Lord is manifested with His holy presence! For the noble saintly seers, our Lord manifests Himself as their "Aatma" also! Though, everyone has a desire or another, the noble saints are "loving" by nature, and they are interested only to seek the "love and Bhakthi" of our Lord! OUR LORD'S LEELAS AND STORIES ARE THE "NECTAR" (AMRUT). THEY FILL THIS NECTAR INTO THEIR "EARS". THIS NECTAR PURIFIES THE INNER MIND, POLLUTED WITH DESIRES FOR MATERIAL OBJECTS AND PLEASURES! Like a patient, in whom, the disease has spread throughout his body, is treated by the doctor, through the "Rasa" of nectar, in the same way, when the inner mind gets affected, through the desires for material objects and desires, and this devotee becomes unfit to tread the righteous spiritual path, then THIS NECTAR

OF OUR LORD'S LEELAS AND STORIES MAKES HIM SACRED AND PURE! SLOWLY, THIS "NECTAR" OF OUR LORD'S LEELAS, MAKES THE DEVOTEE ATTAIN TO THE NEARNESS OF OUR LORD'S LOTUS FEET, AT SRI VAIKUNTAM!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 2 of Canto II of Shri Mahā Bhāgavata Purāṇa.

॥ श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभ्याय नमः॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं - द्वितीय स्कन्धः - तृतीयोऽध्यायः ॥

SRI BHĀGAVATAM - CANTO II,

CHAPTER 3

श्रोतव्यविषयत्वेन तत्त्वमेवं निरूपितम्।

उद्देशेनाऽस्य निपुणं साधनं विनिरूप्यते॥१॥

अदृष्टं साधनं वाच्यं दृष्टं चाऽप्यत्र सम्मतम्।

अन्यथा क्रियमाणस्तु विमर्शो व्यर्थतां व्रजेत्॥२॥

इन्द्रियाणामदृष्टत्वे ह्यनुकूले तथेश्वरे।

साध्यं सम्पद्यते पूर्णमतोऽत्र द्वयमीर्यते॥३॥

श्रद्धाऽपि तदभिप्रायाच्छ्रोतुर्वक्तुश्च गम्यते।

तस्मात्साधनसंयुक्तः शृणुयान्नेतरो वृथा॥४॥

एवमध्यायद्वयेन श्रवणं सविषयं निरूप्य, महाफले श्रवणे सर्वेषामप्रवृत्तिं दृष्ट्वा, किञ्चिदस्ति निमित्तं यतः सर्वे न प्रवर्तन्त इत्याकांक्षायां विषयस्य निर्दुष्टत्वात्करणदोषो वा तदधिष्ठातृदोषो वा भवेदित्याशङ्क्य, तथोरप्यधिष्ठातुर्बलिष्ठत्वात्तत्प्रतिबन्धादेव श्रवणादिष्वप्रवृत्तिरिति विनिश्चित्य, देवतानां भजने तत्प्रतिबन्धो गमिष्यतीति पूर्वं देवतान्तरभजनं साधनीयं तत इन्द्रियाणां च शोधनमित्याशङ्क्य, देवतान्तरभजने पुनर्बहिर्मुखत्वात्तेषां नियतफलजनकत्वाच्च प्रतिबन्धाभावार्थं क्रियमाणे भजने दोषान्तरमापद्येतेति

तेषां फलानां नियतत्वं प्रतिपादयितुं प्रथमं पूर्वेण संश्लेषं निवारयितुं पूर्वोक्तमुपसंहरति—

KAARIKAS 1 to 4 Meaning: “In the earlier chapters, the principle of “reality” was explained, through the factors of hearing, singing of our Lord’s “Leelas”! Now, a description of the “spiritual practice” which leads to the above result, is being done. Here, it is necessary to describe, the “seeable and the unseeable” spiritual practices. Otherwise, the description will not be beneficial and total! (i.e. waste).”

“When the senses become “pure” (blemish free) and our Lord is pleased and beneficial, then the spiritual practice of hearing, singing etc. of our Lord’s Leelas and holy names, become fulfilled and successful. Hence, both the “seeable and unseeable” spiritual efforts are being described. We also realize; that both the “speaker” and “hearer” should have sincere faith (Sraddha) and interest on this subject. Hence, it is categorically concluded, that THIS SRI BHAGAVATAM SHOULD BE HEARD ONLY BY A DEVOTEE, WHO IS FULLY ENDOWED WITH THE “SPIRITUAL PRACTICE” IN OTHER WORDS, THE LISTENING BY THOSE, WHO ARE BEREFT OF “SPIRITUAL PRACTICE” IS A “WASTE!”

In this way, through two chapters, after describing the holy spiritual “Saadhan” of “listening” to our Lord’s Leelas and stories, Sri Sukadeva saw, that everyone is not inclined, to take to this path of “listening” etc. He, then concluded, that there must be some reason for this inability of persons, to take up to this spiritual practice of “listening” etc.

Sri Sukadeva knew, that our Lord's "Leelas" by themselves, are "blemish free". Perhaps the reason for this "disinclination", may be the "blemish" of the "Karanam", (the senses) or of the "presiding deities" of the "senses"! With this doubt in mind, he thought, that the stronger cause, between the two, would be the "presiding deities" of the senses, and due to this, it is these "deities", who always put obstacles, on the way of the devotee, taking up the "hearing and listening" to our Lord's Leelas.

Hence, a thought arose, that, at first, it is necessary to worship and please the "presiding deities" of these "senses", and after purifying them (i.e. the senses) only, a devotee should take up the "Saadhana" of listening to our Lord's "Leelas". On this, the answer is given, by telling that, if worship of other deities is done, then the devotee's mind will get the blemish of being "turned outside" (Bahirmukham). Moreover, these "deities" are able to bless only very limited results and benefits. Hence, this worship done exclusively for the sake of removing "obstacles" on the path of "listening" to our Lord's "Leelas" may lead the devotee, into a different kind of "blemish"! Hence, it became necessary to state the "limited" nature of these "results" and for this sake, it is established, that these "benefits" are not related to the spiritual principles explained so far! With a view to reiterate this, the earlier topic is being concluded as follows.

श्रीशुक उवाच—

एवमेतन्निगदितं पृष्टवान् यद्भवान्मम।

नृणां यन्प्रियमाणानां मनुष्येषु मनीषिणाम्॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “Oh king! You had asked the question, regarding the duty to be done by a person, who is about to die, and of the wise persons, who are living on this earth (who also will die one day). I have already answered these two questions.”

श्रीसुबोधिनी : एवमेतदिति। मम मां प्रति। नृणां मध्ये ये म्रियमाणास्तेषामप्युक्तं मनुष्याणामपि मध्ये ये मनीषिणस्तेषामप्यर्थं श्रवणादिकमुक्तमित्यर्थः॥१॥

SRI SUBODHINI: “Whatever, you had asked of me” – about the duties of the persons, who are about to die, and of the wise persons, who are living – I have told you, that they should take to the listening etc. of our Lord’s “Leelas” and stories.

ब्रह्मवर्चसकामस्तु यजेत ब्रह्मणस्पतिम्।

इन्द्रमिन्द्रियकामस्तु प्रजाकामः प्रजापतीन्॥२॥

देवीं मायां तु श्रीकामस्तेजस्कामो विभावसुम्।

वसुकामो वसूनुदान् वीर्यकामोऽथ वीर्यवान्॥३॥

अन्नाद्यकामस्त्वदिति स्वर्गकामोऽदितेः सुतान्।

विश्वान्देवान् राज्यकामः साध्यान् संसाधको विशाम्॥४॥

आयुःकामोऽश्विनौ देवौ पुष्टिकाम इलां यजेत्।

प्रतिष्ठाकामः पुरुषो रोदसी लोकमातरौ॥५॥

रूपाभिकामो गन्धर्वान् स्त्रीकामोऽप्सरउर्वशीम्।

आधिपत्यकामः सर्वेषां यजेत परमेष्ठिनम्॥६॥

यज्ञं यजेद्यशस्कामः कोशकामः प्रचेतसम्।

विद्याकामस्तु गिरिशं दाम्पत्यार्थमुमां सतीम्॥७॥

धर्मार्थमुत्तमश्लोकं तन्तुं तन्वन्पितृन्यजेत्।

रक्षाकामः पुण्यजनानोजस्कामो मरुद्गणान्॥८॥

राज्यकामो मनून् देवान्निर्ऋतिं त्वभिचरन् यजेत्।

कामकामो यजेत्सोमकामः पुरुषं परम्॥९॥

VERSES 2 to 9 Meaning: “He, who desires to attain the “brilliance” of Brahma, should worship “Brahmanaspati”; those, who seek satiation of the desires of the senses should worship Lord Indra; He, who desires for children, should worship Prajaapati; those, who desire for wealth, should worship Goddess Maya, the presiding deity of “Tamas”; he, who desires to attain “brilliance”, should worship the “fire”; those, who desire for “money” should worship the 8 Vasus viz. Drona and others; he, who desires to attain glory and greatness of spectacular action, should worship the 11 “Rudraas”. He will attain great “strength”, through this worship; those, who desire for food etc. (grains) should worship mother Aditi; he, who desires to attain “heaven” should worship the 12 “suns”! The one, who desires to attain “kingdoms” (territories) should worship Viswedevaas! The king, who is desirous of making his people, come under his control should worship the Saadhyaas; those, who wish to live “long” (longevity) should worship the Aswanikumaaraas!; he, who desires health and growth, should worship this mother earth; those, who desire fame and status should worship the “father and mother” of this world viz. the space (sky — Aakaasa) and mother earth! He, who wants to attain a beautiful “form” (body) should worship the Gandharvaas; those, who desire to attain a beautiful wife, should worship the celestial Apsara Oorvasi! He, who desires, the status of being able to dominate everyone,

should worship Lord Parameshti; he, who desires for a great name and fame, should worship the “sacrifice”; he, who wants to come upon treasures, should worship Lord Varuna; He, who wants to attain “knowledge” (Vidhya) should worship Lord Mahadeva (Siva). Those, who desire for comfortable conjugal happiness, should worship mother Parvathy; he, who wants to lead a “Dharmik” (righteous) life should worship our Lord Sri Hari; those, who desire to further the family line, through children and grandchildren, should worship the “Pitrus” (ancestors); he, who desires to attain territories should worship the celestial Manu; he, who desires to kill someone, (Aabhichaara Kriya) should worship “death” (Mrithyu); he, who desires the fulfillment of his desires (lust and others), should worship the “moon”; BUT IF THE PERSON HAS NO DESIRES, THEN, LET HIM WORSHIP OUR LORD SRI KRISHNA, SRI PURUSHOTHAMA, THE LORD, WHO IS BEYOND EVERYONE (PARA)!” (2 – 9).

श्रीसुबोधिनी : पूर्वोक्तमुपसंहृत्य देवतान्तरभजननिराकरणार्थं स्वमते अष्टाविंशतिदेवास्तत्त्वरूपाः, वेदे च ये त्रयस्त्रिंशद्देवा वसवो रुद्रा आदित्या इन्द्रः प्रजापतिश्चेति तेऽप्यत्रोक्तास्तत्त्वरूपेण। किं बहुना। सर्वे तत्त्वेष्वन्तर्भूताः। ते त्वष्टाविंशतिः। **“एते देवाः कला विष्णोरि”** ति वाक्यात्। ते च प्रजापतिप्रभृतिसोमान्ताः। तत्र प्रथमं रजोगुणाभिमानिनी देवता ब्रह्मणस्पतिः। वेदादिकर्ता जगन्निर्माता चेत्यर्थः। तद्भजने ब्रह्मतेजो भवतीति ब्रह्मवर्चसकाम एव तं भजेदित्यर्थः। ततः सत्त्वाभिमानिनी इन्द्रो देवता यज्ञादिरूपः। तद्भजने इन्द्रियसिद्धिर्भवतीति इन्द्रियकामस्तं भजेत्। एवमुत्तरत्राऽपि। प्रजाकामः पुत्रकामः। प्रजापतीन् मरीच्यादीन्। तमोधिष्ठात्री देवता। देवीं मायाम्। प्रकृत्यधिष्ठात्री देवता। श्रीकामः धनकामः। सम्पत्तिरूपं धनम् तेजस्कामः। स्वस्मिन्नधृष्यं तेजः। दुर्द्धषत्वमिति यावत्। विभावसुराग्निः। वसुकामः धनमात्रकामः। वसून् द्रोणादीन्। रुद्रान् वामादीन्। वीर्यकामः पराक्रमकामः। अत्र फले

विशेषमाह—अथ वीर्यवानिति। तदनन्तरमेव वीर्यवान् भवति। वागभिमानिनी देवता अग्निः। गन्धाभिमानिनी देवता वसवः। रुद्रा आकाशस्य। अदितिर्भूमेः। अन्नाद्यकामः अन्नभोजनकामः। अन्नभक्षणसामर्थ्यमन्नसमृद्धिर्वा। स्वर्गकामः स्वर्गलोककामः। अदितेः सुतान् द्वादशाऽऽदित्यान्। तेजोऽभिमानिनी। विश्वेदेवाः विश्वायाः पुत्राः। राज्यकामः राजत्वकामः। साध्यान् साध्यायाः पुत्रान्। विशां देशस्थप्रजानां संसाधकः स्वाधीनकरणेच्छुः। विश्वेदेवा जलस्य। साध्या वायोः आयुःकामः आयुष्याभिवृद्धिकामः। अश्विनौ अश्विनीकुमारौ। घ्राणदेवता। पुष्टिकामः स्थूलत्वकामः। सर्वान् पोषान् वा कामयते। इला भूमिः। शब्दाधिष्ठात्री देवता। प्रतिष्ठाकामः लोके सन्माननाकामः। पुरुष इति। योग्यस्यैवैषा कामना। एवमन्यत्राऽपि ज्ञातव्यम्। रोदसी द्यावापृथिव्यौ। लोकानां मातरौ। लोकमातृत्वं गुणः। मातृकापूजायां विहिते वा। हस्ताभिमानिनो। रूपाभिकामः सौन्दर्यकामः। गन्धर्वान् विश्वावसुप्रभृतीन्। एता राष्ट्रभृतो देवताः। “एते वै गन्धर्वाप्सरसो यद्राष्ट्रभृत” इति श्रुतेः। स्त्रीकामः सुन्दरस्त्रीप्राप्तिकामः। अप्सरोरूपासुर्वशीम्। अधरारणिदेवताम्। देवपत्नीमध्ये वा। गन्धर्वा रूपस्य। अप्सरसो रसस्य। आधिपत्यकामः सर्वेषामहमधिपतिर्भविष्यामीति। परमेष्ठिनं गुह्याधिष्ठातारम्। यज्ञं यज्ञपुरुषम्। चरणाधिष्ठात्री। यशस्कामः कीर्तिकामः। कोशकामः भाण्डारकामः। कोशो धनसञ्चयः। प्रचेतसं वरुणम्। रसनेन्द्रियाधिष्ठातारम्। विद्याकामः। ब्रह्मविद्यादिविद्याः। गिरिशं महादेवम्। अहङ्काराधिष्ठातारम्। दाम्पत्यार्थं दम्पत्योः प्रीत्यर्थम्। उमां सतीम्। जन्मद्वयव्यापिनीं महादेवभार्याम्। धर्मार्थं धर्मसिद्ध्यर्थम्। उत्तमश्लोकं वेदेवेद्यम्। तन्तुं तन्वन् सन्ततिं विस्तारयन्। पितृन् अग्निष्वात्तादीन्। रक्षाकामः भूतादिभ्यः शत्रुभ्यो रक्षामिच्छन् पुण्यजनान् यक्षादीन्। ओजस्कामः इन्द्रियबलकामः। मरुद्गणान् दितिपुत्रान्। राज्यकामः राज्याधिपत्यकामः। मनून् देवान् स्वायम्भुवादीन् तन्मन्वन्तरदेवताश्च। निर्ऋतिं मृत्युम्। अभिचरन् शत्रुमरणमिच्छन्। कामकामः कन्दर्पवृद्धिमिच्छन्। सोमम्। अकामः सर्वकामरहितस्तु परं पुरुषं पुरुषोत्तमम्। अयमेकोनत्रिंशत् सर्वतत्त्वपतिः। सोमो मनसः। निर्ऋतिः पायोः। मनवो देवाश्चक्षुषः। मरुद्गणास्त्वचः। पुण्यजना जलस्य। पितरो महत्तत्त्वस्य। उत्तमश्लोकः पुरुषस्य। उमा श्रोत्रस्य। एवं कामनाभेदेन प्रकृतोपयोगिसर्वबलसिद्ध्यर्थं तत्तद्देवताभजनं कर्तव्यमित्युक्तम्।

वैराग्यार्थं च भगवान्। तत्र कामना ब्रह्मवर्चसादिविषयाः। इयं कामनाभेदेन भक्तिः साक्षात्परब्रह्मणो वासुदेवस्याऽसाधारणो धर्मः स्नेहात्मा। स तदैव प्रकाशते यदा तत्र वर्चस्तेजः प्रकाशकं भवति। वेदेन ब्रह्मात्रं प्रकाशयितुं शक्यं न तु ब्रह्मधर्मः साक्षात्। नाऽपि प्रत्यक्षतया। प्रत्यक्षसमवेता अप्यभिव्यञ्जकाभावे न प्रकाशन्ते। अतो ब्रह्मणि भगवति यद्ववर्चस्तच्चेत्स्वस्मिन्नागच्छेद्दीपहस्त इव सर्वं पश्येत्। अतः प्रथमं ब्रह्मवर्चसकामना कर्तव्या। वेदस्थं वा प्रकाशनसामर्थ्यम्। न हि चक्षुर्व्यतिरेकेण स्फीतालोकमध्यवर्त्यपि घटः प्रकाशते। तद्ब्रह्मगतं वेदगतं वा को वा दातुं शक्त इति विचारे यो ब्रह्मणः पतिः वेदस्य वेदार्थस्य वा नियामकः येन वा तत्सामर्थ्यं तत्र निहितं भवति तेनैव दातुं शक्यत इति ब्रह्मधर्मान् सर्वान् गृहीत्वा जगति प्रकटनार्थं या रजोगुणदेवता सैवोपास्या। प्रकटनार्थमेव तत्प्रवृत्तेः। नाऽपि कूटस्थम्। तदर्थमप्रवृत्तत्वात्। एवमुत्तरत्राऽपि। इन्द्रियव्यतिरेकेण स्वतो जीवात्मा प्रकाशकेऽपि ब्रह्मवर्चसे करणाभावान्न ज्ञातुं शक्त इतीन्द्रियमपेक्ष्यम्। इन्द्रियवानेव भगवच्छास्त्रेऽधिकारी। “को नु राजन्निन्द्रियवानि” ति वाक्यात्। तच्चेन्द्रियं स्वतो विद्यमानमपि ज्ञानक्रियारूपं कार्यं जनयदपि परमार्थवस्तुबोधकस्वरूपत्वाभावादपेक्षितेन्द्रियाद्भिन्नम्। “इन्द्रस्य वृत्रं जघ्नुष इन्द्रियं वीर्यमि” त्यादिश्रुतौ तदिन्द्रियं प्रसिद्धम्। अन्यथा वृत्रहननं प्रजापत्युपधावनं च न स्यात्। अतोऽलौकिकपदार्थज्ञानकरणेन्द्रियप्राप्त्यर्थमिन्द्र उपास्यः। तेन हि तदुपायेन प्राप्तम्। यद्यपि प्रजापतिः प्रयोजकस्तथापि तत्पदार्थरसानभिज्ञत्वाद्गवामपि तथात्वादिन्द्र एव सेव्यः। अन्यथेन्द्रस्य पुनः पुनरुपधावनं न भवेत्। अतो धिनोत्यन्तं तस्य रसमिन्द्र एव जानातीति स एव सेव्यः। ऋणत्रयापाकरणार्थं सहायार्थं वा प्रजा पुत्रदिरूपा अपेक्ष्यते। अन्यथा भगवद्भजने नैश्चिन्त्यं न स्यात् तत्र स्वतो जायमानाः प्रजाः स्वापेक्षितं न कुर्वन्तीति स्वापेक्षितप्रजालाभार्थं मरीच्यादय एव सेव्याः। ते हि ब्रह्मणोऽभिप्रेतं कृतवन्त इति। इदानीं भगवद्भजने लक्ष्मीरूपा सम्पत्तिरपेक्ष्यते। सैव भगवन्निष्ठा तत्र विनियोगमर्हति। अन्यां भगवानपि न गृह्णीयात्। अतो भजनौपयिकां सम्पत्तिमिच्छन्मायामेव भजेत। तत्रैका माया व्यामोहिका। एका जगत्करणभूता। ते उभे न सेव्ये। अन्यत्राऽधिकृतत्वात्। देवतारूपा सात्त्विकी

मोक्षदातुर्वासुदेवस्य मोक्षदानार्थमेव तादृशं रूपं गृहीतवतः
तदुपयोगिसाधनसम्पादनार्थं लक्ष्मीरेव “विष्णोर्देहानुरूपां वै
करोत्येषाऽऽत्मनस्तनुमि” ति वाक्यात्तद्भार्यारूपेण मायारूपं गृहीतवती मया
सहाऽऽगन्तव्यमिति नियोगकरणाभ्यायेत्यभिधानम्। “इत्थं विचिन्त्य परमः
स तु वासुदेवनामा बभूव निजकारणमुक्तिदाता। तस्याऽऽज्ञयैव नियताऽथ
रमाऽपि रूपं वव्रे द्वितीयमिव यत्प्रवदन्ति मायामि” ति वाक्यात्। अतः
एव तु शब्देनाऽन्ये निवारिते। किञ्च। इन्द्रियेण सम्पत्त्या सहायेन प्रकाशेन च
भगवद्भर्मेषु समानीतेषु स्वस्य धारणासामर्थ्यसिद्ध्यर्थं स्वस्मिन् तेजः अपेक्ष्यते।
अन्यथा ते समागतास्तत्र न निविशेयुः। निविष्टा वा तदाश्रयं दहेयुः। अतः
स्वयोग्यतासिद्ध्यर्थं तेजः अपेक्षितम्। तद्धि सर्वाभिभावकं सर्वमेव रूपं
स्वसमानं करोति। तद्भगवन्निष्ठमेव बन्धिना प्राप्तम्। विशेषेण भा दीप्तिः
वसु धनं यस्येति विभावसुशब्दनिर्वचनात्। अतस्तेजस्कामो विभावसुमेव
सेवेत। एवं धनस्याऽपि भगवद्भक्तेष्वानत्यर्थं (?) श्रवणादिसिद्ध्यर्थमुपदेशनार्थं
वा देय (?) मपेक्ष्यते। साधनरूपश्रवणदिकं तादृशैरेव भवतीति। शुककर्तृकं
तु फलरूपम्। दृष्टरूपत्वाच्च तदपेक्ष्यत एव। तत्तन्नाम्ना वसुष्वेव प्रतिष्ठितम्।
“त इमं लोकमयजत्रि” ति श्रुतेः। एवं वीर्यस्य बलस्याऽपि
भगवत्सेवौपयकित्वाद्बलाधिष्ठानदेवताया वायोः स्थानभूतस्याऽन्तरिक्षस्य रुद्राः
प्रभव इति देवताऽपि तदधीनेति वीर्यकामो रुद्रानेव भजेत।
“तेऽन्तरिक्षमयजत्रि” ति श्रुतेः। एवमन्नादेरपि अन्नभक्षणस्य वा। “यद्यदिष्टतमं
लोके यच्चाऽतिप्रियमात्मनः” इति वाक्यादन्नाद्यमपि काम्यम्।
तत्राऽदितिरियमेव भूम्यधिष्ठात्री देवता। “साऽदितिरब्रवीद्वरं वृणा अथ
मयाऽभिगृह्णीध्वमि” त्युपाख्याने तस्यास्तादृशत्वप्रसिद्धेः। भूमौ भगवद्भजनं
कृत्वा दिव्यानां पदार्थानामभावात्स्वर्गे कर्तव्यमिति स्वर्गकामना भवति।
तत्राऽऽदित्याः प्रभवः। “तेऽमुं लोकमयजत्रि” ति श्रुतेः। विश्वेदेवास्तु
राज्येऽधिकारिणः। सर्वदेवताधिष्ठातृदेवतारूपत्वात्। राजा च सर्वदेवतामयः।
अतोऽत्र सर्वसम्पत्त्या भजनसिद्ध्यर्थं राजत्वमपेक्षितम्। भक्तिमार्गस्त्वलौकिक
इत्यसाध्यसाधकपदार्थसिद्ध्यर्थं तदधिकारिणः साध्यान् भजेत। सर्वाश्चेत्प्रजाः
स्वाधीना भवेयुस्तदा सर्वत्र भक्तिप्रचारो भवेदिति भक्तिप्रसरणार्थं

तत्साधकत्वमपेक्ष्यते। आयुषस्तु भक्तसङ्गाद्यर्थमुपयोगः स्पष्ट एव। तत्राऽश्विनौ आयुषः प्रभू इति तदुपाधावनम्। एवं पुष्टिरपि लोकातीता भगवत्कार्यसाधिकेति सर्वपोषकर्त्री भूमिं भजेत्। यतो भूमिष्ठा एव सर्वे वर्द्धन्ते अंकुरादयः। प्रतिष्ठाया अपि तद्वृत्तानुवृत्त्या प्रचयार्थमपेक्षा भवति। प्रतिष्ठा च माहात्म्याद्वैचित्र्याद्वा। तत् द्यावापृथिव्योरेवोभयं प्रसिद्धमिति। भगवदधिष्ठानेषु रूपाभिव्यक्तिसामर्थ्यार्थं “रूपमिति गन्धर्वा” इति श्रुतेस्ते सेव्याः। नृत्यादिना भगवद्भजनार्थं तादृशस्त्रीकामनायामनेकरूपकरणसमर्थोर्वशी सेव्या। नारायणोत्पन्नत्वात् दृष्टिमातृत्वात् वैराग्यबोधनेन मुक्तिं दातृत्वाच्च। पूर्वचित्तादयस्तु नैवंरूपाः। आज्ञापनसामर्थ्यसिद्ध्यर्थं तथाभूतः परमेष्ठी चतुर्मुखः सेव्यः। स हि सर्वानाज्ञापयतीति। आज्ञापनस्य च भक्तिकारणता स्पष्टा। तथा यशसोऽपि कीर्त्या हि सर्वे समायान्ति, पश्चात्तद्वृत्तमनुतिष्ठन्ते। यज्ञो हि यशः प्राप्तवान्। “देवा वै सत्रमासतर्द्धिपरिमितं यशस्कामा” इत्यत्र यज्ञेनैव यशसः प्राप्तवात्स सेव्यः। प्रचेता निधिपतिः। अलौकिकार्थदाने हि भगवदुत्सवादिर्भवति। विद्यायास्तु साक्षादुपयोगात्। “ईश्वराज्ञानमन्विच्छेदि” ति वाक्यात्। “प्रतिकूले गृहं त्यजेदि” ति दाम्पत्यं भगवद्भजनार्थमपेक्षितम्। तत्र परमभक्तायाः परमभक्तस्वपतिनिष्ठतया बहुजन्मसिद्धत्वादुमा सेव्या। धर्मेण च भक्तिर्भवतीति पूर्वं साधितम्। उत्तमैश्च लोके वेदे धर्मप्रतिपादक एव सेव्यते। भक्तिमार्गस्य परम्परासिद्ध्यर्थं सन्तत्यपेक्षायां पितरो हि तदाशंसका इति तेषां भजनम्। रक्षायां क्रूराणामपेक्षितत्वाद्यक्षभजनम्। ओजस इन्द्रियशक्तेश्च नेत्रश्रोत्रपाटवरूपत्वात्। मरुद्गणाश्च पटवो भवन्ति। बहुधाच्छिन्ना अपि न मृता इति। महापुरुषपूजया सिद्धा इति। परित्यक्तदोषा इति ते सेव्याः। अधिकारिणः सर्वविनियोगसामर्थ्यात्स्पष्टं मन्वन्तराधिपतयः सेव्याः। प्रतिबन्धकनिवृत्तेरपेक्षितत्वान्निर्ऋतिः सेव्यः। कामनया सर्वं भवतीति भगवद्विषयककामनोत्पत्त्यर्थं रासप्रकरणे निरूपितस्य सोमस्य भजनं कर्तव्यम्। तेन हि भगवतोऽपि कामः पूरित इति। तादृशकामपितामहत्वाच्च॥२-९॥

एवं भगवदंशानां तत्तत्साधकत्वमुक्त्वा ससाधनभक्तिसिद्ध्यर्थमपि भगवानेव सेव्य इत्याह—

SRI SUBODHINI: In our religion, there is the

conception of worship of 28 "deities", who represent various spiritual principles. The purpose of Sri Sukadeva was to tell, that there is no necessity to worship many other "deities". The Vedas have spoken of 33 deities viz. 8 "Vasus", 11 "Rudraas", 12 "Aadityaas, 1 Indra and 1 Prajaapati — totaling 33 — all of these have been told here, as of the form of spiritual principles (Tatwaroopam) — as all of them come under the overall spiritual principle of our Lord! These spiritual principles are 28 in number. All these deities are the "parts" (Kalaas) of our Lord Vishnu. All these deities are described as from "Prajaapati to Soma" (moon)."

In the first instance, is Brahmanaspati, who is of the quality of "Rajas". He is the deity, who made the Vedas and others, as also this Universe! By worshipping this deity, a devotee gets "Brahma Tejas", and those, who desire to attain the "brilliance of Brahma" should worship this deity.

After this is, Lord Indra, who is of the quality of "Satwa". He is of the form of "sacrifice". By worshipping him, our senses get strong. He, who desires for a "son" should worship the Prajaapati like Mareechi! The Goddess Maya, who is the presiding deity of "Tamas", and of "Prakruti", (nature) will bless with "wealth" those, who worship her. If someone desires great brilliance in one's self, then, he should worship "fire". A person who wants "money" only, should worship the 8 "Vasus" like Drona and others. He, who desires to perform a great "valorous deed", should worship the 11 Rudraas!

The presiding deity of "word" is fire. The

presiding deity of "fragrance" is Vasu! Rudra is the presiding deity of "Aakaasa" (sky - space). Aditi is the presiding deity of mother earth! He, who desires for good food/meal or prosperity, with plenty of gains, should worship, mother Aditi.

He, who desires to attain heaven, should worship the 12 "suns", who are the children of mother Aditi, and who are the presiding deities of "Tejas" (brilliance). The son of "Viswa" viz. Viswedeva, should be worshipped to attain "kingdoms" (Raajyam). The son of Saadhya is Saadhya! He should be worshipped, to keep under control, the subjects of a king or a ruler. Viswedevaas are the presiding deities of "water", and the "Saadhya" is the presiding deity of one's "longevity" (Aayush).

Those, who desire for a strong body and for getting "healthy food, should worship mother earth, which is the presiding deity of "sound" (Sabdam). He, who desires to attain "honor" in this world, - this desire arises only in deserving "men" (Purushaha) - should worship both the "Aakaasa" and "mother earth". They are the mother/father of this world. Usually "mother" worship is done as "Gauri, Padma, Sachee Medha" - the holy forms of divine mother! These are the presiding deities of "hands".

Those, who desire to attain "beauty", should worship Viswa vasu, and other Gandharvaas. These are the deities of "Rashtra Bhrita" - as told by the Vedas. He, who desires to attain a beautiful wife, should worship Oorvasi, the Apsara! - as she is considered as the wife of the celestials! The Gandharvaas are the presiding deity of the "forms" (Roopam). The Apsaraas are the presiding deities of "Rasa" (relish).

He, who wants to attain "domination" over others, should worship "Parameshti" deity, who is the presiding deity of the secret parts (Guhyam). The meaning of "sacrifice" is the Lord (Purusha) of sacrifices, who is the presiding deity of the "feet". He, who wants to attain "fame", should worship this Lord of sacrifice. He, who desires to attain an invaluable treasure, should worship Lord Varuna, who is the presiding deity of tongue. There are spheres of knowledge, like Brahmanavidhya and those, who desire to attain this, should worship Lord Siva, who is the presiding deity of "ego" (Ahamkaar). To enjoy happy conjugal life, one should worship Uma - Parvathy, the consort of Lord Siva. Both "Satee and Uma" became the wives of Lord Siva! He, who desires to attain "Dharma", should worship our Lord Sri Hari, who can be known only through the Vedas, and whose glory should be sung (Uttamasloka)! He, who desires the expansion of one's family should worship his ancestors like Agnishwatha!

He, who desires "protection" from the elements, beings and enemies, should worship the "Yaksha" deity. He, who desires for the "senses" to be strong, should worship the "Maruts", the sons of Diti. He, who desires to attain rulership of the territories should worship the "Manus", like Swayambhu and others, who are the presiding deities of the "aeons"

He, who desires to kill his enemies, should worship the deity of "Niruti" (death). He, who wants his "desires" to be potent should worship the "moon". **BUT, HE WHO HAS NO DESIRE, SHOULD WORSHIP OUR SUPREME LORD SRI PURUSHOTHAMA.**

These 29 deities are the presiding deities of all spiritual principles. The "Soma" (moon) is the presiding

deity of the mind. The same are listed below.

<u>Name of deity.</u>	<u>Presiding deity for.</u>
(1) Soma (moon)	Mind.
(2) Niruti (death)	Feet.
(3) Manu	Eyes.
(4) Marutgana	Skin.
(5) Noble saints	Water.
(6) "Piturs" (ancestors)	Mahat Tatwam (great principle)
(7) Uttamasloka (our Lord)	Purusha.
(8) Uma	Ear.

In this way, as per one's "desires" and for the attainment of all types of useful powers and strength, a person should worship the respective "deities" (Devataas).

FOR ATTAINING "DETACHMENT" (VAIRAAGYAM) A DEVOTEE SHOULD WORSHIP OUR LORD SRI HARI ONLY! The desire for "Bhakthi" is pertaining to and blessed by our Lord Sri Vaasudeva, who is the highest Brahman! The "common" virtue of our Lord Sri Vaasudeva is His loving heart of Aatma! (Snehaatmata). His "extraordinary" "virtue" of "bliss" (Aananda) gets manifested only when it's "brilliance" gets exhibited. The Vedas can manifest only the "Brahman" and not its' "virtues" and "qualities". The "brilliance" of our Lord Brahman can be seen only, when it gets manifested through Him. Hence, it is said, that one should pray to attain "Brahma" brilliance. Alternately, the brilliance of the Vedas, and the capacity to attain it, should be achieved. Even, if a pot is kept, in a very brilliant light, the same cannot be seen

without one's eyes! Then, what is the capacity, which is necessary to bring out the "brilliance" in Brahman, and in the Vedas? It is the presiding deity of "Rajas" viz. Lord Brahmanaspati, who is the "master" of Brahma, and who is the regulator and provider of the Vedic meanings. Hence, a person should worship Lord Brahmanaspati for this sake — as Lord Brahmanaspati only can manifest the 'Brahma Dharma' — the brilliance of the virtues of Brahma. Even, by worshipping the "indwelling Aatma", this result cannot be achieved, as the 'indwelling Aatma' (Kootastha) is not concerned with this task.

Even, if there is the presence of the "brilliance" of the Brahma, if the "senses" are absent, then the "Aatma" cannot have the capacity to "know", and experience this "brilliance". Thus, only those, who have the "senses", become entitled to study and know the scriptures, dealing with our Lord. Hence, a person, who is desirous of having strong "senses", should worship Lord Indra. These "senses" are extraordinary, and not the usual "senses" of enjoyment of pleasures. These senses enable the person to realize the highest Lord (Paramaarthha Vasthu). If these "higher divine senses" were not there, in the olden days, the destruction of Vrithraasura or the surrendering of Prajaapati would not have taken place. Hence, it is necessary to attain the "supernatural object", and also to attain their knowledge, with the help of the senses, which are given by Lord Indra! — as he is the celestial deity, who can give the capacity to enjoy the "bliss", (Rasa) through the senses!

A person needs a "son", to get rid of his "debt" to the celestials, and his ancestors (Pitrus). If this "debt"

is not paid for, then a devotee will not be able to serve and worship our Lord, without care and anxiety. For this sake, the worship of Mareechi and other Prajaapatis are done — as Mareechi and others had conducted themselves, as per the “order” of their father Lord Brahma! Thus, their worship will beget “sons”, who are obedient, to one’s father’s wishes!

There is also the necessity for “wealth”, which is symbolic of Goddess Laxmi, to enable the devotee to serve and worship our Lord. This Goddess Laxmi is always determined to serve and worship our Lord, and this “wealth” can be used in our Lord’s worship. Our Lord does not accept the offerings of any other type of “wealth”. Hence, those persons, who desire to attain wealth, which will be used to serve and worship our Lord should worship Goddess Maya, who is, on her one part “infatuating” by nature, and on her other part is the cause for the creation of this Universe! Hence, the celestial “Maya” who is “Satwik”, is told to be worshipped. OUR LORD SRI VAASUDEVA, HAS TAKEN THIS FORM ONLY WITH A VIEW TO BLESS THE DEVOTEES WITH MOKSHA. AND THIS SATWIK “MAYA” SECURES FOR THE DEVOTEE, THE VARIOUS INSTRUMENTS/OBJECTS, WHICH WILL ENABLE HIM TO ATTAIN OUR LORD’S GRACE, AND ATTAIN “LIBERATION”. THIS “MAYA” IS GODDESS MAHALAXMI ONLY! This divine Goddess Laxmi is always following our Lord Vishnu, and hence, our Lord always accepts her, as His “body” only! She is His “consort”, (Bhaarya) and has taken the form of “Maya”. This is the “Maya”, which is to be worshipped. Our Lord had instructed Goddess Laxmi, “You come

along with Me". That is why, Goddess Laxmi is called as 'Maya' i.e. "MAYA SAHA YAAHEETI = MAAYA".

The "Para Brahman" Sri Vaasudeva is the cause for the rise of "Jnana", and also giver of "liberation". On the basis of His "order" only, he took as His consort "Rama" (Goddess Mahalaxmi). Hence, she is also another "form" of our Lord only! She is also called as "Maaya".

When the senses get equipped with wealth and "brilliance", (Prakash) with a view to attain the capacity to contemplate (absorb) on our Lord, in one's inner mind, there is the necessity for originating "Teja" (power) in oneself. Otherwise, the virtues of our Lord do not enter into this mind. Alternately on entering, they may burn it's basis into ashes, if this basis lacks the capacity to receive them and hold them! Hence, with a view to develop "deserving capacity", we need "power", which has the power to subdue everything, and make the "other", like it's own nature! THIS POWER CAN BE GOT FROM THE FIRE ORGINATED DUE TO DEDICATED "ONE POINTED BHAKTHI" TO OUR LORD! Hence, it is said here, that those, who are desirous of attaining this "power" should serve and worship "Vibhaavasu". In the same way, "wealth" which is attained should be used, for the sake of the devotees of our Lord, for attaining the goals of listening to our Lord's "Leelas", and for getting instructions from noble saints. Wealth can really aid in the spiritual practice of "listening" to our Lord's Leelas.

The "listening" to Sri Sukadeva is not a "spiritual practice" (Saadhanaroopa). AS IT IS THE "RESULT" (PHALAM) ITSELF! Hence, here, there is no need for

serving the “Vasu” (wealth). Hence, the “listening”, which is a “spiritual practice” may require “wealth”, and this is secured, by serving and worshipping the “Vasus”.

In the same way, “strength” is also useful to serve and worship our Lord. The presiding deity of “strength” is “Vayoo”, (wind god) and it’s residing place is the sky, the Lord of which is Rudra. Hence, those, who desire to attain “strength”, should worship Lord Siva.

Those, who desire to attain prosperity by way of grains and good health food, etc, should worship mother Aditi, who is the presiding deity of mother earth! “That which is liked most by us or liked by us as the highest” — this is what is told by our Lord in the Gita, and is inclusive of food etc. This food is secured from earth, and the presiding deity of mother earth is mother Aditi, who is the one to be worshipped.

After doing worship of our Lord on this earth, if a desire arises in the mind of the devotee, to worship our Lord in the heaven, through the celestial objects of worship, which are available only in the heaven, then, the devotee should worship the “sun”, which the Vedas say, is the Lord of the heaven!

The presiding deity of the “kingdom” is “Viswedewas” and, he is the presiding deity of all the other celestial deities. A king also is considered as the symbol of all celestial beings. Hence, with a view to serve and worship our Lord, with each and every type of “wealth”, a devotee may desire to attain “kingship”.

THIS PATH OF BHAKTHI IS SUPERNATURAL IN CHARACTER! Hence, to attain the “impossible to attain materials”, the devotee should worship the

“Saadhyaas”, who are the presiding deities of these “supernatural objects”!

If, a king desires to keep under his firm control, the entire population (his subjects), so that, he can successfully undertake to further the path of Bhakthi (to popularize it), then, for the sake of furtherance of this path of Bhakthi, the king will need the presence of many “spiritual aspirants” (Saadhak). In this way, one’s own “longevity” also is useful for the sake of “Satsangha” (association with our Lord). The presiding deity of “longevity” is “Ashwanikumaaras” and hence, they are worshipped, for attaining long life!

In the same way, “good health” (strength) is also “supernatural” in nature, and can be used well, in the service and worship of our Lord. Hence, a devotee worships mother earth, for this sake, as she is the one, who endows everyone, with strength to live.

A devotee of our Lord may require “status of fame” too! - as his conduct and character are followed by others. Hence, for propagating this path of Bhakthi, “fame and well-knownness” are essential. Status or fame is attained, through one’s glory or through one’s own particular spectacular nature! If there is a “desire” for this “fame or status”, then, the devotee should worship mother earth!

If a devotee desires to attain a beautiful form, with a view to propagate our Lord’s path of Bhakthi, then he should worship the “Gandharvaas”, as per the Vedas (ROOPAMITI GANDHARVAHA).

If someone wants to worship our Lord, through his dancing etc. or if he desires to have a wife, who will assist him in his “dancing”, to worship and please our

Lord, then he should serve and worship the divine Apsara Oorvasi, who was originated by our Sri Narayana Himself. As she is the mother of a sage, she blesses anyone, who worships her with "detachment", (Vairagyam) and leads him to attain "liberation". Apsaraas like "Poorvachithi" are not of this category.

If someone is eager to give "orders", which would be obeyed by everyone (i.e. position of great "authority") then, he should worship Lord Brahma (who is also known as "Parameshti) — as Lord Brahma gives orders to everyone! Of course, here, the "order" is given for progressing the path of "Bhakthi" i.e. making everyone do "Bhakthi".

In the same way "Yash" (fame) also is useful in doing worship of our Lord. People visit a person only on hearing, about the "fame" of a person, and they follow the conduct of an ideal devotee.

The "celestial deities" had achieved "fame" only through the "sacrifices". Hence, those, who desire to attain "fame" (Keerthi) should perform "sacrifices".

Lord Varuna is known as "Pracheta" also. He is the Lord of wealth and his worship is done for the sake of attaining "supernatural wealth", as this wealth can be used for the performance of our Lord's "festivals" etc.

The main motive of "knowledge" (Vidhya) is to attain our Lord. Those, who desire to attain "Jnana" (knowleldg) should worship Lord Siva (Iswaranjjnanamichet).

Conjugal love between the husband and wife is ideal for loving sacrifice and worship of our Lord. Otherwise, it is written, that a householder should give up his home, if his wife is not willing to do service

and worship of our Lord! (Pratikule Griham Thyajet). If conjugal love is desired, then, the devotee should worship Goddess Uma, who is the highest devotee, and chaste wife of Lord Siva. This sort of worship is very rare, and is got only after many births.

“Bhakthi” to our Lord arises, due to “Dharma” only. The noble persons render service to those saintly persons, who expound the tenets of Dharma or from the Vedas.

That, this path of “Bhakthi” may get progressed properly, with this view, it is necessary to have ideal and good children. If there is a desire in one’s mind for this, then one should worship the ancestors, (Pitrus) who always bless the family members.

For “protecting” oneself, there arises the necessity of persons, who are strong, and for this sake, it is necessary to worship the “Yakshaas”!

The power of eye to see, the ear to listen etc. — all these are known as “Ojas”. If there is a desire to augment and sustain these powers, then the worship of “Marutganas” should be done! These “Maruts” only are capable of giving this power — as they could not be killed, even when Indra had cut them into several pieces. These “Maruts” had attained their glory, due to their worship of the noble Mahaatmaas!

He, who desires to attain “kingdom”, should worship the presiding “Manus” of the aeons, who had used all their capacity, for the sake of our Lord only. If someone is interested to have “smooth and obstacle-free” worship of our Lord, then he should worship “Nirriti”. As everything happens due to the rise of “desires” only, if anyone is deeply interested to attain love for our Lord, then, he should worship the ‘moon’, as explained

in the “Raasa Leela” of our Lord. This “moon” had fulfilled even the “desires” of our Lord! Hence, one should worship the “moon”, who is the grandfather of such a “desire”.

In this way, the various “parts” of our Lord have been described, as also the spiritual aspirants, who take to doing such actions. Now, for the goal of attaining “Bhakthi” along with the “spiritual practice” (Saadhan), it is said, that A DEVOTEE SHOULD WORSHIP OUR LORD SRI NARAYANA ONLY, IF HE DESIRES TO ATTAIN BHAKTHI!

अकामः सर्वकामो वा मोक्षकाम उदारधीः।

तीव्रेण भक्तियोगेन भजेत पुरुषं परम्॥१०॥

VERSE 10 Meaning: “He, who has no desires in his mind or he, who has all the desires in his mind (for fulfillment) or a person, with a noble intellect, is eager to attain “liberation” only – for all these persons, the only way is to worship and serve our Lord Sri Narayana, with sincere Bhakthi.”

श्रीसुबोधिनी : अकाम इति। वैराग्यकामः। पूर्वाध्यायोक्तन्यायेन स्वतन्त्रया निष्कामो वा। सर्वकामः एतदध्यायोक्तकामः। मोक्षकामो वा। उदारा धीर्यस्येति स्वतन्त्रो वा। तीव्रेण शीघ्रं भगवत्प्रापकेण। पूर्वोक्तमेव परं पुरुषं भजेत। भगवतैव ससाधनं साध्यं सेत्स्यतीति॥१०॥

ननु भजनमेव कथं सिध्येत् कामनाभावे बकबन्धप्रयासवदित्याशङ्क्य कामनया तत्साधनेऽप्यन्तरङ्गसाधनसाधकमेव सेव्यमित्यभिप्रायेणाऽऽह—

SRI SUBODHINI: There are persons, who are fully detached i.e. they love only “detachment” (Vairagyam) i.e. these devotees have no desires in their mind (as described in the previous chapter) or, as described in this chapter, there is a devotee, who has all the

“desires” in his mind, or for that matter, there is a devotee, who has a noble and independent intellect, and is eager to attain “liberation” only – all these persons should practice, the path of Bhakthi to our Lord, who is the “Parama Purusha” - Sri Narayana, as this path will enable them to attain their goals very quickly. Their efforts and goals will be blessed by our Lord only.

If, there is no desire, then, what is the use of deep meditation, like a crane? What will be it's result or effect? On getting such a doubt, it is said, that if there is a desire, and if efforts are done for their fulfilment then, it is appropriate to do service and worship of only those, who can bless their “inner efforts” (Saaadhan)! With this view, it is said.....

एतावानेव यजतामिह निःश्रेयसोदयः।

भगवत्यचलो भावो यद्भागवतसङ्गमः॥११॥

VERSE 11 Meaning: “For those, who serve and worship our Lord in this world, the dawn and rise of their highest auspicious welfare consists only in attaining the highest and unwavering Bhakthi to our Lord, through the association with the devotees of our Lord.

श्रीसुबोधिनी : एतावानेवेति। सर्वाण्येव साधनानि साधनद्वये प्रविशन्ति। भगवद्भक्तसङ्गसाधकत्वेन भगवति रतिसाधकत्वेन च। एतावानर्थश्चेत्तिसद्भुस्तदा नाऽन्यकामना कर्तव्या। अतएव यजतां मध्ये इह अस्मिन्भक्तिमार्गे श्रेयसः परम उदय एतावानेव। द्वयमेव तदुक्तम्॥११॥

तयोरप्येकं साधनं, येन तौ भवत एव। तदाह—

SRI SUBODHINI: All the “spiritual efforts” (Saadhan) are included in the two main “efforts”. (1) That, which enables the devotee to get associated with

the devotees of our Lord and (2) that, which enables the devotee to attain deep love (Anuraaga) for our Lord. if any of this gets fulfilled (or both), then, it is said here, by our Sri Mahaprabhuji, that there is no necessity to keep any other desire! Hence, for those, who are eager to do worship of our Lord, the highest and most auspicious welfare is this much – that, either they attain the association of true devotees of our Lord, or they attain the highest Bhakthi to our Lord!

The association with the devotees of our Lord, and getting the highest love for our Lord are, of course, the “best” ways. But, beyond and better than these two “ways” is ONE PATH, ATTAINING WHICH, BOTH THE ABOVE PATHS GET ATTAINED AUTOMATICALLY! This is being told as follows.

ज्ञानं यदाऽऽप्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद-

उभयत्र गुणेष्वसङ्गः।

कैवल्यसम्मतपथस्त्वथ भक्तियोगः को निर्वृतो-

हरिकथासु रतिं न कुर्यात्॥१२॥

VERSE 12 Meaning: “On listening to and singing of our Lord Sri Hari’s Leelas, the waves of Satwa and other qualities in one’s mind get removed (quietened)! The devotee begins to experience pleasant blissful cheerfulness in his “Aatma”. He gets totally detached to the objects and pleasures of this, and the other worlds. He attains the Yoga of Bhakthi, which is an accepted path towards “liberation” (i.e. conducive and easy). With all these glorious attainments, will there be anyone, who will desire to attain, any other happiness, instead of having (attaining) deep love and avid attachment, to the Leelas and stories of our Lord?”

श्रीसुबोधिनी : ज्ञानमिति। हरिकथासु रतिस्तयोः साधिका। कथारतिषु सक्तस्य कथका अपि मिलन्ति, प्रेमाऽपि भवतीति। आनुषङ्गिकं चाऽन्यद्बह्वेव भवतीत्याह। यासु कथासु आसमन्तात्प्रतिनिवृत्तं गुणोर्मणामुत्पत्त्यादीनां चक्रं रागादिधर्मसमुदायो येन। सर्वाऽविद्यानिवर्तकमिति यावत्। तादृशं ज्ञानं भवति। तत्साधनमन्तःकरणप्रसादोऽपि भवति। तस्याऽपि साधनमैहिकामुष्मिकगुणेषु वैराग्यम्। एवं ससाधनं ज्ञानमपि सिद्ध्यति। सोपायो मार्गोऽयम्। कैवल्ये सम्मतस्तु मार्गो भक्तियोगः। अथेति भिन्नप्रक्रमे। स्वतन्त्रो न ज्ञानसाधनम्। न वा तत्सहायः। किन्तु पूर्वोक्तकामनया सिद्धसाधनसाध्यः। यत्राऽऽनुषङ्गिकं ज्ञानं भक्तिश्च भवति। भगवति प्रेम भक्तसङ्गश्च मुख्यतया भवति। तादृशीषु कथासु सन्मार्गवर्ती को वा रतिं न कुर्यादित्यर्थः। तत्राऽपि निवृत्तः अप्रवृत्तिमार्गपरः॥१२॥

एवं ससाधनं भक्तिमार्गमुपदिश्य तस्य विशेषाकांक्षायामन्यद्बहुतव्यमिति तूष्णींभूतः। तथा सूतोऽपि। अयमर्थो गुप्ततया निरूपित इति शौनकादीनां हृदये समागतो नवेति सन्दिह्य तूष्णींस्थिते स्वाभिप्रायं शौनकः प्रकटयन् गुप्ततयोक्तमर्थं प्रकटयितुमाह—इत्यभिव्याहृत इति यावदध्यायसमाप्ति। इदमेव हि तस्य परिज्ञानं यद्भक्त्यसाधकानां विद्यमानानां वैयर्थ्यज्ञानम्। तदा हि तत्साधनेषु प्रवृत्तिर्भवति। यस्तु सिद्धसाधनः स भगवत्सङ्गेऽपि सिद्धे कथायामपि रतौ सत्यां भगवति स्नेहार्थमेव यत्नोऽवशिष्यत इत्यस्मदपेक्षया राजा महान्। अतस्तत्पृष्ठानुसारेणैव भक्त्युपाये ज्ञाते तत्कर्तव्यमित्यभिप्रायेण प्रथमं प्रश्नं पृच्छति—इत्यभिव्याहृत इति चतुर्भिः।

SRI SUBODHINI: After getting deep love and attachment, to the listening of our Lord's Leelas and stories only, a devotee will attain the association of our Lord's Bhakthas and he will be blessed, by our Lord to get true Bhakthi (love) for HIM! By, getting love to listen to the Leelas and stories of our Lord, the devotee will attain the companionship of those, who will speak and sing the Leelas of our Lord. By listening to these Leelas, the devotee will attain deep love (Prema) for

our Lord. Many other “tasks” pertaining to his spiritual progress get completed through this, without any difficulty. On listening to these Leelas of our Lord, the “circle” of Satwa, and other qualities, and all types of attachments/desires, get totally destroyed. He attains the “knowledge”, (Jnana) which will eradicate all types of ignorance! This kind of knowledge is attained, after listening to the Leelas of our Lord Sri Hari!

This “Jnana” is made possible, through the “purity” of the inner mind! The devotee gets deep “detachment” (Vairagyam) for the objects/pleasures of this world, and of the other! In this way, listening to our Lord Sri Hari’s Leelas and stories, a devotee attains both – “Jnana”, along with the required spiritual discipline (Saadhan). Thus, this path is said to be, very beneficial/useful!

The word “Atha” (now) is used here to change the course of this topic. It is said, that BHAKTHI TO OUR LORD SRI HARI IS AN ACCEPTED PATH FOR LIBERATION! This Yoga of Bhakthi is independent. It is not a spiritual practice to attain “Jnana”, (knowledge) nor is it an aid and help to attain “Jnana”! In fact through this path, very easily, the devotee attains both viz. “Jnana” and “Bhakthi”. THE MOST IMPORTANT RESULTS OF LISTENING TO OUR LORD’S LEELAS ARE, (1) DEEP LOVE (BHAKTHI) TO OUR LORD AND (2) THE COMPANIONSHIP OF OUR LORD’S DEVOTEES! Now a question is asked, as to who will be there, who is a follower of the path of righteousness, who will not develop love for our Lord and also, who will be there, who is a follower of the path of “Nivruthi” (liberation from all bondages), who will not love to listen to the Leelas of our Lord Sri Hari? (In other words,

both of them will get deep love for our Lord, and His Leelas!)

In this way, after giving instructions on this path of Bhakthi, along with it's relevant spiritual practices, as the king had a desire to know more about it's glory and greatness, he thought that Sri Sukadeva will tell more about this. Hence, the king became silent. In the same way, Sri Soota also became silent, without knowing, as to whether sages like Sounaka and others were interested to know more or not! In other words, Sri Soota realized, that he had spoken about all these, in a "secret" way and got a doubt as to whether, all these "truths" have become fully realized in their hearts, by the sages! This "doubt" made him "silent".

Now, Sage Sounaka, with a view to manifest the "truth", which they had heard in a secret way, now began to speak. This will be dealt with through the next verse (13) until the end of this 3rd chapter. Sage Sounaka had understood, this much only, that his present spiritual practice was not adequate to make him attain true Bhakthi to our Lord! In other words, whatever he has been doing is a "waste" only! By realizing this one can attempt to do other spiritual practices. Sage Sounaka thought it rightly, that the "Saadhana" of King Parikshit was greater than their own efforts — especially, when the king was now following the most effective spiritual practice of (1) attaining the association of our Lord and His devotees, (2) getting deep love to listen to our Lord's Leelas and (3) getting "Sneha" (love) for our Lord. Hence, Sage Sounaka asks his question on the same basis, as the king, and following the path of Bhakthi, with a view to follow the same, for their welfare.

शौनक उवाच—

इत्यभिव्याहृतो राजा निशम्य भरतर्षभः।

किमन्यत्पृष्टवान् भूयो वैयासकिमृषिं कविम्॥१३॥

VERSE 13 Meaning: “Sage Sounaka said, “After listening to what Sri Sukadeva had told, what else did the scion of the family of Bharata, King Parikshit, ask the son of Vyaasa, who is a great learned Mahaatma and a sage?”

श्रीसुबोधिनी : अभितोव्याहृतः। उपदिष्ट इत्यर्थः। निशम्य तदभिप्रायं ज्ञात्वा। भरतर्षभत्वात् व्यामोहः। अतः पूर्वोक्तमेव न पृष्टमित्यर्थः। अन्यदेव पृष्टवान्। यद्यपि सर्वमुत्तरितं तथापि प्रकारान्तरेण तदुपपादकरूपेण वा किं भूयः पृष्टवानित्यर्थः। शुकस्य विरक्तत्वाद्बहुकालस्थित्यभावेन न किञ्चित्पृष्टं भविष्यतीत्याशङ्क्याऽऽह—**वैयासकिमिति।** सर्वविस्तारकर्तुः पुत्रोऽपि तादृश इति। तत्राऽपि भागवतलक्षणं मन्त्राधिष्ठातृभगवदभिप्रायं जानातीति सर्वथा कथयिष्यतीति कीर्त्यभिप्रायेण ऋषिपदम्। विशेषकथनसामर्थ्यार्थं कविपदम्॥१३॥

तेन किं भवतामित्यपेक्षायामाह—

SRI SUBODHINI: King Parikshit had listened to Sri Sukadeva up to now, and had also understood the purport of his teachings! As, he was a scion of the Bharata family, he did not get into any depression or infatuation! Hence, the king had asked questions, on other subjects and not on the earlier subjects. But, Sri Sukadeva had replied to all the questions of the king. The question now asked by Sage Sounaka is, as to whether the king had asked any further questions.

Here, we have to remember, that Sri Sukadeva is a saint, who has renounced totally (i.e. VIRAKTHA — totally detached) and hence, is not expected to stay there

for a longer time! Perhaps the king might not have asked any further question also! On this, Sage Sounaka says, that Sri Sukadeva is the son of Sri Veda Vyaasa, who is always prone to describe everything in all its details and hence, Sri Sukadeva also will certainly speak on every “truth” in a detailed way! Moreover, Sri Sukadeva is fully aware of all the signs/virtues/qualities of an ideal Bhaktha of our Lord, as also the “mind” of our Lord, who is the presiding deity/basis of all sacred “Manthras”! Hence, Sri Sukadeva will tell everything! Moreover, Sage Sounaka had described Sri Sukadeva, as a “Rishi”, having known his real noble and exalted divine stature! Sri Sukadeva also had the capacity to tell these “truths”, in a special way. Hence, he has been hailed here as a “Kavi” (author – Poet).

“What will you gain on listening to that? (i.e. what King Parikshiti asked or what Sri Sukadeva had told further); on this, Sage Sounaka says as follows.

एतच्छ्रूषतां विद्वन् सूत नोऽर्हसि भाषितुम्।

कथा हरिकथादर्काः सतां स्युः सदसि ध्रुवम्॥१४॥

VERSE 14 Meaning: “Oh wise Sage Soota! We are all very eager to listen more! Hence, please tell us everything! It is certain, that in the Assembly of great and noble Mahaatmaas, whatever is discussed there, will be always related and pertaining to our Lord Sri Hari only!”

श्रीसुबोधिनी : एतदिति। एतच्छ्रवणेऽस्माकं महतीच्छा। त्वं च जानासि। सर्वत्र कथने च तवाऽधिकार एवेति सम्बोधनद्वयम् – विद्वन्, सूतेति। अतो नोऽस्मभ्यं भाषितुमर्हसि। श्रोतृवक्तृपरत्वव्यावृत्त्यर्थमाह—कथा हरिकथोदर्का इति। अन्या अपि कथाः सतां सदसि हरिकथोदर्का एव भवन्ति। हरिकथैव उदर्क उत्तरफलं यासु। ध्रुवमिति नाऽत्र सन्देहः॥१४॥

सत्सभायामेवैवं भवति। सुतरामपूर्वसत्सङ्गे। तत्रोभयोः सत्त्वमुक्त्वा तत्सङ्गे कथाऽऽवश्यकत्वं वक्तव्यम्। तत्र प्रथमं समागतस्य पृच्छकाधीनत्वात् पृच्छकस्य भगवद्भक्तत्वमाह—

SRI SUBODHINI: “We are all very eager, with ardent desire, to listen to, what Sri Sukadeva had told the king. You are fully aware of this. You also have the authority to tell this, at all places!” With a view to emphasize this point, Sri Soota is hailed here, as ‘Vidwan’ and ‘Soota’ — two addressals! The word ‘Katha’ (story — Leela) is used to indicate, that there is no “higher — lower” category or “feelings”, between the speaker, and the hearers! In the Assembly of noble Mahaatmas, only discussion on our Lord and His Leelas will take place i.e. any discussion will end up in our Lord’s Leelas and stories! The word “Dhruvam” is used to indicate, that there is no doubt on this!

In the assembly of noble saints, only the Leelas and stories of our Lord Sri Hari are discussed. But, wherever the “supernatural Satsangha” takes place, there, certainly, only HARI KATHA, will be done. In this assembly, both the “speaker and the hearers” will be noble persons, and our Lord’s holy Leelas and stories, enables them to meet each other! Here, in the assembly of noble persons, the questions were first asked by the foremost among our Lord’s devotees viz. King Parikshit. This is being told.

स वै भागवतो राजा पाण्डवेयो महारथः।

बालक्रीडनकैः क्रीडन् कृष्णक्रीडां य आददे॥१५॥

VERSE 15 Meaning: “King Parikshit was a “Mahaarathi” — a great warrior, and having been born in the Paandava family, was also a great Bhaktha of

our Lord Sri Hari! During his childhood period, when he played, he always enacted only the Leelas and stories of our Lord Sri Krishna!"

श्रीसुबोधिनी : स वै भागवत इति। निश्चयेन राजाऽपि स भागवत एव। अथवा। राजा हि बहुपृच्छति। भागवतश्च भगवदीयम्। तस्योभयरूपत्वाद्भागवदीयं बहु पृच्छतीत्यर्थः। तस्य भगवदीयत्वे साधनभूतं हेतुद्वयमाह—पाण्डवेयो महारथ इति। भगवदीयवंशे अवतीर्णत्वात्स्वधर्मनिष्ठात्वाच्च। फलमुखमन्तरङ्गं साधनं तस्य चित्तस्वभावो भगवत्पर इत्याह। यस्तु बाल्ये बालक्रीडनकैः क्रीडन्नेकं भगवन्तं स्थापयित्वा तत्सेवकत्वेन राजलीलामिव क्रीडति। वृन्दावनस्थां भगवत्क्रीडां वा अभिनयेत्ताऽनुकरोति॥१५॥

शुकोऽपि भगवद्भक्त इत्याह—

SRI SUBODHINI: King Parikshit was a sincere Bhaktha of our Lord Sri Krishna. The word "Bhagavata" means "the devotee, who belongs to our Lord" (Bhagawadeeya). He was both a "king" and a "great Bhaktha" also, rolled into one! Hence, it is he, who asked many questions. There are two reasons, which made him attain the status of being "Bhagawadeeya" (belonging to our Lord). (1) He was born in the family of the "Paandavas", who belonged to our Lord! (2) He, was, by himself, sincerely devoted to the worship and service to our Lord! His entire mind was deeply loving to our Lord, and this was his inner spiritual practice and result (secret). Even, when he was a child, during his play, he played, by making one of his friends, as the "Lord" or he played, with an idol of our Lord Sri Krishna, and treating himself as a "servant", he enacted the play of "royal Leelas" i.e. treating our Lord as the king! Alternately, he enacted the beautiful Leelas of our Lord in Brindavanam,, by copying the same, with enthusiastic love and deep Bhakthi, to our Lord.

Sri Sukadeva was also a great Bhaktha of our Lord, in the same way, as the king was! This is being told.

वैयासकिश्च भगवान् वासुदेवपरायणः।

उरुगायगुणोदाराः सतां स्युर्हि समागमे॥१६॥

VERSE 16 Meaning: “The illustrious son of Sri Veda Vyaasa, Sri Sukadeva, also is deeply loving and consecrated to our Lord Sri Krishna! When noble saints come together, they conduct a dialogue only on the noble virtues and Leelas of our Lord!”

श्रीसुबोधिनी : वैयासकिश्चेति। श्रोता तु भगवदीयानां वंशजो भगवदीयः। शुकस्तु भगवतः पुत्रो भगवान्। तथाभूतः सन् वासुदेवपरायणः। चकारादन्येऽपि तादृशाः। अतः सर्वेऽपि सन्तः। तेषां च नूतनः समागमः। तादृशे कथाः सर्वभक्तानां सम्मताः। सर्वपुरुषार्थानां स्वतन्त्रतया साधनाभावेऽपि दातारो ये भगवद्गुणास्ते यासु। अतस्ताः कथयेति पूर्वैर्नैव सम्बन्धः॥१६॥

इदानीं विद्यमानानां भक्त्यसाधकत्वे वैफल्यं वक्तुं भक्तिसाधकत्वे सफलत्वं कैमुतिकन्यायेनाऽऽह—

SRI SUBODHINI: The “hearer” King Parikshit, we have already seen, is “belonging” to our Lord, as he was born in the family of the Paandavas! Sri Sukadeva, being the son of “Bhagawan” Sri Veda Vyaasa, is also considered as ‘Bhagawan’! Though, he was himself “our Lord” (Bhagawan), he was deeply loving to our Lord Sri Krishna. The syllable “Cha” (and) used in this verse, indicates, that all others, in this assembly, were also devotees of our Lord. Hence, they were all noble saints! They had all come together, now, for the first time (i.e. now). In an Assembly of such noble saints, only the rendering and discussion on our Lord’s Leelas are acceptable! or desired! The Leelas and stories of our Lord only contain the holy “virtues” of our Lord, which

can confer, in an independent way, all the goals of one's life, even without the practice of any other spiritual discipline. Hence, the plea is made to Sri Sukadeva (through Sri Soota) to tell only, about our Lord's Leelas and stories!

As, all the spiritual disciplines, which were being practiced at that time were not conducive, for the rise of true "Bhakthi" to our Lord, it is said, through the next verse, (by not telling so specifically — as per the grammar rule of Kaimuti), that only those spiritual disciplines, which are related to and pertaining to "Bhakthi", will lead to beneficial results. This is being told as follows.

आयुर्हरति वै पुंसामुद्यन्नस्तं च यन्नसौ।

तस्यर्ते यः क्षणो नीति उत्तमश्लोकवार्त्तया॥१७॥

VERSE 17 Meaning: "The sun, which rises and sets, robs away the "longevity" (Aayoo) of a human being! But, he robs only the longevity of those, who do not spend their life in listening to the stories and Leelas of our Lord, who is Uttamasloka, whose "praise" is always deserving to be sung! In other words, he does not "rob" the longevity of those, who have spent their life, in listening to the glorious Leelas of our Lord!"

श्रीसुबोधिनी : आयुर्हरतीति। "योऽसौ तपन्नुदेति स सर्वेषां भूतानां प्राणानादायोदेति, मा मे प्रजाया मा पशूनां मा मम प्राणानादायोदगाः। असौ योऽस्तमेति स सर्वेषां भूतानां प्राणानादायाऽस्तमेति। मा मे प्रजाया मा पशूनामि"त्यादि श्रुतिवाक्ये, असौ सूर्यः सर्वेषां प्राणिनामुद्यन्नस्तं च यन् सर्वेषामायुर्हरतीत्युक्तम्। तत्र मा मे प्रजाया इति कथानात्कस्यचिदायुर्न हरतीति ज्ञायते। तत्र को वेत्यपेक्षायामायुर्हरणार्थं स्थापितस्य सूर्यस्याऽधिकारिणः (१) लोकन्यायेनाऽधिकारदातुरन्तरङ्गस्य न हरतीति ज्ञायते। हतं

चाऽऽयुर्भगवदीयेभ्य एव प्रयच्छति। विनियोगस्याऽऽवश्यकत्वात्। यद्यपि वाक्ये प्रार्थकस्यैवाऽऽयुषा न हरणं, तथापि हरणस्याऽनित्यत्वज्ञापनेन तथाऽवसीयते। तस्य आयुः ऋते। “शतायुर्वै पुरुष” इति पुरुषस्य शतमायूषि भवन्ति। एकेन वत्सरेण सर्वब्रह्माण्डपरिभ्रमणेनैकमायुर्हरति। तत्र तस्याऽऽयुर्ऋते इति यस्मिन्नायुषि स क्षणो भवेत्। य उत्तमश्लोकवार्तया भगवत्समीपं नीतस्तदायुर्न गृह्णातीत्यर्थः। यत्तदोर्नित्यसम्बन्धात्तच्छब्देन क्षण एवोच्यते। सम्बन्धित्वं च स्वरूपत एवेति स यस्मिन्नायुषि भवतीति सिद्ध्यति। वर्षमध्ये एकोऽपि क्षण उत्तमश्लोकवार्तया स्वार्थं भगवदर्थं वा नीतश्चेत्, स्वकाय वार्तयैव कृतमिति शिष्टमपि सैव हरिष्यतीति स्वयं न हरतीति भावः॥१७॥

एवं क्षणमात्रेऽपि भगवत्कथासम्बन्धे आयुषः कृतार्थतेत्युपलक्षणविधया सर्वेषां कृतार्थत्वं निरूप्य तदभावे बह्व्यायुः प्रार्थनयाऽऽहृतमपि व्यर्थमिति सदृष्टान्तमाह—

SRI SUBODHINI: In the Vedas, it is said, that, “The sun, which is “rising” (dawn), takes away the vital air (Praana) of everyone, and then only dawns or rises! But, let not this sun rise taking away the vital air of my subjects, my animals and my vital air! The sun, which is seen now is seen setting, taking away the vital air of every being! But let not the sun take away the vital air of my subjects and my animals!” As per this saying of the Vedas, it is said, that the “sun” has the task of taking away (robbing) of the “vital air” (Prana — longevity) of all beings, through the process of his “dawn” and “dusk” (i.e. rising and setting). In this Vedic saying, the words “not my subjects” also indicates, that the “sun” does not take away the “Praana” of all persons. Who is the person, whose “Praana” is not robbed by the “sun”? We should remember here, that, it is our Lord, who has established this “sun”, to “rob” and take away the “vital air” (Praana) of all beings. In fact, he has the authority and power to do this! BUT

THE SUN DOES NOT ROB THE "PRAANA" (VITAL AIR) OF OUR LORD'S INTIMATE "BHAKTHAAS" (DEVOTEES). IT IS ALSO SAID, THAT THE SUN DOES ANOTHER "BENEFICIAL" ACT - THAT, THE SUN BLESSES THE DEVOTEES, WHO BELONG TO OUR LORD, WITH THE "ROBBED PRAANA" OF THE "WORLDLY" BEINGS (SO THAT THE DEVOTEES, CAN LIVE LONG TO DO BHAKTHI! As the sun considers it necessary, to use this "robbed" vital air of other beings, who have wasted their lives!

The Vedas also say, that a human being has the allotted span of "100 years" of life (SATAYUR VAIL PURUSHAHA). The sun, through one "round" of this entire Universe takes away the "vital air" of one. But, wherever, there is even "one second" of remembrance of our Lord Sri Krishna (i.e. in the life of a devotee), the "sun" does not "rob" this "second of Praana" from this devotee. The purport is, that the sun does not take away the "Praana" of those, who constantly listen or chant the holy names of our Lord, who is "Uttamasloka" (whose "praise" deserves to be chanted and sung). The inner meaning of this is, that in a year, even if there is only one second of remembrance of our Lord, on the part of this devotee, then, the sun does not "rob" the vital air, as this "vital air" will be taken away by our Lord's Leelas and stories only! The sun does not "rob" this life or longevity. This is the true purport.

In this way, getting related, even for a "second", makes one's "life" get fulfilled. If this "remembrance" of our Lord is not there, then, what is the use of having a long life, got after praying to the Lord? — As it is a sheer waste! This is being explained, through an example — as follows.

तरवः किं न जीवन्ति भस्त्राः किं न श्वसन्त्युत।
न खादन्ति न मेहन्ति किं ग्रामपशवोऽपरे॥१८॥

VERSE 18 Meaning: “Are not the trees existing for a long span of time? Are not the “bellows” of the blacksmith inhaling and exhaling air? Are not the animals in the villages, apart from the “humans”, eating food and mating also?”

श्रीसुबोधिनी : तरव इति। वृक्षाः किं बहुकालं न जीवन्ति। न तेषां स्वार्थे कश्चनोपयोगः। मुक्ताश्च न भवन्ति। अतो बहुकालजीवनं प्रार्थनयाऽपि प्राप्तं व्यर्थमित्यर्थः। ननु तेषामायुः प्राणं धृत्वा न तिष्ठतीति प्राणधारकत्वेन तदुपयोगो भविष्यतीत्याशङ्क्याऽऽ-भस्त्राः किं न श्वसन्त्युतेति। पूर्वमपि नासा चर्मपुटरूपैव, तन्मार्गेण वायुरागच्छति गच्छति च। भस्त्रायामप्येवमिति न प्राणधारणेन कोऽप्युपयोगः सिद्ध्यति। नन्वत्र स्वपरोपकाराणां सिद्धत्वात् दृष्टान्ततुल्यतेत्याशङ्क्याऽऽह-उतेति। पुनस्थता कृत्वाऽपि व्यर्थ इत्यर्थः। यथा इङ्गाला भस्त्राश्वासेन तप्ता भवन्त्यन्येऽपि तत्संबंधाल्लोहादयः। तप्तानामाघातश्च भवति। अतः परोपतापाद्युपद्रवकर्तृत्वम्। तथा जीवनस्याऽपीति न कोऽपि विशेष इति भावः। पुरुषार्थसिद्ध्यभावस्तूभयत्र तुल्यः। ननु भोगोऽस्तीति चेत्? तत्राऽऽह- लोकानां भोगभ्रमोऽन्नादिभक्षणे। वस्तुतस्त्वेकत्र प्रविष्टोऽन्यत्र निर्गच्छति। यथा स्वशरीरान्निर्गतं शूकरमुखे प्रविश्य पुनर्निर्गच्छति, तथा भूमिवृक्षादेर्निर्गतं स्वस्याऽपि मुखे प्रविश्य विनिर्गच्छतीति न शूकरादिभ्यः कश्चन विशेषः। तुल्यत्वं यस्य न स्फुरति तं प्रत्येतदापादनमनिष्टम्, न ब्रह्मविदं प्रति। स हि प्राकृतः स्वात्मानं बहुमन्यते। अपरे इत्यनेनाऽयमप्येकः पशुः। “तस्मात्रयः पशूनां हस्तादाना” इति श्रुतेः। परं ग्रामपशुत्वेन निन्द्यत्वम्॥१८॥

एवं नीचैः सह तुल्यतामापाद्य ततोऽपि नीचतामाह-

SRI SUBODHINI: The trees are also seen “living” for a long time! But, is this long life useful for them at all? They do not use this “long life” for “liberation”. Thus, a long life, attained through prayer is indeed a

waste! If it is said, that in a long life, the actions of "inhalation/exhalation" (breathing) goes on, and hence, it is indeed good to live! For this, the reply is given, that even the "bellows" of a blacksmith inhale/exhale air! And, what is it's use, except for heating objects in a blacksmith's shop? The nose also resembles the skin of the "bellows", and the "air" is taken in and out, in the same way! In this way, just by having "life" (i.e. inhalation/exhalation), nothing is achieved per se! It can be said, that "human" beings are useful to themselves, and also to others, and as such, the example of "bellows" may not be appropriate! This is answered by telling, that the actions of the "humans" also is a "waste" only — like the charcoal gets burnt, through the air of the "bellows", and in turn, the "metals" which are connected to the burning "coal" also get burnt, and in this way, the burnt metal gets "beaten" (for making it long or short). In this way, the "air" of the bellows lead eventually to the trouble and sorrow for the "metal"! In the same way, we should understand the role of a human life too! — and really speaking, there is no difference, between the life of a human being and that of a "bellow"! It may be said, that a human being can "enjoy" many objects/pleasures, and the "bellow" does not have this sort of enjoyment. This is answered by telling, that the human beings get into a "delusion", that they are really happy and enjoying food and other sense pleasures. But, really speaking, we cannot call this as "enjoyment" at all — as through one way, the food etc. gets in, and through another outlet, the same food gets out too! Now, the "excreta", which has been taken out of our body gets into the stomach of pigs etc. and comes out from them too! There is nothing special about this

at all! Of course, this example has been given for the ordinary "worldly" person, and not for the knower of Brahman! There is always ego in the mind of an ordinary person, though he is made from 5 elements, (Prakruti) and can be considered as a kind of animal only! Human beings, despite this, think themselves as of higher category! In the Vedas, it has been said, that "there are three types of animals, which are mutually helpful and useful to each other". the Vedas answer also, as to the three types of these "animals" by saying, that these are "men (women included), elephants and monkeys"! The "village animal" – viz. "pig" is not referred to here as it is condemnatory by nature!

In this way, after describing the sameness of the "humans", with the lower category materials/animals, now, a description of their much more "lower category" is being done - as per the following verse.

श्वविड्वराहोष्ट्रखरैः संस्तुतः पुरुषः पशुः।

न यत्कर्णपथोपेतो जातु नाम गदाग्रजः॥१९॥

VERSE 19 Meaning: "In whose ears, the glory of the virtues and holy names of our Lord, who is the wielder of the mace, has not fallen (i.e. not heard), this person is not a "human" being at all, as he is lower than the dog, the pig, camel and asses"!"

श्रीसुबोधिनी : श्वविड्वरोहोष्ट्रखरैरिति। एते चत्वारः पशवः सर्वलोकेषु निन्दिताः। तेषां स्तुतिं कोऽपि न करोति। भगवद्विमुखे पुरुषे च दृष्टे लोकास्तानेव स्तुवन्तीति तैरयं स्तुतः। भगवद्विमुखे दृष्टे एतस्माच्छ्वादयः समीचीना इति लोकाः स्तुवन्तीत्येते जानन्त्यस्मानयं स्तावयति समीचीन इत्येवं तैरयं स्तुतो भवतीति भावः। यद्यपि श्वा पुच्छचालनादिना ग्रासमात्रेऽपि स्वलालसतां ज्ञापयति तथाऽयमपि गृहस्थः। परं स स्वामिहितो भवति। अल्पसन्तोषी च। प्राकृतस्तु तद्विपरीतः। एवं विड्वराहोऽपि कुत्सितविषयासक्तो

विष्णुमूत्रस्थासने रमते। तथाऽयमपि। तथापि सर्वानुपयुक्तमुपजीवति, न तत्र केऽपि भागिनः। अयं तु सर्वेषां भागं स्वयमश्नाति। यद्यप्युष्ट्राः कण्टकाद्यतिपरुषविषयभोक्तास्तथापि स्वामिभारवाहकाः। अयं तु तद्विपरीतो न भगवतः कार्यं किञ्चित्करोति। यद्यपि खरः खरीपादताडितोऽपगच्छति पुरुषतुल्यस्तथापि न वक्रो न स्वामिकार्यं हठं करोति। अस्य तु तदीया दोषा एव न गुणाः सन्तीति ततोऽपि निन्दित इत्यर्थः। नैतत्पुरुषमात्रसाधारणम्। येषां पुनरत्रभक्षण उपयोगोऽस्ति तद्व्यावृत्त्यर्थमाह। “**मोघमत्रं विन्दते अप्रचेताः।** अत्रेन प्राणाः। **अत्रात्प्राणा भवन्ती**” ति च वैयर्थ्यं ज्ञानभक्त्युपयोगौ चाऽत्रस्य निरूपितौ। तत्र वैयर्थ्यपक्षे तुल्यता। पक्षद्वये तु पुरुषार्थपर्यवसानात्रेति तद्वैपरीत्यमाह—**न यत्कर्णमथोपेत** इति। यस्य कर्णमार्गे कदापि गदाग्रजः कृष्णः केवलं भक्तिप्रकाशनार्थं प्रकटो यस्य कर्णमार्गं न गतः। “स्वानामि” ति वाक्यात्। अयं च तदीयो न भवतीति निश्चितम्। अतो भक्तिमार्गज्ञाने निवारिते। गदस्तु मातापित्रोर्दुःखदूरीकरणानन्तरमुत्पन्न इति यत्र भगवत्कृतदुःखदूरीकरणमभिप्रेतं तत्र गदाग्रज इत्युच्यते॥१९॥

एवमायुषो देहस्य च भोगायतनस्य वैफल्यमुक्त्वा इन्द्रियाणां वैफल्यमाह—

SRI SUBODHINI: The dog, the pig, the camel and the ass are usually referred to, with condemnatory tones! No one praises them. But when compared to those, who are not interested or loving to our Lord, these 4 animals deserve to be praised! These animals are aware, that they are “praised” by the humans only, after seeing the persons, who are prone to be away from our Lord! Though, the dog, wags it’s tail, expressing his desire for “food”, in the same way, this person, who is not devoted to our Lord, shows and expresses his “desires” in very many ways. Though, the dog always does beneficial acts to it’s master, and gets happy, with very little care and “patting”, the person, who is not devoted to our Lord, does not do anything beneficial to our Lord, and he is also never satisfied or contented.

In the same way, the village pig is always interested to stay in very dirty locations of urine, excreta etc. In the same way, lives this person, who is not devoted to our Lord. But, the pig uses only those materials, which are not used by anyone else! But, this non-devotee, is very eager to appropriate all the objects to himself!

The camel uses thorns and other hard substances for it's livelihood. Even then, he carries the enormous weight of the substances/materials of it's master. But, the non-devotee is much lower than this camel, as he does not do any work for our Lord, who is his master! But, instead, he demands and desires for more delicious food and other materials.

The ass takes the blow from his wife (female ass) and goes away. But he never refuses to do the tasks of the master, and never goes against the wishes of his female ass (wife/partner). This non-devotee has all the "blemish" of the "ass", but not it's virtues! Hence, he is condemned by everyone, as lower than even the "ass"!

The Vedas have said, that, "Those who, are not devotees of our Lord, their "food" is a waste only! Neither, does he render any benefit for the celestial beings nor for himself! Or, for his friends! He increases the weight of "sin" only in this way! Thus, if a person is interested only to look after the needs of his wife and son etc. only, as also of his own — he is condemned as having lived in "waste"! WHY? THE USE OF FOOD SHOULD LEAD TO THE RISE OF JNANA AND BHAKTHI. As, food protects the "vital air" (Praana) and through this, this person can attain either "Jnana" or "Bhakthi". But, if this "food" does not aid or help in attaining "Jnana" and "Bhakthi", then, there is no difference between this person and an animal!

In whose "ears", the holy names of our Lord, who is the wielder of "mace", have not "fallen" — especially, when our Lord has manifested Himself, for furthering the cause of "Bhakthi" and to bless His devotees, then, the life of this "person" is deemed as a "waste". HENCE, HE WHO DOES NOT LISTEN TO OUR LORD'S VIRTUES AND QUALITIES, WILL NEVER BECOME A DEVOTEE, WHO IS "BELONGING" TO OUR LORD (BHAGAWADEEYA)! THIS IS CERTAIN! HE GETS DEPRIVED OF THE "JNANA" OF THIS PATH OF "BHAKTHI". Our Lord has been hailed here as "Gadaagraja" (wielder of mace) — to indicate the fact, that after removing the sorrow of His parents only, He manifested His "mace". Hence, wherever it is said, that WHERE OUR LORD HAS REMOVED THE SORROW OF HIS DEVOTEES, THERE, OUR LORD IS REFERRED TO AS "GADAAGRAJA"!

बिले बतोरुक्रमविक्रमान् ये न शृण्वतः कर्णपुटे नरस्य।
 जिह्वाऽसती दार्दुरिकेव सूत न चोपगायत्युरुगायगाथाः॥२०॥
 भारः परं पट्टकिरीटजुष्टमप्युत्तमाङ्गं न नमेन्मुकुन्दम्।
 शावौ करौ नो कुरुतः सपर्या हरैर्लसत्काञ्चनकङ्कणौ वा॥२१॥
 बर्हायिते ते नयने नराणां लिङ्गानि विष्णोर्न निरीक्षतो ये।
 पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नाऽनुव्रजतो हरेर्यौ॥२२॥
 जीवञ्छवो भागवताऽश्विङ्गरेणून् जातु मर्त्योऽभिलभेत यस्तु।
 श्रीविष्णुपद्या मनुजस्तुलस्याः श्वसञ्छवो यस्तु न वेद गन्धम्॥२३॥

VERSES 20 to 23 Meaning: "Those ears of a person, which do not hear about the glory of the Leelas and courageous actions of our Lord, cannot be

considered as "ears" at all. They are as good as the holes of the serpents!"

"Oh Soota! The tongue, which does not sing the glory of our Lord's Leelas and stories, can be considered as the tongue of a frog only! — and this tongue is "unchaste" in this way! The head, which is ornamented with a silken crown, is considered as "dead" weight only, if it does not do prostrations to the lotus feet of our Lord!"

"Let both the hands be ornamented with golden bangles. But if these hands do not serve and worship our Lord, then these hands are considered as good as the hands of a dead body only."

"The eyes, which have not had the "Darsam" of our lord's Divine forms, these "eyes" are not "eyes" at all! They are only comparable to the "eyes of the peacock feather!"

"The legs, which have not visited the Holy Temples of our lord or His Holy Pilgrimage Centres, are to be considered, as having born as "trees" only!"

"The person, who does not attain the "dust" of the Lotus feet of our lord, is considered as good as "dead", while living!"

"The person, who has not got the experience of the fragrance of the Holy Tulasi leaf, which resides always at the Lotus feet of our lord, he is as good as a "Corpse", through, he is inhaling / exhaling!"

श्रीसुबोधिनी : बिले इति। बतेति खेदे। उरुक्रमस्य अतिविचित्रचरित्रस्य विक्रमान्न शृण्वतः पुरुषस्य ये कर्णपुटे ते बिले इत्यर्थः। तत्र स्वाभिप्रेतेन्द्रियाभावादपकारिसर्पप्राकृतेन्द्रियस्य विद्यमानत्वाच्छरीररूपगृहे अपकारिच्छिद्रे। यथा गृहे तादृशे बिले प्रविष्टः सर्पो गृहपतिं खादति, तथा

प्राकृत्यः कथा एतत्कर्णं प्रविष्टा एनं सर्वतो नाशयन्तीत्यर्थः।
 'तांस्तान्क्षिपन्त्यशरणेषु तमस्सु हन्ते' ति वाक्यात्। जिह्वा चाऽसती।
 भगवता हि सवेन्द्रियेभ्यो विरलेयं कृता रक्षिता च। सर्वदा च दन्तेभ्यो रक्षां
 करोति। एवमपि सा न भगवत्परा, किन्तु व्यभिचारिणीवाऽन्य-
 स्तोत्रकरणादन्यगामिनी। तत्राऽपि विशेषमाह। **दादुरिकेव** भेकजिह्वेव। तस्याः
 जिह्वा न भगवता पृथक्कृता। न रक्षकत्वेन दन्ता दत्ताः। सा स्वत एव परुषा
 कीटादीन् भक्षयति। तथाऽस्याऽपि जिह्वा नियामकरहिता स्वत एव क्रूरा
 परघातार्थं प्रवृत्तेत्यर्थः। एवमपि दुष्टा विषयार्थमप्युरुगायगाथाश्चेद्गायति
 तदपि न काचिच्चिन्ता। तदपि नास्तीत्याह—**न चोपगायतीति**। पट्टाभिषिक्तस्य
 शिरः कुत्राऽपि न नमते। तादृशमपि पट्टकिरीटजुष्टं पट्टकीरीटाभ्यां प्रीत्या
 सेवितं, मोक्षदातारं चेन्न नमेत्तदा उत्तमाङ्गमपि भार एव।
 सामान्योपयोगस्याऽप्यसिद्धत्वात्। भोगजीवने तु पूर्वमेव निषिद्धे।
 अतिभारवाहकोऽपि हि न नमति। **शिवौ** शवसम्बन्धिनौ अन्तःप्राणरहितौ।
 तथाऽन्तर्भगवत्सेवारहितौ। उपरिशोभाऽपि तत्रापि शवालङ्करणैः क्रियते। अत्राऽपि
काञ्चनकङ्कणौ। वेत्यनादरे। **नयने** पुनः मुखशोभां कुर्वती
 प्रयोजनान्तराभावान्मयूरपिच्छनेत्रवद्भगवतो वैचित्र्यं ज्ञापयतः। नतु तत्र चैतन्यम्।
 भगवतो हि द्विविधा सृष्टिः। चेतना, अचेतना च भगवत्कार्यरहिता। चैतन्यस्य
 भगवद्रूपत्वात्। बर्हवदाचरतीति बर्हायितम्। **लिङ्गानीति**। भक्ता अधिष्ठानानि
 च। ये न निरीक्षतः न पश्यतः। पादावपि जङ्गमस्था अपि द्रुमजनैव भजतः।
 द्रुमे जन्म द्रुमजन्म। यद्यपि पानसाधनं न भवतस्तथापि भूमिस्थितिमात्रे
 तदुपयोगात्तत्तुल्यता। स्वावयविनमुच्चतया स्थापयतः। जीवन् शवः। शवो हि
 द्विविधः। अर्द्धजले पतितो द्विविधस्तिष्ठति मुमूर्षुर्मृतश्च। तत्रभागवताग्निरेणुं
 यो न लभेत आतिथ्येन तत्पूजां न कुर्यात्, यस्य वा गृहे ते कदापि नायान्ति,
 स तु केवलं मरणार्थमेव जीवतीत्यर्थः। यस्तु भगवत्प्रसादं न प्राप्नोति
 केनाऽपि प्रकारेण तस्य तु जीवनमपि नास्ति। जीवनरूपस्य
 भगवदीयरसस्याऽभावात्। परं श्वसिति। यथाऽर्द्धजले चेतनारहितः केवलं
 श्वसिति। अन्येषामपि कार्यं रुणद्धि। तथा श्रीविष्णुपदैकनिष्ठत्वेनैव या
 प्रसिद्धा तुलसी तस्या गन्धं कदापि नाऽऽघ्रातवान् भगवच्चरणारविन्दप्रसादत्वेन
 न गृहीतवान्। घ्राणस्य गन्धग्राहकत्वात्। तुलस्यां गन्धस्य च विद्यमानत्वात्।

सर्पपुच्छच्छेदने चलनवदिन्द्रियतदधिष्ठातृदेवतापगमात्केवलं क्रियामात्र-
मस्तीत्याह— श्रीविष्णुपद्या इति॥२०॥२१॥२२॥२३॥

अन्तःकरणवैफल्यमाह—

SRI SUBODHINI: “The word “Bata” is used to indicate “regrets and sorrow”! Our Lord’s Leelas and stories are extraordinarily wonderful and supernatural. Hence, he who has not listened to them, is unfortunate, and his “ears” are considered as a “waste”, and is now compared to a “hole or pit” (for rats and snakes to live). In this “ear”, as the main “task” intended for it, is not done, it has become a “snake hole” only, and in this way, this “ear” instead of aiding and helping him to achieve the human “goal”, has become a factor for his fall! It is only a “hole” and not an “ear”! Like a serpent entering into a house kills the householder, in the same way, the “worldly” stories and subjects of this “Samsaara”, enter into this persons’ “ear”, and destroys him totally!

This “tongue” also becomes “Asati” — not chaste! Our Lord has made this “tongue” in a very astonishing and different way! — and, He has protected it, so well, through the teeth. Even, after doing such a beneficial act, this “tongue” is not attached to our Lord! (who has made it). But, like an “unchaste” lady, it always sings the “praise” of others! **IT NEVER PRAISES OUR LORD!** Hence, a “tongue” of this nature, is called as “unchaste”. More specifically, it is said here, that this “tongue” is like the “frog”. Though, our Lord has made the tongue of the frog also like that of the human being, with due protection through it’s teeth, the tongue of the frog is, by it’s very nature, cruel and, it is always concerned with killing the other insects! Hence, when

this "wicked tongue" of a human being, sings the Leelas and stories of our Lord, then only, it can be redeemed; but this "tongue" does not do this!

The king, who has been "crowned", will never lower his head to anyone! Thus adorned with silk and a crown, if this head does not "bow" to our LORD SRI MUKUNDA (THE LORD, WHO GIVES LIBERATION), then, this head is considered, as a "weight" (Bhaara) only! It loses its role and use, which is intended for it! This "head" is termed as a "weight" to indicate, that the person, who carries a "weighty object" cannot lower or bow his head!

The "hands", which are not used to do service and worship of our Lord, is said, here, to be without its "force of life" inside! (i.e. as good, as useless). It is like the wearing of "bangles", on the hands of a dead person! If, this person is not interested to serve and worship our Lord, then, these hands are not worthy of respect, even if it is adorned with golden bangles!

The "eyes" of a person, illuminates his fame. But, it is compared to the "inert" eyes of the feather of a peacock — inanimate! Our Lord's creation has two parts, (1) animate, (2) inanimate ("Chetan and Achetan"). In this, the "inanimate creation" does not do or fulfill our Lord's "tasks". The "animate creation", of course, is the "form" of our Lord, and the non-devotees are compared here to be the same, as the useless and inanimate "eyes", which are seen, on the feather of a peacock! i.e. if the human "eyes" are not used to have the "Darshan" of our Lord and his devotees!

The "legs" are used to move about! But, if these "legs" are not used to go into the holy places of our

Lord's temples, they have to be considered as "trees" only! Though, the trees drink water, through it's "roots", a human being cannot drink water through his feet! But the trees and the legs of the humans - both live on this earth! These "feet" keep the body straight and erect. But, they are compared to the "trees", when they are not used for the sake of visiting our Lord's temples!

Here, another example is given of those, who are not interested in our Lord's service and worship. A person, though living, is considered as good as dead i.e. a dead body, if he does not attain the dust of the holy feet of our Lord's devotees. He refuses to extend hospitality to the devotees of our Lord, and does not serve or worship them! In fact, into his "home" no devotee of our Lord, ever visits! Such a person is termed as one, who is living, only to die! Moreover, if a person does not become the recipient of the grace of our Lord, then he is as good as 'dead'! HE IS DEPRIVED OF THE "BLISS" OF OUR LORD. He exhales/inhales only – like a half-dead body exhales/inhales air! This "half-dead" body stops the actions of others too!

But, if a devotee has his mind fixed totally on the lotus feet of our Lord, in a one-pointed way, and also respectfully gets the fragrance of the holy "Tulasi" leaf – this devotee is considered as the highest! But, if this "fragrance" of our Lord's "Prasaadam" of holy Tulasi leaf is not experienced, then the "nose" is that of a person, who is automatically doing the actions of inhalation and exhalation, but who is as good as dead! Like, when a part of the tail of a snake is cut away, it continues to "tremble" (move) for some time! But, this movement will be extinguished, when the "sense" and

trees and their "growing" is well deserved, especially

the presiding deity of the sense, in this cut-away tail portion, have all disappeared! (This is called as Sri Vishnupadhyaya etc.).

Now, through the next verse, the “ineffectiveness” of the inner mind is being told, as per the following verse.

तदश्मसारं हृदयं बतेदं यद्गृह्यमाणैर्हरिनामधेयैः।

न विक्रियेताऽथ यदा विकारो नेत्रे जलं गात्ररुहेषु हर्षः॥२४॥

VERSE 24 Meaning: “It is regrettable indeed, that the heart of this human being has become, like the grossest form of a rock! Even, after taking up the chanting of our Lord’s holy names, there is no change at all on this rock! But, when there is a favourable “change”, then the devotee will get “tears of joy” in his eyes and his hair will experience horripilation! But nothing like these “changes”, ever take place or occur, to this person!” (who is not a “devotee of our Lord)

श्रीसुबोधिनी : तदश्मसारमिति। बतेति खेदे। यद्यपि धैर्यं गुणः। भगवच्चरित्रमपि श्रुत्वा धीर एव वर्तते। तथापि लोहवत्तस्य धैर्यम्। अश्मनां सारभूतमिदमिति भक्त्यावेशात्स्वकीयमेव निन्दति। अनेन तत्र भगवच्चरणारविन्दस्थापनसम्भावना निवारिता। अतस्तत्प्रक्षालनं व्यर्थमिति भावः। यद्हृदयं गृह्यमाणैः स्वयमन्येन वा दुःखाभिनवेशव्यावृत्त्यर्थं हरेर्नामधेयैर्वाचकैः पदैर्यदा विकारं न प्राप्नोति। यस्य हि गृहे भगवदागमनं सम्भावितं, तत्र हि मार्जननिषेचनाद्यलङ्कारा भवन्ति। यत्र तु सम्भावनैव नास्ति चाण्डालगृहवत्तत्र विक्रिया नोत्पद्यते। अथ विकारा निरूप्यन्ते परिज्ञानार्थम्। यदा विकारोऽन्तःकरणे भवेत्तदा द्वयं ज्ञापकं भवेत्। नेत्रे जलं रोमाञ्चश्च। विकारो हि भगवदीयत्वेन परिणामः। तदा तदीयानां वैष्णवत्वम्। तत्र रोम्णां वृक्षत्वादुन्नतिर्वैष्णवत्वाद्युक्ता। रसस्याऽन्तःपूरणाद्वा। नेत्रं च कमलं भवति सजलम्। अन्यथा स्वस्थानच्युतं केवलं शुष्कमिति भावः॥२४॥

तस्मात्सर्वेन्द्रियाणां देहादेश्च साफल्यार्थं भगवत्कथामभिधेहीत्याह—

SRI SUBODHINI: Though, he has “courage” in him, his “courage” is like that of a “gross opaque rock”, which does not change, or is moved through the sweetness and flow of our Lord’s Leelas and stories! Even, after the “ingress” of great Bhakthi, this person blames his own heart only. how? “My heart despite being of the nature of a hard rock, how come, it has now got the ingress of Bhakthi for our Lord?” Due to the nature of this person, there is no possibility at all, for the “total fixing” of the lotus feet of our Lord at all, in his heart! Hence, cleaning or washing this heart is useless! Usually, a devotee’s heart, on hearing the holy names of our Lord, chanted by others or when it is done by the devotee himself, (on listening to the Leelas of our Lord) gets rid of all types of sorrow! But this person, who has the heart of a hard rock, does not experience any “change”.

In a home, where there is the possibility of a visit from our Lord, the same is cleaned and kept neat/tidy! But in a heart, where there is no possibility of the entry of our Lord, there is no use for cleaning and making it neat — as it has become as good, as the home of a Chaandaala!

Now, a description is done on the “changes”, which are supposed to occur! When there is a “change” in the inner mind, then two types of changes take place. (1) At first there are tears of joy pouring out of the eyes and (2) the entire body experiences total horripillation. These are called as “changes”, when the body and mind take the form of our Lord (Bhagawadroopam). Then only these devotees become the true followers of our Lord Vishnuji! (Vaishnavata). The “hair” is compared to “trees”, and their “growing” is well-deserved, especially,

when this growth takes place, due to, being belonging to our Lord Sri Vishnu! Alternately, on the "bliss" of our Lord getting filled up in his mind, these "hair" stand up straight! Due to this, the eyes also begin to be, like the lotus flower, pouring out tears of joy! Otherwise, the lotus flower separated from water will become dry!

Hence, with a view to make all the "senses" and the "body" fulfilled, it is necessary, to tell about the Leelas and stories of our Lord — as per the following verse.

अथाऽभिधेह्यङ्ग मनोऽनुकूलं प्रभाषसे भागवतप्रधानः।

यदाह वैयासकिरात्मविद्याविशारदो नृपतिं साधु पृष्टः॥२५॥

VERSE 25 Meaning: "Oh Sri Soota! You are the foremost among the devotees, and you have told us everything, as per our own mind (way of thinking). Hence, PLEASE TELL US ONLY, OUR LORD'S LEELAS AND STORIES! Please tell us those Leelas and stories of our Lord, which were told by Sri Sukadeva, who is an adept in the knowledge of "Aatma", on being asked for, by King Parikshit!"

श्रीसुबोधिनी : अथाऽभिधेहीति। अङ्गेति कोमलसम्बोधनम्। अर्थाभिप्रायविचारव्यतिरेकेणाऽपि श्रवणमात्रेणैव त्वद्वाक्ये मनोहरताऽनुभूयते। अतस्त्वं भागवतप्रधानः। त्वद्वाक्ये भगवत्सम्बन्धात्। परं वैयासकिर्यदाह। स हि बहिर्मुखां वार्त्तां न करिष्यति। आत्मविद्यायां निपुणत्वाद्वायासपुत्रत्वाच्च। राजानं प्रति तेनैव प्रश्ने कृते कथकत्वाच्च। अनेन लोकवेदभक्त्यविरुद्धं तद्वचनमित्युक्तं भवति॥२५॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-

विरचितायां द्वितीयस्कन्धे तृतीयोऽध्यायः॥३॥

SRI SUBODHINI: The addressal of “Angha” is a tender one. It would mean, “that the “very listening” of your words, is enchanting to our mind, though, we may not contemplate on it’s meaning or views expressed therein”! Due to this, you are the foremost among the devotees as your words are totally related to our Lord’s words. But please tell us only those words, which were spoken by Sri Sukadeva, as Sri Sukadeva will never speak anything else, than our Lord’s Leelas and stories, at any time! He is also an adept in “Aatma Vidhya”, and is the son of Sri Vyaasji. Sri Sukadeva had answered the questions of King Parikshit, and we are eager to hear about these “answers” only. **SRI SUKADEVA’S WORDS WILL NEVER BE AGAINST THIS WORLD, THE VEDAS, AND BHAKTHI TO OUR LORD!”**

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 3 of Canto II of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभ्याय नमः॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं - द्वितीय स्कन्धः - चतुर्थोऽध्यायः ॥

SRI BHĀGAVATAM - CANTO II,

CHAPTER 4

साधनं द्विविधं प्रोक्तं क्रियाकर्तृविभेदतः।

पूर्वाध्याये क्रियाङ्गानि वर्णितानि द्विरूपतः॥१॥

प्रश्नेऽप्युत्तरशेषत्वात् क्रियायाश्च निरूपणात्।

स्वरूपतो ज्ञानतश्च कार्यसिद्धिर्यतो द्विधा॥२॥

साधनं श्रोतृवक्रोश्चविमर्षाधिक्रिया यतः।

तदुच्यते मुख्ययोर्हि प्रश्नस्त्वाद्ये ससाधनः॥३॥

ज्ञात्वाऽथ नमनं देवे गुरावपि विशेषतः।

सामान्यमुत्तरं यद्धि तद्वक्तुरधिकारकृत्॥४॥

अतोऽध्याये चतुर्थे तु परीक्षिच्छुकयोः क्रमात्।

विमर्षणाधिकारो हि विचाराङ्गं निरूप्यते॥५॥

व्यवसायात्मिका बुद्धिर्ममतात्याग एव च।

कथायाः श्रवणे श्रद्धा संन्यासो ज्ञानमेव च।

प्रश्नाच्चतुष्टयं पूर्वं श्रोतुरङ्गमिहोच्यते॥६॥

एवं पूर्वाध्यायान्ते राज्ञः शुकस्य च सम्बन्धिनी कथा वक्तव्येति प्रश्न उक्तः। तत्रोत्तरमाह-वैयासकेरिति चतुर्थिः।

KAARIKAS 1 to 6 Meaning: "With a view to describe the "continuity" from the earlier topics, while describing this 4th chapter, our Sri Mahaprabhuji, has rendered, through 2 Kaarikas, the inner "meaning" of the earlier chapter. Two types of "Saadhan" (spiritual practice) have been told viz. (1) "Kriya" = action and (2) "Karthā" = the doer! In this, there are 2 "actions" viz. (1) "Sravanam" = listening or hearing of our Lord's Leelas and stories and (2) "Keerthanam" = speaking about or singing of our Lord's "Leelas" and stories. The "doers" of this "action" were both King Parikshit and Sri Sukadeva."

"In the last chapter, it was told, that the love for our Lord's Leelas and stories, enables the devotee to attain love for our Lord, and also the association with the loving devotees of our Lord (Bhagavat Rati and Bhagawadeeya Sangha). These were told as "parts" of the actions of "listening, hearing, singing etc." of our Lord's Leelas and stories."

"The actual part of listening, singing etc. consists of love to our Lord (Prema), and the love to hear etc. His "Leelas" and stories! The actual association of the devotees of our Lord, who belong to Him, and the desire to seek such an association with them, is the other "traditional" (Parampara) part. Both of these, are present, in the answers, given to the question of King Parikshit, and also, of Sage Sounaka."

"In this way, after describing the meaning of the last chapter, with a view to indicate the nature of the "answers", our Sri Mahaprabhuji is now explaining the "meaning" of this 4th chapter, in 4 ¾ Kaarikas! He tells, about the "deserving" nature, of both the "speaker" and

the “hearer” and also the “spiritual discipline” thereof (Saadhan). In the first instance, the deserving nature (qualities) of both the “hearer” and the “speaker” is spoken of — as to how a virtuous intellect etc. are necessary, for asking the right questions. Having realized this, “prostrations” are offered, “in a special way”, to the celestial deities, and to the “teacher” (Guru). This also establishes the authority of the “speaker” — though this can be easily seen, from the “prostrations” offered! Thus, the “authority” for this dialogue is explained, succeeding of King Parikshit and Sri Sukadeva. It is also described, that this “deserving” nature is part of the thought process, involved in this dialogue!

“(1) The total renunciation of a wavering intellect and mineness (Mamata), (2) deep love and sincere interest (Sraddha) in listening to our Lord’s “Leelas” and stories, (3) total Sannyasa (renunciation) and (4) “Jnana” (knowledge) — these 4 are the virtues of the “hearer”. These will be explained, through the question asked (as answers).

In this way, towards the end of the 3rd chapter, Sage Sounaka had asked Sri Soota, the question, pertaining to the dialogue of Sri Sukadeva and King Parikshit (about our Lord’s Leelas and stories). The answer to this question is being given, through the 4 verses, as below.

सूत उवाच—

वैयासकेरिति वचस्तत्त्वनिश्चयमात्मनः।

उपधार्य मतिं कृष्णे औत्तरेयः सतीं व्यधात्॥१॥

VERSE 1 Meaning: “Sri Soota said, “On hearing the words of Sri Sukadeva, the son of Sri Veda Vyaasa, who had the total “Jnana” about the principle of “Aatma”, and after having contemplated on them,

King Parikshit installed these "teachings" in his heart! Later, King Parikshit, the son of Uttara, established his "highest and best" intellect in our Lord Sri Krishna."

श्रीसुबोधिनी : प्रथमतो भगवति सती मतिरुत्पन्नेत्याह। यद्यपि पूर्व भगवति मतिः स्थितैव तथापि श्रद्धामात्रेण सा जातेत्यज्ञानसहिता सा असतीवदेव भवति। इदानीं सामान्यतो भगवन्तं ज्ञात्वा अस्ति कश्चिद्भगवान्फलरूपो भक्तिसाध्यः श्रवणादिना सेव्य इति सर्वरूपोऽन्तरश्च। तस्मिन्ध्याते तत्सायुज्यं च फलमिति। तद्भजनार्थमेव सर्वा कामना कर्तव्या। साधनानि च तत्रैव योजयितव्यानीति वैयासकेर्वचः श्रुत्वा। अनेनाऽऽत्मतत्त्वं आत्मनो भगवतः स्वस्य च तत्त्वं याथात्म्यं विनिश्चित्य, मनसि पुनर्विचार्य, तद्भूये स्थापयित्वा, आराध्यो भगवान् सर्वदेति सद्बुद्धिं कृतवानित्यर्थः॥१॥

पूर्व सामान्यतो गृहं त्यक्तमपि ममताया विद्यमानत्वादत्यक्तमिव भवति। तदिदानीं वैयासकेर्वाक्यात्त्यक्तवानित्याह—

SRI SUBODHINI: In the first instance, the king was equipped with a chaste and unwavering intellect, totally and fully established in our Lord Sri Krishna. Though, he had, even previously, established his intellect in our Lord only, due to his sincere interest (Sraddha), this "Bhakthi" was mixed with "Ajnana", (ignorance), and due to this, it was not "chaste" (Asati). But, now the king had clearly realized the glory of our Lord, as the only "result" to be attained, that the Lord can be attained only through love! He can be served and worshipped, through listening etc. of His "Leelas" and stories. HE IS RESIDING IN THE HEART OF EVERYONE HAVING BECOME ALL "FORMS"! On "meditating" on this Lord, a devotee can attain, even the result of union with our Lord (Saayujyam).

A DEVOTEE SHOULD HAVE ALL HIS DESIRES CENTERED ON DOING SERVICE AND WORSHIP

OF OUR LORD ONLY! ALL SPIRITUAL PRACTICES SHOULD BE USED AND AIMED, AT FOR OUR LORD ONLY AND TO PLEASE HIM! On listening to these holy words of Sri Sukadeva, the son of Sri Veda Vyaasa, King Parikshit got determined, on the principle of the "Aatma", who is our Lord, and also contemplated the same, in his mind! He now firmly established this "certainty" in his heart. HE GOT THE VIRTUOUS INTELLECT, THAT OUR LORD IS TO BE SEVED AND WORSHIPPED, AT ALL TIMES!

King Parikshit had given up his "home", in the first instance; but he had the sense of "mineness" (Mamata), and due to this, his "renunciation" was not "total and full" Now, through the words of Sri Sukadeva, the king gave up his "home" totally and in the "real" way! This is being told, through the next verse.

आत्मजायासुतागारपशुद्रविणबन्धुषु।

राज्ये चाऽविकले नित्यं निरूढां ममतां जहौ॥२॥

VERSE 2 Meaning: "The king gave up the sense of "mineness" (attachment) to his body, wife, son, home, animals, wealth, family and the vast kingdom (i.e. the deep rooted attachment to all these)!"

श्रीसुबोधिनी : आत्मेति। ममता हि व्याप्लुत्य भगवति प्रविष्टा। अतो ममताया उत्तमं विषयं प्राप्य, पूर्वस्थामसमीचीनां त्यजति। आत्मा देहः। जायासुतागाराः भार्यापुत्रगृहाः गावो द्रुविणं बन्धवश्च। तेषु। राज्ये च ससाधने सिंहासनोपवेशनप्रभृति अद्यावधि नित्यनिरूढां ममतां जहौ॥२॥

पूर्वं यथा ममताविषये देहादावितिकृत्यचिन्तां करोति, तथेदानीं ममताविषये भगवति इतिकृत्यचिन्तापरपर्यायं सन्देहं तदुन्नतिसिद्ध्यर्थं पृष्टवानित्याह—

SRI SUBODHINI: His "attachments" got drowned and entered into our Lord! He now got, for the sake

of expressing his attachment, the very best and most exalted subject (viz. our Lord). In the first instance, he had attachment in “non-deserving” objects. He gave up all these attachments. The word “Aatma” used here means the “body” (Deham). He gave up, the attachments to his wife, sons, home, animals (cows), wealth and family. He gave up his vast comfortable kingdom. It is said here, by our Sri Mahaprabhuji, that the king now renounced all the “gathered attachment”, which he had with him, from the day he had sat upon the throne of his kingdom!

Before, the king had carefully looked after, the progress of his body etc., which are the objects of one’s “attachment”. He used to be anxious or thinking about them constantly. Now, the only subject of his attachment is our Lord. He asked Sri Sukadeva to tell him the ways of increasing this loving attachment to our Lord (“Mamata” to our Lord).

पप्रच्छ चेममेवाऽर्थं यन्मा पृच्छथ सत्तमाः।

कृष्णानुभावश्रवणे श्रद्धधानो महामनाः॥३॥

VERSE 3 Meaning: “Oh Sage Sounaka! In the way, you have asked your question on the subject of the glory of our Lord Sri Krishna, in the same way, with deep interest, the great soul King Parikshit had also asked Sri Sukadeva.”

श्रीसुबोधिनी : पप्रच्छ चेति। चकारस्तूक्तसमुच्चयार्थः। जहौ पप्रच्छ च। उक्तार्थस्य च साधनतासिद्ध्यर्थं तेन पूर्वमुत्तरमुक्तमितीदानीमपि पृच्छ्यते। त्वत्पृष्टे तस्य च पृष्टे सरस्वतीसंवादो जात इत्याह। हे सत्तमाः, यन्मां पृच्छथ, इममेवार्थं स पृष्टवान्। शुकवाक्यस्य साधनत्वात्तस्य च भवतां च श्रोतृत्वेन तुल्यत्वाद्यथा भवतां तथा तस्याऽपि पृष्टे बुद्धिरुत्पन्ना युक्तेत्यर्थः। परमवान्तरभेदः कश्चिदस्ति। भवतां तु तद्वाक्यप्रकारेण पदार्थज्ञानेच्छा। तस्य

तु भगवन्माहात्म्यज्ञानमेवेष्टमिति। तदाह—कृष्णानुभावश्रवणे श्रद्धाधान इति।
भगवन्माहात्म्यश्रवणे तस्य द्वयं जातं। श्रद्धा, मनसो विपुलता च। श्रद्धया
तद्ग्रहणम्। विपुलतया अपूर्तिः॥३॥

शिष्टमत्रत्यं कृत्यं कृतवानित्याह—

SRI SUBODHINI: The syllable “Cha” (and) denotes the renunciation of everything viz. his wife, sons, wealth etc. — i.e. the attachment thereof! And, he asked his question, on the glory (Mahatmyam) of our Lord! Sri Sukadeva had already replied to the earlier questions asked. But, King Parikshit asks his question again.

Sri Soota says, that in the questions, asked by both Sage Sounaka and the king, there is the oneness of Goddess Saraswati (the word). “In other words, whatever, you have now asked, has been asked by the king also”. Sri Sukadeva’s words explain the way and nature of spiritual practice (Saadhan) and “being the “hearer”, your and the words of the king are same! But, in your question, there is the desire to understand the nature of our Lord, as per the words of Sri Sukadeva and the king”. BUT, THE KING WAS INTERESTED TO HEAR ABOUT THE GLORY OF OUR LORD ONLY! (SRI KRISHANU BHAVASRAVANE SRADHADHANAHANHA). By, listening to the glory of our Lord, two effects or results happened viz. (1) sincere interest and (2) the expansion (comprehension) of his mind. This mental condition made him get “dissatisfied” in his mind (i.e. he wanted, to hear more and more, of our Lord’s “Leelas” and stories).

Whatever task remained to be done, was fulfilled by the king - as per the following verse.

संस्थां विज्ञाय संन्यस्य कर्म त्रैवर्गिकं च यत्।

वासुदेवे भगवति आत्मभावं दृढं गतः॥४॥

VERSE 4 Meaning: “On realizing, that his “death” has come to him, the king gave up totally, all the goals pertaining to “Dharma, Artha and Kaama” and attained a very firm attitude of his “Aatma”, in our Lord Sri Vaasudeva”!

श्रीसुबोधिनी : संस्थां विज्ञायेति। सप्तमेऽहनि मृत्युं विज्ञाय धर्मार्थकामोपयोगि कर्म त्यक्त्वा, तत्साधनान्यपि त्यक्त्वा, मोक्षदातरि भगवति वासुदेवे आत्मनः अन्तःकरणस्य भावं रतिं स्नेहं दृढं प्राप्य पप्रच्छेति सम्बन्धः। आत्मनः स्वरूपस्य वा सत्तामग्रे स्थितिरूपाम्। आत्मत्वं वा॥४॥

एवं प्रश्नसाधनान्युक्त्वा प्रश्नं वक्तुमभिनन्दनमाह—

SRI SUBODHINI: “On the 7th day, I will meet my death”, realizing this, all the “actions and objects” pertaining to the human goals of Dharma, Artha and Kaama were totally given up, for the sake of our Lord. He then, made his love for our Lord Sri Vaasudeva, in his inner mind, very firm. After this only, he had asked his question. He had asked the question, as to the status of the “Aatma” or his own divine nature (Swaroopa) in the future. Alternately, he wanted to know, as to what exactly is “Aatmatwam” (the nature of the divine “Aatma”).

In this way, after speaking about the “Saadhans” (instruments) of the questions asked, through the next verse, Sri Sukadeva is praised and greeted, with most respectful words of gratitude.

राजोवाच—

समीचीनं वचो ब्रह्मन् सर्वज्ञस्य तवाऽनघ।

तमो विशीर्यते मह्यं हरेः कथयतः कथाम्॥५॥

VERSE 5 Meaning: "The king said, "Oh Brahman! You are omniscient! Your words are most beautiful. Through the "Leelas" and stories of our Lord, being told by you, the entire gamut of my "ignorance" has been removed."

श्रीसुबोधिनी : समीचीनमिति। यद्यपि त्वद्वचनस्याऽर्थो न ज्ञायते सर्वज्ञतात्तथापि त्वद्वचनं समीचीनम्। ब्रह्मन्निति सम्बोधनं वक्तुर्दोषाभावाय। अनघेत्यभिमानाद्यभावाय। तथापि मम स्वरूपाज्ञानरूपं तमस्त्वद्वाक्याद्विशौर्यते। तत्तु मदर्थमेवोक्तम्। त्रयं तु मया विनिश्चितं। त्वद्वाक्येन ममाऽज्ञानं नष्टम्। मदर्थमेव च त्वयोक्तम्। भगवतश्च कथा कथितेति॥५॥

अथार्परिज्ञानात्सन्देहादिदानीं विशेषाः पृच्छन्त इत्याह—

SRI SUBODHINI: The king said, "You are omniscient! Hence, I am not able to understand the entire meaning of your words. Even then, your words are most beautiful!" The addressal of "Oh Brahman!" - is to indicate, that the "speaker" has no blemish of any type at all! The word "Anagha" (sinless) — is to indicate, that there was no "ego" at all! "Though, I am not able to understand the meaning of your words, my "ignorance" about my real divine self, has been eradicated, through your words. You have spoken these "words" for my sake only. I have got determination on three "aspects". (1) My "ignorance" has been removed, through your words, (2) you have spoken these words for my sake only and (3) you have spoken to me only about our Lord's Leelas and stories, as an act of "grace".

"Doubts" always arise, when there is inability to understand, the purport and meaning of the words, spoken by Sri Sukadeva. Hence, the king is asking the "special" questions.

॥ आपादकः कष्टकः ॥ ३३ ॥ श्रीसुबोधिनी मित्र

भूय एव विवित्सामि भगवानात्ममायया।

यथेदं सृजते विश्वं दुर्विभाव्यमनीश्वरैः।

यथा गोपायति विभुर्यथा संयच्छते पुनः॥६॥

VERSE 6 Meaning: “I am very eager to know, as to how our Lord has created this Universe, from His own power of illusion (Aatmamayaya) – especially, when this aspect cannot be easily understood by those, who do not recognize the presence of our Lord (i.e. petty minded persons)! How does our Lord, protect this created Universe, and also destroy it? Please explain this to me!”

श्रीसुबोधिनी : भूय एवेति। विवित्सामि ज्ञातुमिच्छामि। तत्र सन्देहपञ्चकम्। उत्पत्तिस्थितिलयेष्वाधारे साधनेषु च। तत्रोत्पत्तौ सन्देहमाह—यथेदमिति। इदं जगत् यथा सृजते। किं कुम्भकारवत्? आहोस्वित्सिद्धवद्वाङ्मात्रेण? आहोस्विद्योगिवन्मनसा? आहोस्वित्कल्प-वृक्षवत्प्रसूते? आहोस्विदभिव्यनक्ति? इत्युत्पत्तौ पञ्च सन्देहाः। एत एव रक्षाप्रलययोरनुवर्तन्ते। किञ्च। दुर्विभाव्यमनीश्वरैरिति। ये मया पञ्च प्रश्नाः कृतास्ते केऽपि भगवति न सम्भवन्ति। यत उत्पाद्यमानस्य मनसाऽप्याकलयितुमशक्यत्वात्। एवमुत्तरत्राऽपि। तर्हि न करोत्येवेति किमिति न निश्चीयते। न पालयति चेति। तत्राऽऽह—विभुरिति। पुनरिति। पुनः पुनर्नाशितस्य नाशनमुत्पादितस्य चोत्पादनमिति॥६॥

चतुर्थ प्रश्नमाह—

SRI SUBODHINI: “I am very eager to know”. There are 5 ‘doubts’ expressed through this. (1) About creation, (2) About protection, (3) About destruction, (4) it’s basis and (5) the “instruments”, (ingredients) through which this creation has been made. The king is eager to know, as to how this creation is made by our Lord. Did He make this Universe, like a potter makes the pot, or has He created this Universe, by the mere utterance of holy incantations (words) like a “Siddha”

(realized soul) will do? Or, did He create this Universe, like a Yogi, through his mind? Or, has this Universe been created, like an object from the wish-fulfilling tree of Kalpataru? Or, has the Lord brought out this Universe, from His “inside” only? In this way, there are 5 “doubts” expressed, on the aspect of creation of this Universe!

In the same way, there are 5 “doubts” each on the “protection” and “destruction” of this Universe also. All these cannot be understood by those, who do not have faith in our Lord, or who are petty minded! King Parikshit now thinks himself thus, “All these 5 questions cannot pertain to our Lord! Especially, when this Universe, which has been created, cannot be even imagined, through one’s mind! In the same way, it’s protection and destruction also cannot be imagined, through one’s mind! Can we, then, surmise that our Lord does not create, protect or destroy this Universe!? On this, it is said, that OUR LORD IS VIBHU! He is “all capable” (omnipotent). He is able to destroy that again and again, what has been destroyed by Him earlier! He is also able to “create” those, who have been created earlier! Like wooden twigs are used to ignite fire, and this fire is made into ashes by destroying it! Later these “ashes” are also destroyed, through the air carrying them into water!

Now, the fourth question is told.

यां यां शक्तिमुपाश्रित्य पुरुषशक्तिरयं पुमान्।

आत्मानं क्रीडयन् क्रीडन् करोति विकरोति च॥७॥

VERSE 7 Meaning: “Our Lord is said to have immense and vast powers! He uses his particular and

specific powers, and plays by Himself (and makes Himself play!) by creating this Universe, in diverse ways, nay, in the “opposite” ways too (as a “Leela” or play)!”

श्रीसुबोधिनी : यां यां शक्तिमिति। अत्र सृज्यः कः पदार्थः। किं केवल आत्मा, शक्तिसहितो वा। साहित्येऽपि किमात्मैवोत्पद्यते, शक्तिरेव वा। इति सन्देहे, तेष्वपि पक्षेषु कालभेदेन कृतिभेदेन वा व्यवस्थितेषु एकस्यां कृतौ यां शक्तिमुपाश्रित्य पुनर्द्वितीयकृतौ यां शक्तिमिति। एवं पञ्चस्वपि। तत्राऽप्यवान्तरभेदाः सन्ति। यतः **पुरुशक्तिः**। कालभेदाश्च बहवः सन्ति। यतः कालादिनियन्ता अयं पुमान्। आत्मानमेव करोति, विरुद्धमपि करोति, न करोति, विविधं वा करोति। अथवा। आत्मानमेव क्रीडयन्नन्यदेव किञ्चित्करोतीत्यादि सम्बन्धः। अथवा। क्रीडन्नात्मानमेव करोतीति। चकारादन्येऽपि पक्षाः स्वयमूह्याः॥७॥

तर्ह्येवमनेकधा सन्देहे गुरुः प्रश्नं नाऽर्हति। अतिवादात्। अतोऽन्य एव प्रष्टव्य इत्याशङ्क्याऽऽह—

SRI SUBODHINI: What is the “object”, which is being originated here? Is it only, the “Aatma” or the “Aatma”, along with its “powers”? (Sakthi). Of the latter, does only the “Aatma”, get originated, or only His powers? Our Lord creates this Universe, using His two instruments of “time” (Kaala) and “Kriti” (action). Our Lord has “limitless” (Ananta) powers and the divisions in “time” are also many. OUR LORD ALSO IS THE CONTROLLER OF ALL FACTORS INVOLVED, INCLUDING “TIME” ETC.! OUR LORD MAKES HIMSELF INTO THIS FORM OF THE UNIVERSE. HE DOES IT IN THE “OPPOSITE” WAYS ALSO! AND IN MANY OTHER DIVERSE WAYS TOO! ALTERNATELY, WITH A VIEW TO MAKE THE “AATMA” “PLAY”, (KREEDA) HE DOES MANY OTHER THINGS! OR WHILE “PLAYING”, HE ASSUMES THE “UNIVERSAL FORM” BY

HIMSELF! The syllable “Cha” (and) indicates limitless and endless “permutations and combinations”, which our Lord is capable, in creating this vast “boundary-free” Universe!

It is said, that when a disciple has, in this way, so many “doubts”, then, he should not ask the “Guru” at all, all these types of questions, as he will have the “blemish” of “too much talking”! – which is generally prohibited! Hence, the king confines himself to asking questions on our “Lord” only (i.e. pertaining to Him), so that, Sri Sukadeva may not accuse him of asking something else, other than about our “Lord”!

नूनं भगवतो ब्रह्मन् हरेरद्भुतकर्मणः।

दुर्विभाव्यमिवाऽऽभाति कविभिश्चाऽपि चेष्टितम्॥८॥

तथा गुणास्तु प्रकृतेर्युगपत्क्रमशोऽपि वा।

बिभर्ति भूरिशस्त्वेकः कुर्वन्कर्माणि जन्मभिः॥९॥

VERSE 8 and 9 Meaning: “Oh Brahman! Even, very erudite and wise persons are unable to understand this wonderful Leela (action) of our Lord (of creation etc. of this Universe)! Our Lord adopts the “qualities” of nature, either together or in a gradual way, and due to this, is it, that our Lord, by Himself (i.e. alone) has to take (accept) many “births”, with a view to undertake to do all these actions?”

श्रीसुबोधिनी : नूनमिति। ब्रह्मन्त्रित्यतिप्रश्नेऽप्यक्षोभाय। भगवतो हरेरिति दुःखाभावसुखयोः सिद्ध्यर्थमुक्तम्। किञ्च। सामान्यत एव भगवतश्चरित्रं दुर्बोधं केन गुणेन करोतीति। तत्रापि हरेः। अन्यदुःखनिवारणार्थं करोति। तत्राऽन्येषामानन्त्यादुःखानां चाऽऽनन्त्यात् केन प्रकारेण कृते सर्वेषां दुःखं गच्छतीति न ज्ञायते। तत्राऽप्यद्भुतकर्मणः। अन्यत्करोत्यन्यत्सम्पद्यत इति। अतएव कविभिरपि निपुणैरप्यनेकधा कल्पकैरपि दुर्विभाव्यम्। अतो नाऽन्यः प्रश्नमर्हतीत्यर्थः। किञ्च। केन साधनेन भगवान्करोति। गुणैरिति चेत्। तान्गुणान्किं

क्रमशो गृह्णाति। युगपद्वा। न हि सर्वे युगपदुत्पद्यन्ते लीयन्ते वा। किञ्च भूरिशो वा गृह्णाति। प्रकृतेर्गुणान्बहुविधान्कृत्वा भूरिशो राशिप्रकारेण गृह्णाति। अथवा। तु पुनः स्वयमेकोऽप्यनेको भूत्वा युगपदादिभेदेन (?) गृह्णातीति। किञ्च। कर्माणि जन्मभिः कुर्वन्। नानाजन्मानि कृत्वा **कर्माणि** कुर्वन्करोति। कर्माधीनतया करोतीत्यर्थः॥८॥९॥

एवं पञ्चप्रश्नान्निरूप्य साभिलाषतया प्रश्नानुपसंहरति—

SRI SUBODHINI: The king said, “I have asked too many questions. Even then, I am sure, that you will not feel pain, due to this!” To emphasize this factor only, the king has addressed Sri Sukadeva as “Brahman”. The words “Bhagavataha” (of our Lord) and “Hareh” (of our Lord Sri Hari) have been used to indicate, the absence of sorrow, and for the sake of attaining happiness!

Even in an ordinary way, it is very difficult to understand our Lord’s Leelas and stories, along with it’s “true meaning and purport”! — as also, the ways and means, (qualities) through which our Lord enacts all these Leelas! Especially of our Lord Sri Hari, it is veritably impossible to understand His Leelas! But one aspect is very clear. **OUR LORD IS SRI HARI. HENCE, HE ENACTS ALL HIS “LEELAS”, ONLY WITH A VIEW TO MITIGATE THE SORROW OF EVERYONE!** Moreover, all types of “sorrow”, are there, to be experienced by diverse kinds of persons. Hence, the king asks, as to the way through which our Lord Sri Hari is mitigating the sorrow of, which persons, and at what time? — all this is not easy to understand at all! Especially, our Lord’s Leelas are seen as wonderful. **HE DOES SOMETHING AND A DIFERENT THING HAPPENS!** In view of this, even very wise persons, who are given to deep thinking, are unable to understand our

Lord's Leelas! As our Lord's "Leelas" are beyond the ken of people's understanding, a person gets bewildered, as to the nature of the questions to be asked also! We are also unable to realize, as to how, our Lord does all these "Leelas" using, which type of "instruments"? If He does all this, through "qualities" (Gunas), the question arises, as to whether, He adopts these "qualities", one by one, or takes them "together", for His use? All these, diverse forms, cannot be originated together or get destroyed together! Does, He adopt many "qualities" of nature (Prakruti) i.e. He makes the qualities of "nature" into many kinds/divisions and accepts all of them for enacting His "Leelas"? alternately, despite being "One" by Himself, is it, that He, has become the "many", by accepting and adopting all these "forms" together or through the gradual process of divisions? Or does He do "action", (Karma) through His various "births", and in this process does He take many "births" and does His actions, in different and diverse ways? In other words, does He do actions having come under the control of the effects of His "actions" (Karma) only!

In this way, 5 questions were asked. Now, due to his ardent desire to know, he concludes the "questions", as per the next verse.

विचिकित्सितमेतन्मे ब्रवीतु भगवान् यथा।

शाब्दे ब्रह्मणि निष्णातः परस्मिंश्च भवान् खलु॥१०॥

VERSE 10 Meaning: "Please explain to me, in such a way, so that, all my "doubts" will be removed! Especially, when, You are the knower, in a total way, of the "Brahman of the sound" and of "Para Brahman"!" (i.e you are the knower of the "Highest Truth").

श्रीसुबोधिनी : विचिकित्सितमेतन्म इति। मह्यमेतज्ज्ञातुमिष्टं यथा यथावद्भगवान्ब्रवीतु कथयतु। कथने सामर्थ्यमाह। शाब्दे परस्मिन्नपि ब्रह्मणि तत्तत्साधनैर्भवान्निष्णातः। खल्विति प्रसिद्धे॥१०॥

शुकोऽपि ससाधन उत्तरमाहेत्याह—

SRI SUBODHINI: “Kindly explain to me, the knowledge, which I am seeking, in such a way, that I am able to understand it! You are capable of telling me in that way, through which, everything becomes clear to me! Especially, when You are fully aware of the spiritual knowledge and practices, as contained in the Vedas, and also about the highest “Para Brahman”! This is indeed well known!” (Khalu).

It is said, by Sri Soota, that Sri Sukadeva replied to the king, explaining all the factors involved (in creation etc.).

सूत उवाच—

इत्युपामन्त्रितो राज्ञा गुणानुकथने हरेः।

हृषीकेशमनुस्मृत्य प्रतिवक्तुं प्रचक्रमे॥११॥

VERSE 11 Meaning: “Sri Soota said, “The king asked this question for eliciting information regarding our Lord’s “virtues and qualities”. Sri Sukadeva, remembering the auspicious virtues of our Lord, who is the inspirer of everyone’s intellect, began to reply.”

श्रीसुबोधिनी : इत्युपामन्त्रित इति। उपामन्त्रणं प्रार्थना। तदाऽस्मिन्नर्थे सर्वसन्देहवारको भगवानेवेति हृषीकेशं बुद्धिप्रेरकमनुस्मृत्य प्रत्युत्तरं दातुं प्रचक्रमे। उपक्रमं कृतवानित्यर्थः। उपक्रमो नाम देवतागुरुनमस्कारः। हरेर्गुणानुकथने उपामन्त्रित इति स्कन्धादावनुपक्रमे हेतुः॥११॥

SRI SUBODHINI: Sri Sukadeva did a prayer to our Lord, as he knew clearly, that this “doubt” will be

removed by our Lord only! Hence, he remembered our Lord, who is the “inspirer” of all intellects, and began to reply. Prostrating to one’s “Guru” and the “Lord” is called as “Upakrama” – auspicious and proper beginning! The king had prayed to Sri Sukadeva to tell about the qualities and virtues of our Lord! It is also true, in this path of Bhakthi, that, without having prayed for, our Lord’s virtues and auspicious qualities should not be spoken at all! Hence, Sri Sukadeva prostrates to the Guru and the celestial deities. These prostrations were not offered in the beginning of this canto as Sri Sukadeva was not asked the question pertaining to the auspicious qualities and virtues of our Lord!

सर्वशास्त्रार्थनिर्द्धारः सप्तभिर्नमनोक्तिभिः।

पञ्चभिः प्रार्थनावाक्यैर्माहात्म्यं तस्य वर्णयते॥१॥

एकेन व्यासनमनमेतावच्छुक्रभाषितम्।

अन्यत्कथाप्रसङ्गेन परोक्त्या वा निरूपितम्॥२॥

नमनादेव भगवान्सर्वसंशयवारकः।

प्रार्थितः कामनां दद्यान्नाऽन्यथेति द्वयेरणम्॥३॥

यद्यपि तेन पञ्च प्रश्नाः कृतास्तथापि सर्वसन्देहनिवारणार्थं भगवान्मृत इति तत्तत्सन्देहनिवृत्तिपूर्वकं भगवन्तमनूद्य नमस्करोति। तत्राऽऽदौ सृष्टिप्रकारे सन्दिहानं प्रति प्रकारं वदन्नमस्यति—

KARIKAAS 1, 2 and 3 Meaning: “These “prostrations”, (Naman) offered through 7 verses, bring out the essence of all holy scriptures. Through the 5 “prayers” offered, there is the description of the most exalted glory of our Lord (Mahaatmyam). Through one verse, Sri Sukadeva prostrates to Sri Veda Vyaasji! Sri Sukadeva told all these, as per the Leela enacted by our Lord, and as told by others!”

“Through ‘prostrations’ only, our Lord removes all types of ‘doubts’, and through the prayers offered, He fulfills the desires of His devotees. Hence, Sri Sukadeva prostrated and offered prayers too, to our Lord.”

“King Parikshit had asked 5 questions. Even then, for the sake of removing his doubts, Sri Sukadeva remembered our Lord, and Sri Sukadeva prostrates to our Lord, for the removal of each of these “doubts” (i.e. by remembering the “doubt”, asked for). In the first instance, King Parikshit had the “doubt” regarding “creation”. Hence, through telling the various kinds and types of creation, Sri Sukadeva is offering his prostrations.”

श्रीशुक उवाच—

नमः परस्मै पुरुषाय भूयसे सदुद्भवस्थाननिरोधलीलया।

गृहीतशक्तित्रितयाय देहिनामन्तर्भवायाऽनुपलभ्यवर्त्मने॥१२॥

VERSE 12 Meaning: “Sri Sukadeva said, ‘Our Lord adopted the strength and power of the three qualities of ‘Māya’ for the sake of origination, preservation and destruction of this Universe! He is present, as the ‘indweller’ in every being! His ways are inscrutable indeed, and cannot be understood by anyone! I am prostrating to this all-pervasive limitless Lord of the Universe, who is the highest and best ‘Purusha’!”

श्रीसुबोधिनी : नम इति। आदौ परः असङ्गोदासीन एक एवेत्यर्थः। तदनु स एव पुरुषः। अनेनाऽशरीरस्य विष्णोः पुरुषशरीरस्वीकारश्चादौ कथितः। तदनु “बहुस्यामि” ति वाञ्छया एक एव भूयान्। तदनु क्रीडार्थं जगदुत्पत्तिस्थितिसंहारैः स्वमायागुणभूतशक्तित्रयस्वीकारमाह— गृहीतशक्ति-त्रितयायेति। सदितिवचनादसतः सत्ता निवारिता। किञ्च तस्योद्भवः स्थानं

निरोधश्च लीलार्थम्। सद्रूपेण भगवानुत्पद्यते तिष्ठति लीयते चेति। अनेन क्रमोऽपि दर्शितः। सदंशस्य व्यापकत्वात्सृज्यमानस्य परिच्छेदाभावाद्युपदेव देशभेदेन एकत्र क्रमेणैव यथा लीला सम्पद्यते तथा करोतीत्यर्थः। तदनु तत्राऽन्तर्यामितया प्रविशतीत्याह—देहिनामन्तर्भावेति। नहि बहिःस्थितोऽन्तःप्रविशति। किन्त्वन्तरेवाऽऽविर्भवतीत्यर्थः। सृष्टेर्नामरूपभेदेन द्वैरूप्यान्नामसृष्ट्यर्थं सर्वं सृष्ट्वा। सर्वमनुप्रविश्य। सर्वैरप्यनुपलभ्यं वर्त्म यस्य तादृशो जात इत्यर्थः। तेन गुरुवेदादिभिरेव तज्ज्ञानमित्यर्थः॥१२॥

एवं भगवतो मूलरूपसमष्टिव्यष्ट्यन्तर्यामिफलरूपणि पञ्च निरूपितानि सृष्टिस्थितिप्रलयभोगमोक्षार्थम्। इदानीमवतारप्रयोजनसन्देहं वारयन्नमस्यति—

SRI SUBODHINI: Our Lord has been hailed here as “Parasmai”, at the time of offering, in the first instance, respectful and loving “prostrations”. This means, that OUR LORD IS UNATTACHED, ABOVE EVERYTHING AND ONE! Afterwards, our Lord has been hailed as “Purusha” — to CLEARLY INDICATE, THAT THE FORMLESS (BODYLESS) SHRI VISHNU, IN THE BEGINNING, ACCEPTED THE FORM OF “PURUSHA” (PRIMORDIAL PERSON). After this, He desired, “let Me become the many” (BAHUSYAAM PRAJAYEYA). In this way, though One, He became many! Then, for the sake of His “play” (Kreedā — Leela) and for the sake of origination, preservation and destruction of this Universe, He accepted the three “powers” of His own Māyik qualities. The word “Sadudbhava” means “truthful origination” — and this indicates, that through the word “Sat”, it is clearly stated, that there is no factor of “untruth” (Asat) in this Universe! This UNIVERSE IS TRUTHFUL (SATHYA) AND THE ORIGIN, PRESERVATION AND DISSOLUTION OF THIS UNIVERSE ARE FOR THE SAKE OF “LEELAS” OF OUR LORD, BY THE LORD AND

FOR THE LORD! In other words, our Lord truthfully (from Sat) originates, preserves and dissolves this Universe! At first, the origination of Universe takes place, then, it is preserved, and later dissolved! Our Lord's "truthful nature" is all-pervasive, and due to this, as this Universe is created by our Lord, the same cannot be cut and divided. Thus, our Lord enacts His "Leelas" by Himself as ONE at one place at a time! He is also the Lord, who has become the "indwelling Lord" in everyone, after having entered into everyone! (DEHINAAM ANTAR BHAVAYA). He manifests from inside only, and not from outside!

This creation has two main divisions viz. "name" and "form". Hence, our Lord creates everything for the sake of the creation of "names", and then He enters into all of them! But, no one is able to understand all these "movements and manifestations" (of our Lord). The purport of this is, that THE KNOWLEDGE ABOUT OUR LORD CAN BE ATTAINED ONLY THROUGH ONE'S GURU, AND THE VEDAS!

For the sake of this creation, protection, dissolution, enjoyment and for attaining "liberation" our Lord's 5 forms of (1) the basic form (Moolaroopa), (2) the total form (Samasthti), (3) the individual form (Vyashtiroopa), (4) the "indweller" form (Antaryaami) and (5) the "result" form (Phalamroopam) have been described. Now the purpose of His "incarnations" (Avataaram) is being told, and the "doubt" regarding this is removed, as he prostrates to our Lord, through the next verse.

भूयो नमः सद्वृजिनच्छिदे सतामसम्भवायाऽखिलसत्त्वमूर्त्ये।
पुंसां पुनः पारमहंस्य आश्रमे व्यवस्थितानामनुमृग्यदाशुये॥१३॥

VERSE 13 Meaning: “With a view to mitigate the sorrow of noble saintly persons, and with a view to confer on them “liberation” (Moksha), our Lord manifests Himself! He is, in this manifestation, of the total divine form of pure “Satwa” quality (Akhilasatwamoorti)! Our Lord confers the benefits of gradual liberation, direct liberation, liberation of making the devotee attain His nearness (Sameepyam) and others, to those noble devotees, who have completely renounced their lives (Sannyaasa). I am now prostrating to this Lord again!”

श्रीसुबोधिनी : भूय इति। अन्तर्यामितया करोत्येव पापादिनाशम्। बहिरपि करोतीति भूयःपदम्। अत्युपकारित्वाद्वा नमस्कारविशेषणम्। भगवतोऽवतारस्य सतां दुःखदूरीकरणमेव प्रयोजनम्। यद्यपि प्रकारान्तरेणाऽपि दुःखदूरीकरणं भवति, तथापि न सर्वात्मना तन्निवृत्तं भवति। सा दुःखसन्ततिर्भगवद्विनिर्गमनमारभ्य पुनः प्रवेशपर्यन्तमुद्भूतानुद्भूतरूपेण तिष्ठति। तां दूरीकर्तुं भगवत्सम्बन्ध एव शक्त इति मध्ये प्रादुर्भूतस्तां छिनत्ति। किञ्च। **सतामसम्भवाय** पुनरुत्पत्त्यभावाय। परब्रह्मणो देहग्रहणे, आविर्भावे वा नाऽन्यन्निमित्तमस्ति। सन्तो हि भगवद्धर्मसम्बन्धात्सत्त्वं प्राप्ता नतु चिदानन्दत्वम्। पुनः सम्भवे सत्त्वसन्देहोऽपि। साधनानि तु सत्त्वैवोपक्षीणानि। अतो भगवान्स्वयमाविर्भूतस्तेषामाविर्भावाभावाय। अतो दुःखच्छेदनमल्पम्। तदीयो भावोऽपि स्वयमङ्गीक्रियत इति। किञ्च। अखिलानि सत्त्वानि सत्त्वगुणभेदा मूर्त्तौ यस्य। सत्त्वगुणः सर्वांशेन। तेन साधनापेक्षायामपि स्वयमेव सर्वसाधनानि करोति। देवान्वा आविर्भावयति। एतदर्थमेव सत्त्वगुणाविर्भाव इति लोकप्रसिद्धः। अखिलानि सत्त्वानि जीवगणा मूर्त्तौ यस्येति वा। अनेनाऽनन्तजन्मसम्भवेऽपि तत्प्रतिनिधितया सर्वविधसर्वजीवानुत्पादितवान्। अतस्तेषां भगवदवतारेणैव स्वप्रतिनिधितया सर्वावतारानैवविधोऽन्यो भक्तवत्सल इति भजनीयं रूपमुक्तम्। किञ्च। न केवलं भक्तानामेवोद्धारार्थं भगवानवतीर्णः किन्तु ज्ञानिनामपीत्याह—**पुंसांमिति**। पारमहंस्ये आश्रमे व्यवस्थितानां प्रतिकल्पे संन्यासिरूपेणैव जातानां सनकादीनां ज्ञानेन पदार्थनैकट्यं भासमानानां दूरस्थितत्वेऽपि तथाभानरहितानां तदर्थमतिक्लेशं प्राप्नुवताम्। मृग्यं मृग्यमनु

क्रममुक्तिसाक्षान्मुक्त्यवान्तरभेदानपि सामीप्यादीनपि दाशुषे दात्रे। अनुमृग्यानां दात्रे। वैदिकपदप्रयोगात्फलानां केवलवैदिकत्वम्। अनुमृग्यं विचार्य वा। इदानीमपि जन्मकोटिभिर्विचारमेवार्हति। अतस्तेषां क्लेशनिराकरणाय स्वात्मद इत्यर्थः। न हि प्रकारान्तरेण भगवानात्मा लभ्यते। ज्ञानेनाऽप्यात्मत्वेन भासत एव। बालानां हस्ताग्रन्थचन्द्रवत्। पुनरिति पुनः पुनः। पारमहंस्याश्रम इति प्रत्याङ्निष्ठारूपे आश्रमे। तत्र प्रविष्टा अबहिर्मुखा एव भवन्तीति। हंसास्तु मानसेऽपि रमन्ते। परमहंसास्तु ततोऽप्यन्तरतमे आत्मन्येव। आत्मानात्समङ्घाते वा आत्मविमर्शनादनुमृग्यत्वम्॥१३॥

एवमवतारसन्देहं वारयन् सर्ववर्णानामावश्यकभजनीयत्वं निरूपितवान्। इदानीं प्रयोजनसन्देहं वारयन्भक्त्यैकलभ्यत्वं सोपपत्तिकमुपपादयन्नमस्यति—

SRI SUBODHINI: Our Lord is the “indweller” (Antaryaami) in everyone. Through His grace, He destroys the “sins” of His devotees. Even, by residing outside, He destroys the sins of His devotees (Bhuyaha). Alternately, this word “Bhuyaha” (once again) will mean, that once again, the Lord was offered reverential and loving “prostrations” by Sri Sukadeva!

OUR LORD IS THE BEST AND THE MOST LOVING BENEFACITOR! Hence, Sri Sukadeva is offering his prostrations again and again. THE MAIN PURPOSE OF OUR LORD’S INCARNATION IS TO REMOVE THE SORROW OF HIS DEVOTEES! Although, the Lord can easily remove this “sorrow”, in His own multifarious ways, even then, He removes them, in this way, as He is the “Aatma” of everyone! The chain of “sorrow” remains at all times, and this sorrow can be removed only through getting related to our Lord. Our Lord, during His manifestation, cuts away this chain of sorrow. He also ensures, that this “sorrow” never arises again, in noble devotees. For this sake only, our Lord, who is “Para Brahman”, takes a “body” or

manifests Himself! There is no other reason for our Lord's manifestation.

The saintly noble devotees attain the quality of "Satwa", by getting related to the auspicious qualities of our Lord. But, they are not able to attain the "bliss" of their divine self. The task of removing sorrow of His devotees is a very small task as the main task, of our Lord's incarnation is to see, that the noble devotees attain "Moksha" or liberation, through the quality of "Satwa"!

All the facets of the quality of "Satwa" are seen in our Lord, at all times! Hence, if the need for "spiritual practices" arises, for these noble saints and devotees, then our Lord only does the same, by Himself! or he gets it done, through the celestial deities! In this way, the quality of "Satwa" gets manifested in our Lord only! This is well known in this world.

Alternately, the word "Akhilasatwamoorthayae" denotes the Jeevas, who are residing in the form of our Lord! All these Jeevas are originated by our Lord only, though the "Jeevas" take many births and our Lord continues to be of the form of a "representative" in all of them (being the indweller).

Our Lord, having decided to redeem certain "Jeevas" (His devotees), despite these "Jeevas" being subject to the burden of having to take several births, due to their "fate" (Prarabdam — past actions), takes action, as told in the Vedas. The Vedas say that, "For those, whom the Lord has decided to redeem, the Lord Himself redeems them, either through ending their past "Karmas", through His incarnations (thus ending their enjoyment-chain, which includes the chain of suffering also). In

this way, our Lord assures their “liberation”. With a view to explain this “truth” only, it has been said, that our Lord is the IDOL OF ALL THE “JEEVAS”! FROM THIS, WE CAN SEE THE LOVE OF OUR LORD FOR HIS DEVOTEES, (BHAKTHAVATSALATA) AND ALSO, THAT HE IS TO BE SERVED AND WORSHIPPED!

Our Lord does not take His incarnations, for the sake of His devotees only, as through His incarnations, He redeems the “Jnanis” also! (Pumsaam). Those noble saints, who have taken the “Paramahansa” way of life (wandering monks) and those, who are born as a “Sannyasi” in every aeon (Kalpa), our Lord confers on them (the Sanakaadi brothers and others) liberation, through “Jnana” (knowledge). Among these, there are 2 types viz. (1) Poorna Jnani — the Jnani, who has the total knowledge, (2) Apoorna Jnani — the Jnani, whose knowledge, is not total. The latter becomes the recipient of our Lord’s compassion (Daya). Our Lord blesses them, with the “gradual” liberation (Krama Mukthi). All these “liberations” are worthy of being searched for or sought after! Hence, with a view to confer “liberation” only, our Lord takes an incarnation. Here, through the use of the Vedic word “Dasushe”, what is indicated is, that for these “Jnanis”, our Lord gives them only the “Vedic” result! The “Jnanis”, even on getting the “Poorna Jnana”, (total knowledge) and after doing “contemplation” in crores of births, are not able to have the actual “Darsan” of our Lord! Hence, with a view to remove their sorrow, our Lord manifests Himself and He confers them the bliss of His own “Aatman”! (He gives His own “Aatman”). In other words, without our Lord’s incarnation, they are not able to achieve our

Lord's own "Aatma"! Mere "Jnana" will confer on the "Jnani, the illumination of our Lord only as the "Aatmaroop", but they do not attain our Lord as their "Aatma". But, we should not hasten to conclude, that "Jnana" is a "waste"! But, this "Jnana" is like the showing of the moon to the children, by pointing our fingers to the sky! In this way, the moon is seen — but far away. In other words, the actual "Darsan" of our Lord does not take place. The word "Punaha" (again) indicates the meaning, that the Lord takes incarnations, whenever required, again and again!- to give actual "Darshan".

The "Paramahamsa" devotees never put their mind outside of our Lord, at any time! The devotees, who have entered into the "Aashrama" of "Hamsa", revel in their own mind, and those, who have entered into the Aashrama of "Paramahamsa" revel in their innermost divine "Aatma". The quest or search for liberation consists of enquiring into the "Aatma", and the "non-Aatma" in us viz. the body etc. in a continuous way!

In this way, after removing the doubt regarding the "incarnations" of our Lord, it is described, that our Lord is worthy of being served and worshipped by all "castes" (all persons). Now, Sri Sukadeva is removing the doubt of "purpose" (Prayojana). For this sake, HE SAYS, THAT OUR LORD IS ATTAINABLE ONLY THROUGH BHAKTHI (DEVOTION). Through good reasoning, Sri Sukadeva, while making the king realize this truth, prostrates to our Lord again.

नमो नमस्तेऽस्त्वृषभाय सात्वतां विदूरकाष्ठाय मुहुः कुयोगिनाम्।
निरस्तसाम्यातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः॥१४॥

VERSE 14 Meaning: “Our Lord is the “Swami” (Lord) of His devotees! Those persons, who are far away from the two practices of Yoga (Kuyogi) are not even aware, as to where our Lord is! Our Lord’s opulence is incomparable and wonderful, and is of the name of “Radhas” Siddhi! Our Lord, through this bliss, always revels in His own holy abode (Dham)! I am prostrating to our Lord again and again.”

श्रीसुबोधिनी : नमो नमस्तेऽस्त्विति। अत एव भक्त्युद्रेकेण बहुवारं नमस्यंस्तदेव प्रार्थयते। शास्त्रे पूर्णानां भगवद्दर्शने जाते नमस्कार एव कर्तव्य इति सदुपशिक्षाविचारेणाऽन्यस्य स्वतोऽकर्तव्यत्वात्। “किमासनं ते गरुडासनाये” त्यादिवाक्यात्। अतस्तथाभूतानामस्माकं भगवत्साक्षात्कारे तथा नमनमेवाऽस्त्विति प्रार्थनया एतावदेव प्रयोजनमित्युक्तं सर्वैरेव साधनैः। किञ्च। ते तुभ्यमिति प्रत्यक्षतया न तु मह्यमिति तस्मा इति वा। इतः परमधिकं प्रयोजनमुद्देश्यं नास्तीति शास्त्रसङ्ग्रहः। किञ्च। सात्वतामृषभायेति सात्प्रत्यययुक्तानाम्। “तदधीनवचने सातिरि” ति सातिप्रत्ययो व्याकरणे विहित आत्मसादिति। तत्र साद्युक्तः सात्वन्तः कदाचिदपि न स्वतन्त्राः किन्तु भगवदधीना एवेति तेषामृषभः। एवम्भावेन भगवत्स्वामित्वमपि प्रयोजनम्। नमनमात्रेणैव स्वतः पर्यवसाने तदधीनत्वलक्षणे अधिके धर्मे सम्पन्ने स्वसेवामपि कारयतीति वन्दनानन्तरं दास्यं प्रयोजनमिति निरूपितम्। ये पुनर्योगादिना तं प्राप्स्याम इति विचारयन्ति ते कुयोगिनः पृथिव्यामेव योगिन इति। न हि भूमामेव स्थिता ब्रह्माण्डात्परतः स्थितं वस्तु प्राप्नुवन्ति। अयं च कुत्सितो योगः कुत्सितं फलं भूमिष्ठं वा प्रयच्छेत्। अत एवाऽणिमादय एव तत्फलत्वेन निरूपिताः। योगस्तु स्वाधीनः। भगवांश्च न स्वाधीनो योगेश्वरश्च। अतो योगे व्यवसितमतीनां यस्यां दिशि भगवानस्ति सा दिगपि दूरे। साधनान्यपि ततोऽपि दूरे नयन्तीति विशेषेण दूरे काष्ठा यस्येति। अनेन नाऽन्यसाधनसाध्यं प्रयोजनमित्युक्तम्। सकृत्कुयोगित्वेऽप्युत्तरत्र दिव्यादियोगश्चेत्तदा प्राप्नुयादपि। मुहुः कुयोगित्वे आशाऽपि नास्तीत्यर्थः। प्राप्त्याशाभाव एव दूरकाष्ठात्वम्। मुहुःपदेन तेषां साधनाभावः सूचितः। अतो भक्त्येकलभ्यत्वं

साधितमन्वयव्यतिरेकोक्त्या। किञ्च। **निरस्तसाम्येति**। काचिद्भगवतः सिद्धिरस्ति राधसृशब्दवाच्या। न तादृशी सिद्धिः क्वचिदन्यत्र। न वा ततोऽप्यधिका। तथा सिद्ध्या भगवान्स्वगृह एव रमते। तच्चाऽक्षरात्मकं ब्रह्म। रंस्यन्निति स्वनिष्ठमेव रसं तत्सम्बन्धादभिव्यक्तं करोतीति। एतावता स्वरूपस्थितिव्यतिरेकेण नाऽन्यत्र रंस्यतीति भगवदीयो रसस्तत्रैव प्राप्तव्यः। गृहं च तस्यैव। तत्साधनं च निरस्तसाम्यातिशया सिद्धिः। अतोऽन्येषां सर्वथा तद्रसप्राप्तिदुर्लभा। गृहसेवकस्य तु सुलभेति। स हि स्वगृहे तां नीत्वा रंस्यतीत्यनयोपपत्त्या भक्त्येकलभ्यत्वम्। स्वधामनीत्यनेन नह्यन्यस्तत्र गन्तुं स्थातुं वा शक्नोतीति सूचितम्। ब्रह्मत्वादहेयत्वम्। निरन्तररसप्रवाहान्न सायुज्यापेक्षा। अतस्तादृशभक्त्यभावे केवलं नमनं कर्तव्यमिति तादृशाय नम इत्याह—**रंस्यते नम इति**। एवं ज्ञात्वा नमनमपि प्रयोजनमिति शुकादीनां तावन्मात्रपर्यवसानं सूचितम्॥१४॥

एवं प्रेमभक्तिमतो न किञ्चित्कर्तव्यमित्युक्त्वा बाह्यभक्तेः फलं नियमयन्नमस्यति—

SRI SUBODHINI: OUR LORD CAN BE ATTAINED ONLY THROUGH “BHAKTHI”. Hence, through the rise of intense “Bhakthi”, in Himself, Sri Sukadeva is prostrating to our Lord again and again! He prays for Bhakthi only to our Lord! He, who is “Poorna” — totally fulfilled — if ever, he gets the “Darsan” of our Lord, will do only “prostrations”! Here, the “prostrations” being done by a great noble saint Sri Sukadeva, are being referred to, as an ideal example! Moreover, what else, can a devotee give or do to our Lord? What else is he capable of?

Our Lord’s “seat” is the Garuda bird. How can there be a “higher seat” than this? Our Lord’s consort is Goddess Laxmi Herself! How can, then, anyone give any wealth to our Lord, who is the husband of Goddess of wealth itself? It has been said, very correctly, “How

can you give a seat to the Lord, who is seated on the Garuda bird" (KIMAASANANTHE GARUDAASANAAYA).

Whenever, we get the actual "Darsan" of our Lord, we can do only "prostrations" to Him, again and again! Even, through our prayers, it is correct only, to ask for the actual "Darsan" of our Lord, and the "result" of all spiritual efforts, is to get the "Darsan" of our Lord only!

HERE, SRI SUKADEVA IS PROSTRATING TO OUR LORD, AFTER ACTUALLY GETTING THE "DARSAN" OF OUR LORD. The syllable "Te" (you) indicates this. In other words "For your sake, Oh Lord!" He did not say "Tasmai" (for His sake). There is nothing greater than this "Darshan" of our Lord, as a purpose or result of one's spiritual efforts. THIS IS THE SUMMARY AND GIST OF ALL TRUE SCRIPTURES ALSO!

The word "Sātватаam" means the devotee, who is always under the control and directions of our Lord! Our Lord is hailed as the "Rishabha" (husband — Lord — Swami) of such devotees, who are totally dependent on our Lord only! In fact, at no time, these devotees seek independence from our Lord! Here, the main purpose of our spiritual practice, is to have our Lord as the "Swami" (Lord) for us! This "Lordship" becomes easy, through constant "prostrations" to our Lord!

WHEN, THE DEVOTEE ATTAINS THE HIGHEST ATTITUDE OF BEING BELONGING, AND UNDER THE CONTROL OF OUR LORD, THEN, THE LORD ALLOWS THIS DEVOTEE TO DO SERVICE

AND WORSHIP OF HIM! HE CONFERS ON THIS DEVOTEE, THE GRACE OF MAKING HIM HIS SERVANT! (DAASYABHAAVA). This is also another purpose or result, from this intense love for our Lord!

But those, who think, that they will be able to attain our Lord, through Yoga and other steps are termed here as "Kuyogi"! "Ku" means "earth" i.e. these persons are Yogis on this earth only! In other words, how can these persons attain our Lord, who is stationed beyond the "Universe" (Brahmaandam), when they are firmly standing on this "earth" only?

"Ku" also means "Kutsita" = small/petty. As such, these persons can, at best attain only limited/stunted results! It will give them the results of this earth only, and nothing more! These Yogis attain the eight "Siddhis" of "Anima" etc. AND NEVER ARE THEY ABLE TO ATTAIN OUR LORD!

"Yoga" is under the control of our Lord. Our Lord is also the Lord of all Yogas. Hence, those, whose intellect is attached to Yogic practices, are not able, ever to point out, as to which side, our Lord is stationed! They are, in this way, very far away from our Lord! The actual spiritual practice (Saadhan) itself is very very far away, from these Yogis! Hence, our Lord is not attainable through other "spiritual practices"! But, after becoming a "Kuyogi", if this Yogi gets awakened to our Lord's "Bhakthi", then there is a chance, for his attainment of our Lord! But those persons, who become a "Kuyogi" again and again, cannot ever hope to attain our Lord. Even, the possibility of their attaining our Lord, is told here to be "very far" (Vidoorakashtaaya). The word "Muhuhu" denotes the absence, of the due and correct spiritual endeavor in these Yogis.

HENCE, WE SHOULD REALIZE, THAT OUR LORD CAN BE ATTAINED ONLY THROUGH "BHAKTHI"! In both ways, this has been proved. How? Only, on the rise of Bhakthi can the Lord be attained! Alternately, it is said, that when Bhakthi is not there, our Lord become unattainable!

Our Lord has a "Siddhi" (status) in Him which is called as "Rādhās". This is not present at any other place (other than in our, Lord) and there is no greater status than this "Rādhās" power (Siddhi). THROUGH THIS "RĀDHAS" SIDDHI, OUR LORD ENJOYS THE HIGHEST BLISS IN HIS OWN "HOME" (IN HIS SELF). OUR LORD'S HOUSE IS THE IMPERISHABLE BRAHMAN (AKSHARA BRAHMAN). IN THIS HOUSE ONLY OUR LORD ENJOYS AND REVELS WITH HIS OWN "RĀDHAS" SIDDHI!

"RASYĀN" means the "Rasa or bliss, which is inside oneself only". This is the "bliss", which is manifested through it's relationship with the "Rādhās Siddhi" of our Lord! The bliss of our Lord is attainable only, when there is the presence of our Lord! This "home" (imperishable Brahman) belongs to our Lord only, and the "instrument" to get this "bliss" is the most wonderful and incomparable opulence of our Lord, in the form of "Rādhās Siddhi". IT IS VERY RARE FOR OTHERS (OTHER THAN THE BHAKTHAS OF OUR LORD) TO ATTAIN THIS "BLISS" AT ANY TIME! But, those devotees, who become the servants of this "home of our Lord", are able to attain this bliss easily! Our Lord revels in His home, by taking this "Rādhās Siddhi". Hence, only through pure Bhakthi to our Lord, this "bliss" becomes attainable.

“Swadhaamani” (in His own “Dham” (abode)) indicates, that the Lord plays/relaxes/enjoys/revels in His own home. Others, have no entry here, or even can stand there! As, “bliss” flows out permanently, there is no necessity to attain “union” with our Lord either!

Hence, when we do not have this “Bhakthi”, to our lord then, at best, we can do only “prostrations”. Sri Sukadeva says here, that “I am prostrating to our beloved Lord again and again”. Our Lord, in His own holy abode, revels with “Rādhās Siddhi”, and Sri Sukadeva says, that he is prostrating to this Lord only! In this way, the purpose of a devotees life is to do “prostrations” to our Lord, after knowing Him, as “Bhagawan” (the Lord of the Universe). Even, for such exalted Mahaatmas like Sri Sukadeva, this is the highest and the final spiritual endeavor — this is what is indicated i.e. to do prostrations to our Lord!

In this way, it is said, that FOR THOSE DEVOTEES, WHO FOLLOW THE PATH OF LOVING BHAKTHI (PREMA BHAKTHI) THERE IS NO OTHER “DUTY” TO BE PERFORMED! Now, Sri Sukadeva is telling the result of the “external Bhakthi”, and through this, he is offering his prostrations to our Lord!

यत्कीर्त्तनं यत्स्मरणं यदीक्षणं यद्वन्दनं यच्छ्रवणं यदर्हणम्।
लोकस्य सद्यो विधुनोति कल्मषं तस्मै सुभद्रश्रवसे नमोनमः॥१५॥

VERSE 15 Meaning: “Our Lord’s holy names should be sung! He should be always remembered; we should pray for His “Darsan” always; He should be prostrated to, at all times! His Leelas and stories should be listened and heard, at all times! He should be served and worshipped at all times; All these, eradicate the sins

spiritual endeavor in these Yogis.

of the worldly minded persons very quickly! Our Lord's "Yash" (fame) is auspicious by nature, and confers welfare and auspiciousness on everyone! I am prostrating to our beloved Lord, again and again!"

श्रीसुबोधिनी : यत्कीर्तनमिति। संसारिणां बाह्यषड्विधभक्त्या तत्क्षणं पापक्षय इत्यर्थः। ईक्षणं पादसेवनसाध्यम्। अत्र पापक्षयस्य तारतम्यं निरूपयितुं भिन्नः क्रमो निरूपितः। तत्र कीर्तनस्य स्वस्याऽन्येषां च सर्वपापनिवारकत्वाच्छ्रवणापेक्षयाऽपि महत्त्वं निरूपयितुं प्रथमं निरूपणम्। तदनु तस्याऽपि मूलभूतस्य तन्निर्वाहकस्य स्वात्ममात्रनिष्ठत्वेऽप्याध्यात्मिक-पापनिराकरणादन्तःकरणशोधकत्वेन स्मरणं निरूपितम्। एवं कीर्तनस्मरणाभ्यां प्रेमोद्गमे जाते यद्भगवत ईक्षणं भगवदागमनेन स्वगमनेन वा। सानुभावाधिष्ठानस्य मनसः भगवत्प्रतिनिधित्वात्प्रीतिश्चाऽल्पत्वाद्वगवच्चाल-नाशक्तौ बहिस्तदीक्षणम्। अन्तर्वा भावनया। तदशनेनाऽऽधिदैविकपापनिवृत्तिः। “यद्देवानां चक्षुष्यागोअस्ती” ति श्रुतौ तत्पापं निरूपितम्। तद्भगवद्दृष्टिविषये तेषां क्रूरा दृष्टिर्निवर्तते इति तद्दोषनिवृत्तिः। तदनन्तरं यद्वन्दनं तद्भगवदीयापराधलक्षणदोषनिवर्तकम्। वस्तुतो हि जीवो भगवत्सेवको भूत्वा बहुकालं तत्सेवामकृत्वा स्थित इति स्वधर्मपरित्यागोऽधर्मो भवति। तद्दर्शनानन्तरं वन्दनेनैव निवर्तते। ततस्तदनन्तरं भगवदीयानां मुखाद्यद्भगवन्माहात्म्यश्रवणं तत्सर्ववस्तुषु याथात्म्यज्ञापकमिति तदज्ञानकृतं पापं मूलभूतमिति निवर्तते। ततो ज्ञाते माहात्म्ये यदनुक्षणं भगवतः अर्हणं पूजनम्। सत्कार इति यावत्। तद्भगवन्मायारूपं तद्व्यामोहनरूपं वा कल्मषं निवर्तयति। तदर्हणं हि प्रपत्तिरूपम्। अनन्यत्वाभावात्तत्त्वेन न व्यपदिष्टम्। अतो भक्तिमार्गानि विष्टानामन्येषामप्येवंप्रकारेण करणात्तत्पापनिवर्तकत्वेन सर्वपापनिवृत्तिः फलं भवति। अतो भगवत्कीर्तिर्मूलत्वात्सर्वेषां भगवत्कीर्तिः सुभद्रा भवति। भद्राभद्रयोस्तुल्यत्वादभद्रनाशिका सुभद्रा भवति। प्रथमश्रवणं तु तदानीमन्तःप्रविश्याऽऽलोडनेन भूतेभ्यो देहादिभ्यः पापनिवर्तनासमर्थमिति प्रथमं तत्र निर्दिष्टम्, कीर्तनं तु तथात्वान्निर्दिष्टमिति विवेकः॥१५॥

एवं षड्विधभक्तेः षड्विधपापक्षयकर्तृत्वमुक्त्वा कीर्तंस्तावन्मात्र-पर्यवसायित्वे मोक्षपर्यवसानाभावाच्छास्त्रविरोधः प्रसज्येतेति तस्या

मुक्तिपर्यवसायित्वं प्रकारान्तरेण वदति—

SRI SUBODHINI: For the “worldly minded” persons, the 6 types of “external” Bhakthi eradicates the “sins” instantaneously! Bhakthi enables the devotee to get “Darsan” of our Lord, and also to serve His holy feet! Here, the way, one’s and other’s sins, are removed, is being told.

“Keertan” (singing of our Lord’s holy names/Leelas) removes one’s own sins and of others. In this way, this is considered, as greater than “listening” to our Lord’s Leelas etc. That is why, it is kept in the first place!

After “Keertan”, the basis of this “Keertan” and it’s controller — being our Lord — though He remains in His own “Aatma”, as HE is the one, who removes the “internal (mental) blemish and sins”, i.e the Lord purifies the inner mind. Hence, “Smaranam” (remembrance) of our Lord’s holy names/Leelas is told as very necessary.

In this way, when true “Prema” (love) for our Lord rises, through “Keertan and Smaranam”, either through our Lord’s own coming to the devotee or the devotee going near to our Lord — then, the devotee gets the direct “Darsan” and “loving service and worship” of the holy feet of our Lord! Even, if there is any “lowering” of this “love to our Lord”, our Lord’s grace does not allow the devotee to get separated from Him! HENCE, THE DEVOTEE IS BLESSED BY OUR LORD, WITH THE “DARSAN”, OUTSIDE OR INSIDE HIMSELF! By, having this “Darsan”, the sins of the “celestial” nature of this devotee also get removed! This is told by the Vedas - (“YADDEVANAAM CHAKSHUSHI AGO ASTI”).

Next, is the “Vandanam” Bhakthi. This is worship of our Lord, through which, all types of “blemish” caused through “offences” committed by the devotee to our Lord Himself, are removed. Really speaking, the “Jeeva” having become the “servant” of our Lord, does not do his duty - of rendering service to our Lord. Due to this, he becomes “unrighteous” (Adhaarmik) i.e. he has given up a “duty”, for which, he was given a “birth and a body”. This “sin” is removed through the “Darsan” of our Lord, and after doing “prostrations” to our Lord! Later, the devotee listens to the “glory” of our Lord, through the mouth of those devotees, who belong to our Lord (Bhagawadeeya). He gets the proper truthful knowledge, due to this “listening”, about our lord. Through this, the “sin” caused by “Ajnana” (ignorance), which is the basis of all types of “blemish and sins”, get removed.

Later, the devotee, after fully knowing, about the glory of our Lord, worships our Lord, every second and respects and adores Him! This worship removes the blemish and sin caused by the “Māya” of our Lord, which had put him, in infatuation! OUR LORD’S WORSHIP IS OF THE FORM AND NATURE OF COMPLETE SURRENDER! (PRAPATHI). Here, the devotees’ only “refuge” is our Lord only. The “Jeeva”, which is not fully devoted to this path of Bhakthi i.e. it follows some other path, - for this Jeeva also, on undertaking to do the spiritual efforts as outlined above, it also is able to get rid of all it’s sins and blemish, and attains complete purity!

This fame of our Lord, is the basis of every type of welfare and auspiciousness (Subhadra). This

LORD’S LOTUS FEET ONLY! THEY DON’T SEEK

“Subhadra” destroys the “Abhadra” (non-auspicious factors) of both “Bhadra” (good) and “Abhadra” (bad)!

In the first instance, the hearing of our Lord's Leelas enters into oneself, and is able to remove the sins of the 5 “elemental sheaths” (bodies) along with “Keertan” (singing and speaking of our Lord's Leelas). This “Keertan” is capable of removing all types of sins. That is why this “Keertan” has been told as “first”.

In this way, after explaining, that the 6 types of “Bhakthi”, removes the 6 types of “sins”, Sri Sukadeva says, that singing the “fame” (Keerthi) of our Lord is the sure way to attain “liberation”, albeit in a different way! — especially, when it's “result” is not “liberation”, then, this view will be violating the scriptures! — as per the following verse (this “objection” is properly answered!)

विचक्षणा यच्चरणावसादनात्सङ्गं व्युदस्योभयतोऽन्तरात्मनः।

विन्दन्ति हि ब्रह्मगतिं गतक्लमास्तस्मै सुभद्रश्रवसे नमोनमः॥१६॥

VERSE 16 Meaning: “Wise noble devotees of our Lord, totally renounce all types of attachments, through their inner mind,, both, worldly and of the other world, as their mind has got firmly established, with loving devotion, on the lotus feet of our Lord! Without any stress or difficulty, these devotees attain the benefit of Brahman! I am now prostrating to our Lord, who has this auspicious “fame”, (Keerthi) again and again!”

श्रीसुबोधिनी : विचक्षणा इति। अचतुराणामेषा षड्विधा भक्तिरुक्ता। एवं षड्विधया चातुर्ये सम्पन्ने पञ्चाद्विचक्षणाः सन्तो भगवच्चरणारविन्द एवाऽवसन्ना भवन्ति। न ततः पदार्थान्तरे उपयुक्ता भवन्ति। तदा तत्रैवाऽवसन्ना उभयतः सङ्गान्निवृत्ता भवन्ति। अवसादे हि सङ्गानां शैथिल्यं युक्तमेव।

तत्राऽप्यन्तःकरणेन भगवत्यवसादनादन्तःकरणस्यैवोभयतः सङ्गव्युदासः। तदा पश्चात्कर्षकाणामभावाद्भगवता सह गमनसामर्थ्यं भवति। चरणे ह्युपसन्नश्चरणेन सह गन्तुं समर्था भवन्ति। अतो ब्रह्मगतिं प्राप्नुवन्ति। ब्रह्मणा सह गतिः। ब्रह्मणि वा गतिः। अक्षरस्य चरणत्वे गृहत्वे वा तदुभयमुपपद्यते। अतो मार्गान्तरेणाऽप्येवं साधनेन पूर्वतुल्यता भवतीति द्वयोरप्येक एवाऽर्थ इति वक्ष्यमाणमुपपन्नं भवति। तस्य हि गतिज्ञानरूपा। अत एव ज्ञानस्य क्रियात्वं धात्वर्थत्वं चोपपद्यते। ज्ञानस्य च क्रियात्वं भगवत्क्रियात्वेन। भगवत इन्द्रियाभावाज्जन्या क्रिया न सम्भवति। नित्या तु क्रिया न प्रसिद्धा। यागानां तु क्रियारूपेण भगवदाविर्भावात्पदार्थान्तरवत्क्रियाऽपि भवति भगवद्रूपम्। “तदेजति तन्नैजती” त्यादि तु विरुद्धसर्वधर्माश्रयत्वेन धर्मरूपेणाऽऽविर्भूतरूपं प्रतिपादयति। तस्मात्सच्चिदानन्दवन्न क्रिया स्वरूपभूता भवति। अतो ज्ञानमेव तेजः स्वभावं गच्छतीव प्रतिभातीति स्मरणेन मनो गच्छतीतिवद्भगवतो ज्ञानमेव क्रियारूपम्। तस्माद्भगवतो गतिं चैतन्यरूपं विन्दन्ति। अलभ्यलाभवत्प्राप्नुवन्ति। “चिति तन्मात्रेण तदात्मकत्वादि” ति प्रकारेण। अत एव मुख्यसिद्धान्तात्फलंऽपि भेदः। हि युक्तश्चाऽयमर्थः। यतः कीर्तिर्मुक्तिपर्यवसायिनी। गतक्लमा इति। मार्गान्तरेणाऽपि ज्ञानादिना अक्षरोपासनया वा तदेव स्वरूपं प्राप्नुवन्ति। तथापि “क्लेशोऽधिकतरस्तेषामि” ति वाक्यात्ते क्लेशयुक्ता भवन्ति। कीर्तनप्रणालिकया तु ये गच्छन्ति ते गतक्लमा एव गच्छन्तीति साधनान्तराद्वैलक्षण्यम्। अत एव कीर्तिपुरस्सरं तन्नमस्यति। सुभ्रदश्रवस इति पूर्ववत्। बाह्यभक्त्याऽप्येवमनुग्रहं करोतीत्यादरेण नमनवीप्सोभयत्र ॥१६॥

एवं ज्ञानभक्तिमार्गौ सम्यगुपपाद्य कर्ममार्गेऽपि भजनावश्यकतां वदन् तेषां स्वरूपसन्देहं वारयति—

SRI SUBODHINI: The above, 6 types of “Bhakthi” explained, have been provided for those persons, who are not “Kusal” or efficient. But, on sincerely following these 6 types of “Bhakthi”, the devotee attains the necessary “efficiency”. They become “adepts and efficient” (Vichakshana). THEN, THEY LOVE OUR LORD’S LOTUS FEET ONLY! THEY DON’T SEEK

OR GET ATTACHEED TO ANY OTHER OBJECT, OTHER THAN OUR LORD'S LOTUS FEET! Through this "love" for our Lord's lotus feet, they get relieved of the attachments, for this, and the other worlds! All ties and attachments of this world, get "shattered" due to his love for our Lord's lotus feet — from their inner mind also! No one, or nothing can attract this devotee anymore! He attains the grace and capacity to seek and attain our Lord only! In this way, he attains the "Gati" (goal) of Brahman. This word "Brahma Gati" means, (1) the "goal" or way along with "Brahman" or (2) the goal or way in "Brahman"! The "imperishable Brahman" (Akshara Brahman) is the lotus feet of our Lord or is His "home"! Hence, both the types of "Brahma Gati" (attainment of Brahman) have been mentioned.

The devotees, who travel on other "paths" also are also considered as "same". Like, in this path, and it is said, that "The meaning of both is same". The word "Gati" (way — goal) in "Brahma Gati" means "Jnana" (knowledge). This devotee will do actions pertaining to our Lord, with "Jnana", and hence, it is said, that 'Jnana' will now be equipped with "action and deeds" (Kriyatwam). Our Lord does not have the "senses" (Indriyaas), as we know about them! Hence, "sensual actions" do not take place in our Lord!

Through the "sacrifices", our Lord gets manifested. We have to accept that "actions" do take place, in our Lord, like all other objects, and all these "actions" are of the "form" of our Lord only! (Bhagawadroopa). The Vedas have said, that "Tadejati Tannejati", to indicate, that the "actions" of our Lord, who has the quality of doing all "tasks" by following the "opposing" qualities (VIRUDHA DHARMAASRAYAM), denote only to the

Lord, who has manifested, with His “Dharma” i.e. His virtues and qualities. Of course, this manifestation, is not akin or same like, “Sat-Chit-Aananda” (truth-consciousness-bliss) form of our Lord! Due to this, the quality of “Jnana” (knowledge) looks like having got the nature of “Teja” (brilliance). Like, by remembering someone, our mind looks like, as if it is going towards the remembered person, in the same way, the “Jnana” of our Lord also, is of this type of “action” (Kriya) only! Hence, the purport of attaining our Lord would also mean the attainment of the illumined consciousness (Chaitanya) of our Lord! THE DEVOTEES ATTAIN OUR LORD, AS IF THEY HAVE ATTAINED A “PROFIT”, WHICH WAS NEVER ATTAINABLE (ALABHYALAABHA). This is the truth explained, in the Brahma Sutraas (“CHITI TANMAATRENA TADATMAKATWAT”).

It is said, therefore, that there is, indeed, a difference in the “Phalam”, (result) between the above ways or paths. Especially, because the end “result” of singing our Lord’s “fame”, (Keerthi) is liberation. Here, it is said, in this verse, that these devotees attain all this, without any stress or difficulty (Gataklamaaha). In other words, there is lot of stress and difficulty in following other “paths” (i.e. through “Jnana” and through the devotion to “imperishable Brahman”). But not on this path, of loving “Bhakti” to our Lord. In the Gita, our Lord also has told about this – “These votaries, who follow the “Akshara” principle have to face great many difficulties” – Hence, those persons, who attain our Lord, through “Keertan” do not confront any difficulty! This is the essential difference between other spiritual practices and this one! HENCE, SRI SUKADEVA, TREATING OUR LORD’S GLORY OF

FAME, AS THE "MOST IMPORTANT", PROSTRATES TO OUR LORD AGAIN AND AGAIN! OUR LORD IS SO VERY GRACIOUS, THAT HE SHOWERS HIS BLESSINGS ON THIS DEVOTEE, EVEN WHEN HIS "BHAKTHI" IS "EXTERNAL" (BHĀHYA) ONLY! Hence, Sri Sukadeva offers "prostrations" to our Lord, again and again!

In this way, after explaining clearly, the paths of "Jnana" (knowledge) and "Bhakthi" (devotion), he now says, that the service and worship of our Lord are essential to be done in the path of "action" (Karma) also. All doubts in this regard, are removed, through the following verse.

तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविन्दः सुमङ्गलाः।
क्षेमं न विन्दन्ति विना यदर्पणं तस्मै सुभद्रश्रवसे नमोनमः॥१७॥

VERSE 17 Meaning: "There are so many types of devotees following the path of action viz. (1) Those, who do penance, (2) those, who do charity, (3) those, who distribute wealth for attaining noble "fame", (4) those, who keep their mind under their control, (5) those, who practice and worship the sacred chanting (Manthraas), (6) those, who practice the right code of conduct and behavior, and all others, who do various types of actions - if these devotees do not consecrate their "actions" to the lotus feet of our Lord, then they do not attain the result of all these actions! - as it is our Lord, who blesses them, with the result of their "actions"! I am prostrating to our Lord, of this auspicious fame, again and again."

श्रीसुबोधिनी : तपस्विन इति। यशस्विनः कूपारामादिकर्तारः। मन्त्रविन्दो मन्त्रोपासकाः। याज्ञिका वा। सुमङ्गलाः सदाचाराः। एते हि कर्ममार्गे षड्विधा

उक्ताः। तपो हि सन्तापात्मकम्। तत्तु पाकवत्साधनपर्यवसायि न सुखं प्रयच्छति। न हि देहेन्द्रियाणि क्लिष्टानि सुखं प्रयच्छन्ति। विहितत्वात्फलदानेऽपि दातुः सम्बन्धाभावात्। आज्ञामात्रेण तथा करणेऽपि स्वात्मसमर्पकत्वेनैव तद्बोधनाभिप्रायात्। अदृष्टद्वारा फलजनने मानाभावात्। “कर्षयन्तः शरीरस्थं भूतग्राममि” ति बाधश्रवणाच्च। “मत्त एव पृथग्विधा” इति हेतुव्यपदेशात्मपरम्पराकल्पनायां मानाभावाद्भगवत्क्रीडौपयिकतां सम्पादयद्देहं भगवद्योग्यं करोति। यत्तु भगवान्सर्वात्मकः क्लेशं दृष्ट्वा फलं प्रयच्छति। अन्यक्लेशनिवृत्त्यर्थं वा। तत्र क्षेमात्मकम्। न हि भगवता दत्तं स्पर्धासूयादिसहितं भवितुमर्हति। एवं बहुनां भागिनां स्वयमन्येभ्यः प्रयच्छच्छोषणेन वस्तुशोधनवदवशिष्टानि शोधयति। दत्तद्रव्यस्य तु नानाविनियोगसम्भवात् फलसाधकत्वं निश्चितम्। अतो भगवत्कर्तव्ये तत्प्राप्त्यक्रियायाः पर्यवसानात्तदसमर्पणे स्वातन्त्र्ये चौर्यापत्ते सुतरां न क्षेमप्राप्तिः। कूपारामादिष्वपि विश्रामजनकत्वेन भगवच्चिकीर्षितकरणाद्भगवदेव तस्य निर्णयः। मनस्विनस्तु योगिन एव। ते कुयोगिविचारेणैव विचारिताः। सर्वेषामेव निरोधने तत्तदधिष्ठातृदेवद्रोहो भवत्येव। भगवत्समर्पणे तु तद्वचनेन तदुक्तमेव कृतमिति न कोऽपि दोषः सम्भवति। धर्ममार्गेऽपि “धर्मःक्षरति कीर्तनादि” त्यादि नाशसम्भवात्समर्पणं युक्तम्। लोकेऽपि महाराजसमर्पणादौ भोगो वा कालनाशो वा सम्भवति। तत्र भगवदीयानां कालनाशाभावाद्भगवद्भोगे पुनस्तदीयत्वं वा प्रसादो वा भविष्यतीति पूर्ववदेव ज्ञानमार्गे भक्तिमार्गे वा प्रवेशो भविष्यतीति सुभद्रश्रवस इत्युक्तम्। मार्गत्रयस्था अपि भगवदीया इति भगवत्कीर्तिः। अन्येषां तु तत्र प्रवेशाभावादादरेण वीप्सया नमनम्॥१७॥

एवं साक्षाद्भगवत्सम्बन्धिनं भगवत्प्रवेशप्रकारमुक्त्वा साक्षात्सम्बन्धर-
हितानामपि तत्प्रवेशने प्रकारमाह तृतीयगतिव्यावृत्त्यर्थम्। तद्वक्ष्यति भगवान्
“उदासीनोऽरिवद्वर्ज्य” इति। तद्भगवदाश्रिता भगवदीयाश्रिता वा एकत्र।
अन्ये द्वितीयकोटाविति निर्धारो भवति। तत आह—

SRI SUBODHINI: Those persons, who arrange to dig wells, organize to provide parks/gardens for the welfare of everyone — these persons are called as

“Yasaswi” — those, who get fame and honor! Those, who do the “Upaasana” (worship) of sacred chanting (Manthraas) are called as “Manthraavid”. The persons, who perform “sacrifices” (Yagna) also are included as “Sumangal” - auspicious people! In this way, 6 types of persons have been told to be, in this path of “action” (Karma).

“Penance” involves stress and strain. It does not give comforts, as the body and senses, undergo difficulties, while doing penance. Usually penance is done as “provided or ordered”, (Ajna) and here also it is said, that whatever penance is done, should be also consecrated to our Lord (Arpanam), if the devotee is desirous of attaining the auspicious and beneficial results. No one should presume, that he will attain “results”, through “luck or fortune”! (Adhrishtam). Moreover, in penance, a devotee should take care, that he does not give, undue difficulties, to the 5 elements in the body!

Our Lord has stated in the Gita that, “All results are attained from Me only” (MATHA YEVA PRITHAK-VIDHAHA). In this, a true devotee of our Lord will not depend upon luck etc. — but only in our Lord! — especially when there is no evidence for this!

OUR LORD MAKES THE “BODY” OF HIS LOVING DEVOTEE, IN A WAY, THAT IS USEFUL TO HIM! IN OTHER WORDS, THE “BODY” BECOMES “APPROPRIATE” TO OUR LORD! OUR LORD IS THE “AATMA” OF EVERYONE! HE GIVES “RESULTS”, ON SEEING THE DIFFICULTIES EXPERIENCED BY HIS DEVOTEE! Moreover, He gives “results”, so that other difficulties can be also removed. But, all these “results” do not lead to the

auspicious welfare for this devotee. Moreover, the “results” given by our Lord also will not cause “envy” either! In this way, our Lord gives “results” to the votaries of various “paths”, and the Lord also “tests” them in this way! (As to whether they are ready to be fully accepted by Him i.e. they are cooked properly!).

The wealth secured with the grace of our Lord has to be consecrated to Him only. If this is not done, then this “act”, will be considered as “robbery”, and the devotee will never attain “auspiciousness”.

The making of wells, parks/gardens lead to the benefit of many persons. Hence, it is said, that even these “works”, should be consecrated to our Lord. This devotee gets the “result” of having given “charity”.

Those, who keep their mind under control, are called as Yogis!; they stop the “senses” from going towards the “objects”, and in this way, they do commit the “offence” of displeasing the presiding deities of the respective senses! But, on consecrating this “discipline and mind control” to our Lord, the devotee protects the “order” of our Lord, and in this way, he avoids the “blemish” of offending the presiding deities of these senses!

In this path of “Dharma”, (righteousness) by speaking about one’s “Dharma” or by speaking ‘highly’ about oneself, this “Dharma” gets destroyed! (i.e. it does not confer the desired results) (Dharmaha Ksharati Keertanaat). Hence, it is said here, that an ideal devotee, should consecrate this “Dharma”, only to our Lord.

It is said here, that those objects consecrated to our Lord by the devotees, who belong to our Lord, will never get declined or destroyed. When, these consecrated

objects become useful to our Lord (i.e. on our Lord accepting, such consecrated objects), this devotee becomes truly "belonging" to our Lord (Bhagawadeeya). OUR LORD SHOWERS HIS GRACE ON THIS DEVOTEE! He, then, enters properly, into, either the path of Jnana or Bhakthi, as explained earlier.

THOSE DEVOTEES, WHO ADOPT AND FOLLOW THE THREE PATHS OF JNANA, BHAKTHI AND KARMA AND CONSECRATE, ALL THE DISCIPLINES INVOLVED TO OUR LORD, ARE DEEMED TO BE "BELONGING" TO OUR LORD (BHAGAWADEEYA). THIS IS THE REAL "FAME" (KEERTI) OF OUR LORD! All others have no entry here. Hence, through great love and respect, Sri Sukadeva is offering prostrations again and again!

After declaring that, THE DEVOTEE, WHO GETS ACTUALLY RELATED TO OUR LORD, ENTERS INTO OUR LORD, Sri Sukadeva says, that those devotees, who have no direct relationship with our Lord, also enter into our Lord - and the way of this "entry" is called as the "third way"! Our Lord will declare about these persons, "I give up those, who are not interested in Me, like enemies are treated". In this way, there are 2 categories of persons. (1) Those, who are totally dependent on our Lord, and also dependent on our Lord's devotees. (2) Those, who keep "enmity and hatred" to our Lord (Udaaseena). Sri Sukadeva is describing the first category, as follows.

किरातहूणान्ध्रपुलिन्दपुल्कसा आभीरकङ्का-

यवनाः खसादयः।

येऽन्ये च पापा यदपाश्रयाश्रयाः-

शुध्यन्ति तस्मै प्रभविष्णवे नमः॥१८॥

VERSE 18 Meaning: "The Kirataas, Hunas, Andhras, Pulindas, Pulkalastas, Abheeras, Kanghas, Yavanaas, Khas and other lower category persons or all other sinners also, get purified through taking refuge, in those devotees, who are belonging to our Lord, having surrendered to Him! I am prostrating to this omnipotent beloved Lord again and again!"

श्रीसुबोधिनी : किरातेति। किरातादयस्तत्तद्देशगिरिवासिनोऽन्यजा जातितः कार्यतश्च दुष्टाः भक्तसमाश्रयणमात्रेण शुद्धा भवन्ति। भक्ता इव भगवत्सेवायोग्या भवन्ति। अन्येऽपि पापाः प्रायश्चित्तानधिकृता अपि। एते नवविधा गणिताः। अष्टदिङ्मध्यविवक्षया भक्तद्वाराऽपि माहात्म्यात्प्रभविष्णुत्वम्। "अपपरी वर्जन" इति ज्ञापनादपोपसर्गोऽतिशयार्थेऽपि वर्तते। व्याप्त्यर्थे वा। परित इत्यर्थे वा। तेन विश्वाधारत्वेन दुष्टानामपि दैत्यादीनां तदाश्रयत्वं निवारितम्॥१८॥

एवं स्वरूपतः प्रमाणश्च सर्वसन्देहवारणं कृत्वा फलतः साधनतश्च तस्य माहात्म्यमाह—

SRI SUBODHINI: The Kiraatas and the people, who live in different territories, mountains, and all types of persons, including the "low graded" persons (cruel persons) get purified, by taking refuge of the devotees of our Lord! After this purification, they become "appropriate" (deserving) to serve and worship our Lord. Even those "sinners", whose sins can never be redeemed, also get purified.

These types of persons are 9 in number i.e. the eight castes and those living in the middle parts. The purport of telling this is, that when the devotees themselves can purify these "sinners", what would be the glory of these persons getting the "grace" of our Lord? From this, the glory of our Lord is realized. Due to this, our Lord is hailed here as "Prabhavishnu". The

preposition of “Apa” in the words “YADAPAASRAYAASRAYAAHA” has a wonderful meaning, as per the grammatical axiom of Panini viz. “Apapari Varjane”. Alternately, the meaning of “Apa” is “all pervasiveness” (Vyaapti). The other meaning is “from all sides”. FROM THIS, IT IS PROVED, THAT OUR LORD IS THE “BASIS” (AADHAAR) OF THIS ENTIRE UNIVERSE! But, cruel demons do not take refuge in Him, due to which, their “purification” does not take place!

In this way, after removing, through describing our Lord’s “nature” and through “evidence”, all the doubts, the glory (Mahaatmyam) of our Lord is spoken through the “result” (Phalam) and “spiritual discipline” (Saadhan) — as per the following verse.

स एष आत्माऽऽत्मवतामधीश्वरस्त्रयीमीयो धर्ममयस्तपोमयः।
गतव्यलीकैरजशङ्करादिभिर्वितर्क्यलिङ्गो भगवान्प्रसीदताम्॥१९॥

VERSE 19 Meaning: “This Lord of ours”, is the Lord of all Lords for the devotees, who are established in their “Aatma”! He is of the form of the Vedas, Dharma and penance! Even, Lord Brahma and Lord Siva, who are very near to Him, are still contemplating on the exact nature of our Lord’s divine self! I am praying to our beloved Lord, to shower his grace on me!”

श्रीसुबोधिनी : स एष इति। तत्र प्रथमं साधननिर्धारमाह - प्रसीदतामिति। साधनं भगवत्प्रसाद एव। फलं स एव। उभयोरेष विनिश्चयः। तदाह-भगवान्प्रसीदतामिति। अन्यत्तु साधनं प्रसादोपक्षीणम्। लोकद्वारा स्वानुभवद्वारा च सर्वाणि शास्त्राणि प्रवृत्तानि। वेदस्याऽपि तत्परत्वेनाऽर्थो निरूप्यते। तत्र - तत्राऽधिकारिणो द्विविधाः। ये हि भगवत्प्रसादयोग्यास्ते आत्मवन्तः। आत्मशब्देन हि अन्तःकरणात्मा च। तत्र ये आत्मवन्तस्तेषामात्मत्वेनाऽयं प्रकाशते। ये पुनरन्तःकरणवन्तः यथासुखमन्तः

करणं कर्तुं सम्भवन्ति तेषामधीश्वरः स्वामी। अन्तःकरणप्रेरको वा। स्वसेवां कारयति तद्योग्यं वा करोतीति। प्रमाणं च त्रिविधं श्रुतिस्मृतिपुराणाख्यम्। तत्र प्राधान्येन वेद इति तेनाऽपि यज्ञः प्रतिपादित इति यज्ञप्रतिपादकत्वेन त्रयी प्रमाणम्। स्मृतीनां तु धर्मप्रतिपादकत्वेन तत्राऽर्थस्यैव प्राधान्याद्धर्मप्रयोगः। पुराणं तु तपःप्रतिपादकम्। यावन्ति हि फलानि निरूपयति तपसैव तानि निरूपयति। तत्रितयरूपोऽपि भगवानेव। अर्थतः स्वरूपश्च। ततः किमधिकारेण किंवा प्रमाणेन। उभयोरपि फलकोटवेव प्रवेशात्। सतामाश्रयणेऽपि तथा। यतः अजशङ्करादिभिरपि वितर्क्यमेव लिङ्गं यस्याः सतां हि पराकाष्ठा ब्रह्मा वा महादेवो वा। तच्छिष्यास्तत्पुत्राश्चाऽन्ये। तैरपि विशेषेण तर्क्यमेव लिङ्गं यस्य न त्विदमित्थतयाज्ञेयम्। तर्कितं हि भवति न भवति च। तेऽपि स्वस्य माहात्म्यमेव दृष्ट्वा भगवत्कृपया तज्जनितमिति भगवत्साक्षात्कारेण च तत्स्वरूपप्रसादयोर्निर्णयं कल्पयन्ति। एतादृशो हि भगवानेवं प्रसन्नो भवतीति। तत्र प्रमाणे नानाप्रकारेण निरूपणाल्लोकतश्च तथा प्रतीतेर्न तावन्मात्रतेति निश्चीयते। ते तु “शब्दात्प्रत्यक्षं बलीय” इति विशेषेण तर्कयन्ति। तस्मादेवमवगम्यते भगवानेव प्रसादं प्रार्थनीयो नाऽन्यन्नाऽन्योऽपि॥१९॥

SRI SUBODHINI: In the first instance, the “spiritual discipline” is determined. BOTH THE SPIRITUAL DISCIPLINE AND RESULT ARE OUR LORD’S COMPASSION (KRIPA) ONLY! That is why, it is said here, “Let our Lord get pleased on me”. The various spiritual paths of Karma, Jnana and Bhakthi get fulfilled only, when they are able to please our Lord! All the scriptures have been originated either through the “world”, or through one’s own “experiences”. The Vedas are also inspired by our Lord, and hence, the same meaning (as given by us) is sustained.

अधिकारी प्रमाणं च सन्तश्च प्रीतिहेतवः।

एतेऽप्यापाततः प्रोक्तास्तस्मात्सम्प्रार्थनं वरम्॥

सम्प्रार्थने हि सुमहान्साधनं फलमेव वा।

कायादिभिः करोत्येव तस्मात्साधननिश्चयः॥

तस्मात्प्रार्थनायां सम्भवन्त्यां नाऽन्यत्कर्तव्यमिति सिद्धम्। यदि प्रार्थनायां भगवान्न क्रुध्येत्। लोके ह्यनधिकारी प्रार्थयन्क्रोधमुत्पादयति। यद्यपि प्रसादस्य साधारण्यादन्यस्याऽप्रार्थितत्वात्क्रोधो न सम्भवति तथापि सामान्येऽप्यनधिकारिणं प्रति तद्भवत्येव। अतस्तन्निर्णयार्थं प्रार्थनायोग्यं रूपमाह—

KAARIKAS 1 and 2 Meaning: “The deserving person, the evidence and the noble saintly persons (devotees) are the three causes for making our Lord happy and pleased. But, this factor is superficial as IT IS BEST TO DO PRAYER TO OUR LORD ONLY! Through an ardent and sincere prayer the success of a great spiritual endeavor or spiritual result takes place. It is also certain, that this spiritual endeavor can be done only through one’s “body” and others (senses etc.).”

There are 2 types of “deserving” devotees. (1) The devotee, who deserves to get our Lord’s compassion. (2) Those, who are established in their own “Aatma”. Here, the word “Aatma” means, both the divine “Aatma” and the inner mind! Those devotees, who are established in their “Aatma”, get the experience of our Lord shining and manifesting as their “Aatmic” principle. Those devotees, who are established in their “inner mind”, are able to make their inner mind enjoy the bliss of our Lord, who is their master (Swami) and highest Lord! In other words, our Lord is the inspirer of their inner mind. **OUR LORD MAKES THEM DO HIS WORSHIP AND SERVICE, AFTER MAKING THEM “DESERVING” TO PERFORM WORSHIP AND SERVICE!**

The “evidence” is also of 3 kinds. (1) The Vedas. (2) The Smriti (the remembered code of conduct) and (3) the Puranaas. The most important evidence is the “Vedas”, which have prescribed the performance of

“sacrifices” (Yagnam). The “Smritis” have prescribed “Dharma” — the code of righteous conduct and behavior. Here, the importance is given to the human goal of “wealth” (Artha) and hence, the righteous conduct and way of living are emphasized. The “Puranaas” give importance to “penance”. All the “results” described in the Puranaas are derived only through penance. All these three, the Vedas, the Smritis and the Puranaas, through their “meaning” and “nature”, are only our Lord’s “form” only! Hence, the discussion on “deserving authority” and “evidence” become unnecessary. All this will be realized, our Sri Mahaprabhuji says, once, a devotee takes refuge, in our Lord’s noble saintly devotees.

It is said here, with a view to bring out the inscrutable nature of our Lord’s “glory”, that even Lord Brahma and Lord Siva are able to surmise, assume or gauge about it only (i.e. they have not yet got the total “Jnana”, about our Lord’s glory)!

“Our Lord’s “nature” is such” — no one can really speak about this at all! “Presumption” can be sometimes “truthful”, and at other times, can also be wrong! The devotees, after seeing their own “glory”, realize, that after all, this “glory” in them, has been caused by the grace of our Lord only! They, thus, contemplate, about the grace of our Lord and of His glorious divine nature, after getting the direct “Darsan” of our Lord! In other words, they get a very “special” knowledge, and also become aware, as to how, He becomes pleased with a devotee!

The evidence of “Vedas” and others also describe our Lord’s “glory”, in many ways, and in this world also, people think about the glory of our Lord as “this much”, “this way” etc. But, direct perception or

“Darsan” of our Lord is more stronger than the “sound” (Sabda) of the Vedas etc. (SABDAT PRATHYAKSHAM BALEEYAHA). From this, we may understand, that WE SHOULD PRAY TO OUR LORD ONLY, WITH A VIEW TO ATTAIN HIS “KRIPA” (COMPASSION). IN OTHER WORDS, WE SHOULD NOT PRAY TO OUR LORD FOR ANYTHING ELSE THAN HIS “KRIPA” (COMPASSION). MOREOVER, ALL PRAYERS SHOULD BE DONE ONLY TO OUR LORD AND TO NONE ELSE! (i.e. in other words, we should never “beg”, anything from anyone else.)

Once the devotee intends to “pray”, then, he should not do anything else. But, we should ensure, that our Lord does not get “anger” on our doing the prayer. Such a prayer only is considered as “proper”. Even in this world, “prayers” made by “undeserving and unauthorized” persons are not taken seriously! — nay, it may even generate anger! Though, the prayer made to our Lord is common i.e. “Oh Lord! Please be happy with me” — this prayer has been made to our Lord only, and to no one else! Hence, there is no possibility of our Lord getting “angry” over this — as nothing “special or specific” has been prayed for — BUT OUR LORD IS SO GRACIOUS THAT EVERYONE CAN PRAY TO HIM.

श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियां पतिर्लोकपतिर्धरापतिः।
पतिर्गतिश्चाऽन्धकवृष्णिसात्त्वतां प्रसीदतां मे भगवान्सतां पतिः॥२०॥

VERSE 20 Meaning: “Our Lord is the consort of Goddess Laxmi; the Lord of all sacrifices; the master and Lord of all beings; the master and Lord of all intellects; the Lord of the entire Universe; and also the Lord of this earth! He is also the Lord of the Yadava clans of

Andhaka, Vrishni and the Saatwata divisions! HE IS THE SUPREME BELOVED LORD OF HIS DEVO-TEES - LET OUR LORD SRI KRISHNA BE GRACIOUS ON ME!"

श्रीसुबोधिनी : श्रियः पतिरिति। पतिः प्रार्थनीय इत्यविवादम्। क्रुध्यतु मा वा। तद्येषां पतिस्तैः प्रार्थनीयः। तत्र प्रथमं षड्विधानां पतित्वं निरूपयति। प्रथमं भगवाँल्लक्ष्मीपतिः। ततो लक्ष्म्यंशैः स्त्रीभिः प्रार्थितो न क्रुध्यति। अनेन स्नेहमार्गानुवर्तिभिरन्यैरपि प्रार्थितो न क्रुध्यति। एवं यज्ञपतिः। यज्ञपुरुषैः प्रार्थितो न क्रुध्यति। अत एव “यज्ञे यः कामयेते” ति बहुधावचनं भगवत्पतित्वज्ञापकम्। किञ्च। प्रजापतिः। ये केवलं लौकिकाः प्रजामात्ररूपाः प्रकर्षेण जाता वा तेषां पतिः। साधारणैरपि प्रार्थ्यः। अल्पविशेषैरपि। किञ्च। धियां पतिः। ये केचित्कामपि बुद्धिं जानन्ति क्रियायां ज्ञाने वा शब्दतोऽर्थतो वा तैरपि प्रार्थनीयः। किञ्च। लोकपतिः स्वर्गादिलोकानां पतिः। अतस्तद्गतैरपि प्रार्थनीयः। ततो धरायाश्च पतिः। अतो भूमिष्ठैरपि प्रार्थनीयः। किञ्च। अन्धकवृष्णिसात्वतां पतिर्गतिश्च। पूर्वं भगवत्प्रार्थनायोग्यता निरूपिता। इदानीं फलमुखता निरूप्यते। पतिः फलम्। गतिः स्वनिष्ठं साधनम्। तच्चेत्फलं स्वनिष्ठत्वे सति साधनतां भजते तदा फलोपभोगे भवति। न हि स्वमुखे दूरस्थः असाधनं वा स्वतन्त्रो वा तस्यां क्रियायां हेतुर्भवति। तद्भगवान्यादवैः प्रार्थितः पतिः सन् तेषां क्रियारूपोऽपि जातः। अतोऽनेन यावत्कर्तुं शक्यते तावत्तेषां भवति। अतः फलमुखपतित्वमत्र सिद्धमिति क्रोधसम्भावनाऽपि दूरे। चकारात्क्रियासाध्यरूपश्च। त्रिविधा दि यादवा गणितास्तामसराजससात्विक पुरुषभजनीयत्वं निरूपयितुम्। किञ्च। यत्र गुणव्याप्तैरपि भगवान्प्राप्यते प्रार्थ्यते च तत्राऽस्मदादीनां का चिन्तेति प्रसीदतां म इत्याह — **मह्यं प्रसीदतामिति।** किञ्च। सतामयं पतिः। ये भगवत्येव सन्ति गुणेषु प्रविष्टाः गुणद्वारा भगवदाश्रयास्तेषां तु पतिरेव। अन्यान्प्रत्यौपचारिकं पतित्वं। युक्त्या शास्त्रेण च सतामेव पतिः। अतोऽपि मह्यं प्रसीदतामिति भावः॥२०॥

SRI SUBODHINI: It is necessary to pray to our Lord, who is the “Swami” (Pati)! — whether the Lord gets pleased or angry! Our beloved Lord Sri Krishna is

the “Pati” (master) of 6 kinds of people. (1) Our Lord is the “Pati” (husband) of Goddess Laxmi. Hence, if the prayer is done by women, who are considered as “parts” (Amsa) of Goddess Laxmi, then our Lord, it is said, does not get angry at all, on any account. Our Lord does not also get angry on those, who follow this path of “love” (Sneha = Bhakthi) to Him! (2) Our Lord is the “Pati” (Swami) of everyone (Prajapati). He is the Lord of all “worldly” persons, as also of everyone, who have got originated from Him! This makes everyone, even ordinary persons, deserving to pray to our Lord. (3) Even those, who have only very “little” virtues, can pray to our Lord. (4) Our Lord is the “Lord” of those, whose “intellects” are well equipped with “Jnana” and of “action” (Kriya). (5) Our Lord is the “Swami” of heaven and other celestial regions. Hence, the devotees, who have attained “heaven” can also pray to Him. (6) Our Lord is the “Pati” (husband) of “Dhara” = earth. Hence, those, who inhabit this earth can also pray to our Lord!

स्त्रीभिश्च याज्ञिकैर्लोकैर्बुद्धिमद्भिः स्थितैः क्वचित्।
असाधनैरपि होतैः प्रार्थनीयो हरिः पतिः।

KARIKA Meaning: “Our Lord is worthy of being prayed to by women, by those who perform the sacrifices, all types of persons, who live in this world, and by those, who are intellectually equipped, and all those, who live in every part of this Universe, and even by those, who have no other way of redeeming themselves!” (Asaadhan = who have no spiritual endower to back them).

ननु भगवद्गुणेषु पृष्ठेषु तत्कथनं परित्यज्य भगवत्प्रार्थना कुत्रोपयुज्यते?
तत्राऽऽह—

SRI SUBODHINI: (Contd): Our Lord is the “Pati” (Lord) of the Yadava clans of Andhaka, Vrishni and Satwata divisions. Their “path, way and goal” (Gati) is our Lord only!

Earlier, we have seen the description, as to how to become “deserving” to pray to our Lord. Now, the “results” of such prayers are being described. Our Lord is the “result” by Himself, and He is also the “goal and way”, as he is the One, who is the indwelling Lord in us. In this way, He becomes the spiritual endower also! When the Yadavaas had prayed to our Lord, our Lord became their “Lord and master”, and also took the “form” of all their “actions”. Hence, they were able to do all their actions, through the strength of our Lord’s grace only! Our Lord is both the “giver of result”, the “result” itself and also the Lord of all! The syllable “Cha” (and) used here, indicates, that the Lord only enables the “actions” to be done and also the giver of “results” too! The Yadavaas have been categorized into 3 divisions viz. the Tamasik, the Rajasik and the Satwik Yadava clans, and it is said here, that all these three divisions had served and worshipped our Lord.

When, even the persons, who are under the control of the “three qualities” (Gunas), like the Yadavaas are able to attain our Lord, then, is there any question to be asked, for Sri Sukadeva and others, who have gone beyond the three “qualities”? Our Lord is the Lord and Swami of noble saints. **THOSE DEVOTEES, WHO HAVE ESTABLISHED THEMSELVES IN OUR LORD ONLY; WHO HAVE TAKEN REFUGE IN OUR LORD AFTER HAVING ADOPTED THE “QUALITIES” OF OUR LORD – FOR THEM OUR LORD ONLY IS THEIR “PATI” (SWAMI).** For all others also our Lord

only is the “Swami” — although they may not be aware of it!

Sri Sukadeva is now praying, “Oh Lord! please be pleased with me”!

A doubt arises here. King Parikshit had asked the question on the subject of our Lord’s “qualities” (Gunas). Leaving this, Sri Sukadeva began to do “prayer” to our Lord. Where and how will this become useful? On this, it is said as follows.

यदङ्घ्र्यनुध्यानसमाधिधौतया धिया नु पश्यन्ति हि तत्त्वमात्मनः।
वदन्ति चैतत्कवयो यथारुचं स मे मुकुन्दो भगवान्प्रसीदताम्॥२१॥

VERSE 21 Meaning: “The Jnanis, get the direct “Darsan” of the principle of the divine “Aatman”, through meditation on the lotus feet of our Lord, in their “Samaadhi”, after having purified their intellect (through this meditation). Later, as per their own inclination (taste), they describe the Lord’s glory, in their own diverse ways! May this beloved Lord, who is the giver of liberation, get pleased and gracious to me.”

श्रीसुबोधिनी : यदङ्घ्र्यनुध्यानेति। केवलं भगवत्प्रार्थनाव्यतिरेकेणाऽप्यङ्घ्र्यनुध्यानमात्रेणैवाऽऽतपाद्यवस्थानेऽपि समाधौ प्रक्षालनमात्रेणैव यत्सर्वप्रमाणैरपि स्पृष्टं न भवति तादृशमात्मतत्त्वं भगवत्स्वरूपयाथात्म्यं पश्यन्ति। बुद्धिः स्वभावतो वस्तुप्रकाशिका। सा स्वावरणाद्विषयावरणादुत्पन्नाऽपि न विषयं प्रकाशयति। इन्द्रियाणामावरणे नोत्पद्यत एव। विषयमात्रं बुद्ध्युत्पत्तौ कारणत्वेन मृग्यते। नतु यत्प्रकारिका बुद्धिस्तद्विशिष्टम्। रजतादिभ्रमानुपपत्तेः। अतो विषयमात्रं पुरस्कृत्य सामग्र्यन्तरवशाद्वस्तुनो याथात्म्यमयाथात्म्यं वा बोधयति। तत्र शुद्धा वस्तुनो याथात्म्यं गृह्णाति। अत्र भगवच्छास्त्रे सर्वेषां पदार्थानां नित्यत्वात्कारणत्वेनाऽभिमतैरभिव्यक्तीक्रियते। एकश्च पदार्थो न जातिव्यक्तिविभेदकल्पना। एक एव घटोऽनेकधा भवति आविर्भवति तिरोभवति च। पदार्थानां सर्वेषां भगवत्त्वात्। तथा शब्दानां नित्यता तु सर्वैरेवाऽभियुक्तैः

कात्यायनादिभिर्व्यवस्थापितेति नाऽस्माभिरत्यन्तं निरूप्यते। “नित्ये शब्दार्थसम्बन्ध” इति। नित्ये शब्दे अर्थसम्बन्ध इति च विवरणम्। आश्रयाभावे च जातिसम्बन्धयोः स्थितिकल्पनाऽत्यन्ताऽप्रामाणिकी दृष्टस्य पदार्थस्य याथात्म्याज्ञाने शास्त्रतस्तदवगम्यते। अत एक एव घटो भगवत्त्वादनेकधा भवतीति “स एकधा भवति” त्यादिश्रुतिबलादनुपपत्तौ निवृत्तायां स्वबुद्धिदोषादन्यथा कल्पनं न प्रामाणिकम्। बहुकल्पनापत्तिश्च। अत एकैव बुद्धिर्बहुधा परिमृज्यमाना शोधकद्रव्यसंयोगसङ्घर्षेण निर्मला भवति दर्पणवत्। तथा भगवच्चरणारविन्दद्वयं बुद्धौ संयोज्य सङ्घर्षेण क्रियमाणे शुद्धिविशेषं प्राप्नोति। शोधकद्रव्याणां तारतम्येन मलनिराकरणं शास्त्रसिद्धम्। अञ्जनादिषु तथा प्रसिद्धेः। यथाऽञ्जनविशेषे गोलकसंयुक्ते ततो निर्गता दृष्टिर्देवानपि पश्यति, तथाऽत्राऽपीति न काऽप्यनुपपत्तिः। अन्या तु वस्तुनो याथात्म्यं न बोधयति। दोषावृतत्वात्। यथा यथा दोषनिवृत्तिस्तथा तथा वस्तुयाथात्म्यस्फूर्तिः। अत एवाऽभ्याससूक्ष्मेक्षिकादीनामुपयोगः। विषये तु दोषो नास्त्येव। सुतरां भगवद्विषये आत्मविषये च। “अपहतपाप्मत्वादि” श्रुतेः। नु इति निश्चयेन। अनुध्यानं नाम तत्परतया चिन्तनम्। तथा चिन्तनेनाऽपि तदात्मकता भवतीति समाधिः। न तु योगसम्बन्धी। किञ्च। एतदात्मतत्त्वं कविभिर्यथाबुद्धि निरूप्यते। कविपदेन चोत्प्रेक्षासामर्थ्यं बोधितम्। कश्चित्कर्तृचिदुत्प्रेक्षते वदति च तथा। अतो न वाक्याल्लौकिकाद्वस्तुयाथात्म्यस्फूर्तिः। किञ्च। भगवान्मुकुन्दो मोक्षदाता। वस्तुयाथात्म्यस्फूर्तिर्मोक्षाङ्गम्। तच्च तदैव सम्पद्यते यदा भगवान्मोक्षं दातुमिच्छति। इच्छा पुनरङ्घ्र्यनुधानेनैव भवतीति। तस्माद्यः कश्चिद्यत्किञ्चिज्ज्ञातुमिच्छति तत्र भगवान्प्रार्थनीयः सकलतत्सिद्ध्यर्थम्। गुणा अपि ज्ञाता एव वक्तव्याः। ज्ञानसाधनं चाऽङ्घ्र्यनुधानम्। न केवलं तावन्मात्रमेव। किन्तु प्रार्थनासहितम्। भगवतः स्वतन्त्रत्वात्त्राऽनुधानमात्रेण तथा कर्तुमिच्छति। अत आह—प्रसीदतामिति। यद्यपि भागवतनिर्माणे विषयप्राचारार्थं प्रसादो जात एव तथाऽप्यस्मदर्थं पुनर्भवतु स्वस्याऽपि रससिद्ध्यर्थम्॥२१॥

इदानीं सामान्यतः प्रसादं प्रार्थयित्वा प्रकृतोपयोगिप्रसादं प्रार्थयितुमस्य प्रसादावश्यकत्वमाह—

SRI SUBODHINI: Without praying to our Lord, for

attaining any other “goal”, but by doing meditation of His lotus feet, a devotee purifies his intellect in “Samaadhi”, and attains the knowledge about the “reality” of the divine principle of “Aatma” (i.e. the real divine nature of our Lord) – although, this is not usually knowable through outside evidence and proof! A good intellect, by it’s very nature, is capable of illuminating any object! But, for ignorant persons, a “covering” has occurred to this “intellect” – like, when an object is covered by something else, then, it becomes very difficult to get the correct knowledge, about this object! When the “senses” get covered, then the “intellect” cannot even get originated. The objects cause the origination of the intellect. A pure intellect is able to grasp the real nature of an object.

In this “Bhagavat Sastra” (scripture), we have deemed, that all materials/objects are permanent, and they have been manifested through the meditation etc. (of our Lord). One material has become the “many”. It gets manifested, and also gets disappeared! All these materials are of the “form” of our Lord only. Hence, they are permanent, as our Lord is permanent!

The “permanency” of sound has been sustained by the old scholars like Kātyāyana and others. Hence, we are not dealing with this now. He has said that in the permanent nature of “sound”, the relationship of “meaning” (Artha) also is permanent. If everything is considered as “impermanent”, then there will be no “basis” at all. Neither evidence or proof. We are able to understand the true nature of the objects/materials seen by us, through the help of scriptures.⁴ That is why, as all objects/materials, are the forms of our Lord only, it is our Lord who has assumed many forms/names.

It is been said, in the Chhandogyopanishad “SA YEKADHA BHAVATI TRIDHA CHA NAVADHA” (HE becomes “THE ONE, THE THREE AND ALSO THE NINE!”) In this way, there is only One truth, but we, through our intellects, conjure up many kinds of divisions of this one and only permanent material!

The intellect, on being purified, like a mirror, which has been fully cleaned, is able to join in meditation, on the two lotus feet of our Lord. This “purity” becomes very “special”, due to this meditation. This pure intellect is able to “see” the principle of our Lord’s true divine nature. An impure intellect is not able to gauge or understand the real nature of any object, as this intellect is covered through “blemish” (Dosham). When this “blemish” is gradually removed from the intellect, then, the real nature of reality begins to get clear, in this intellect. Due to this, it is necessary to practice this meditation along, with the sense of keen perception!

“Blemish” is not in the objects at all, and especially there is no “blemish” in the various things connected with our Lord or in the “Aatma”! THE VEDAS HAVE DECLARED OUR LORD AS “SINLESS”. It is said, that a devotee should do “ANUDHYAANAM”, on the lotus feet of our Lord. This, in other words, would mean loving meditation – meditation done, with eager interest and love! This meditation (contemplation) makes the devotee “one-pointed”, and this is called as “Samaadhi”. This “Samaadhi” is not related to Yoga!

Now, after attaining this “Samaadhi”, wise persons described the nature of the principle of this “Aatma”, as per their own “intellects”. The word “Kavi” is used to indicate the powers of “logic and reasoning” in them!

In the way, this devotee has seen the 'principle of Aatma', he explains the same only, in the way, he is able to do so! Hence, we should clearly see, that through "worldly words", the real nature of "truth" cannot be explained at all! THE MOST IMPORTANT FACTOR TO REMEMBER HERE IS, THAT OUR LORD IS "MUKUNDA" - THE GIVER OF "LIBERATION" (MOKSHA). Understanding the real nature of our Lord itself is liberation. This is possible only when THIS DESIRE IN OUR LORD ARISES, WHEN WE DO MEDITATION ON THE LOTUS FEET OF OUR LORD! Hence, whosoever is interested to attain anything, he should do offer "prayer" to our Lord only! The meditation done again and again on our Lord's lotus feet, enables the devotee to realize our Lord's glorious "virtues", and he is expected to speak about them for the benefit of all others! Along with this repeated "meditation", prayers also should be offered for attaining the "grace" (Kripa) of our Lord.

Our Lord is free and independent, and he does not want to give His grace only, through repeated meditation. Hence, Sri Sukadeva says here, "Pradeesatam" - "Let my Lord get pleased". Though, the Lord had already showed His grace, for the purpose of propagating this holy Maha Bhagavata Purana, even then, "Let this grace and compassion be on me, and all of us again, and let us all attain the bliss of our Lord". This is the reason for doing this prayer!

After making the prayer for grace in a general way (common), Sri Sukadeva now speaks, about the necessity for attaining our Lord's grace and compassion, as only grace can make things happen!

प्रचोदिता येन पुरा सरस्वती-

वितन्वताऽजस्य सतीं स्मृतिं हृदि।

स्वलक्षणा प्रादुरभूत्किलाऽऽस्यतः-

स मे ऋषीणामृषभः प्रसीदताम्॥२२॥

VERSE 22 Meaning: “Our Lord, in the very first instance, inspired the remembrance of the truthful events as they happened before, in the heart of Lord Brahma! Through this, the words of Vedas, which are the form of our Lord’s divine self only, came out of the mouth of Lord Brahma! Let our beloved Lord, who is the primordial Guru of the Upanishads, be pleased and gracious to me.”

श्रीसुबोधिनी : प्रचोदिता येनेति। अवश्यमिन्द्रियव्यापारे कर्तव्ये भगवान्प्रार्थनीयः। तत्रापि वाग्विषये। तत्रापि भगवदीयपदार्थवाचके। यतो ब्रह्मणाऽपि पूर्वं भगवद्भ्यानात्प्रार्थितो भगवांस्तस्य ब्रह्मणो हृदये प्रविश्य स्वप्रकाशिकां वेदरूपां वाणीमास्यतो निष्काशितवान्। अतो भगवद्गुणेषु वक्तव्येषु नित्यवाण्यैव तद्भवतीति प्रकृते भगवत्प्रार्थना आवश्यकी। ननु योगेन पदार्थान्स्मृत्वा तद्वाचकपदानामुपनिबन्धने सम्भवति किं भगवद्भ्यानेन? इत्यत आह—अजस्य ब्रह्मणः हृदि सतीं स्मृतिं वितन्वतेति। वाक्यार्थवाक्ययोर्नित्यत्वेऽपि पूर्वमनुभूतेऽपि स्मरणाभावश्यकम्। स्मरणमात्रं च न प्रमाणमिति स्मृतपदार्थानुभवसहिता साऽपेक्षिता। योगवद्भगवद्भ्यानास्याऽपि प्रत्यासत्तित्वात्। अतोऽन्तःकरणे प्रथमं सतीं भगवदनुभवसहितां स्मृतिं पूर्वानुभूतानां भगवदीयानां पदार्थानां निर्माणाय पश्चात्तैव हृदा भगवत्प्रेरितेन अन्तर्वेदप्रादुर्भावात्पुनर्भगवत्प्रेरिता वाणी आस्यतो निर्गता। नहि भगवद्भ्यायां स्वतो बहिर्निर्गन्तुं शक्नोति। इयमपि वार्त्ता वक्तुमयुक्तेत्याशङ्क्य किलेत्याह। स्वस्य लक्षणमिव लक्षणं यस्याः। नित्यत्वब्रह्मशब्दवाच्यत्वानन्तत्वादिरूपम्। अथवा। स्वयमेव लक्षणं यस्याः। वेदानामिदमेवाऽसाधारणचिह्नं यद्भगवानेव वाच्य इति। अतः पूर्वानुभूतस्मरणे तद्द्वारा निर्गमेऽपि सर्वेन्द्रियप्रेरको भगवान्प्रसीदताम्॥२२॥

एवं शब्दानां भगवदधीनत्वेन तत्प्रादुर्भावार्थं भगवत्प्रार्थनामुक्त्वा, अर्थोऽपि भगवदधीन इति अस्मन्मुखनिर्गतायां वाचि भगवान्पतिरलङ्करणरूपेण प्रविशतामिति प्रार्थयते—

SRI SUBODHINI: It is necessary to pray to our Lord, if we want to initiate any action, through our “senses”. If we desire to speak, it is very (extremely) important to get the blessings of our Lord. If the “words” have to truly pertain to our Lord, or about His glory and Leelas, then prayer to our Lord is “most” essential! Even, Lord Brahma had meditated on our Lord, in the first instance, and had prayed to Him! Our Lord, answering the prayers of Lord Brahma, had entered into his heart, inspired the utterance of the “Vedas”, which brings out the brilliant nature of our Lord, and His glory. It is our Lord, who made the Vedas, to come out of the face of Lord Brahma!

Only “words” can explain the auspicious “virtues” of our Lord, and it is necessary to pray to our Lord for this sake. If someone says, that through the power of “Yoga”, this can be achieved, and there is no need to pray or meditate on our Lord, then, it is answered, that even Lord Brahma Himself had meditated on our Lord, and had also prayed to Him! Then only, our Lord gave Lord Brahma, the remembrance of “truth”! Our Lord gave Lord Brahma, the words, it’s remembrance and it’s experience! Then, the Lord gave the required “intellect” to Lord Brahma. Our Lord is always present in the inner mind of Lord Brahma. The Lord now gave him the remembrance of all the past creations, along with His own experience, so that Lord Brahma, could create the various objects/materials (which are also belonging to our Lord only). Later, our Lord inspired his heart to

bring out, through his mouth, the eternal Vedas, which is also a form of our Lord only!

Our Lord's wife viz. Goddess Saraswati could not get out by Hersefl! As Sri Sukadeva did not like to say like this, hence, he has used the word "Kila" – to emphasize, that this fact is famous and well known! Whatever is known need not be repeated.

"Brahman" or our Lord has many symbols and attributes (Swalakshana), like permanency (Nithya); the word and meaning of the sound of Brahman; the limitless all-pervasive nature (Anantatwa); the primordial form etc (Aadiroopatwam). All these attributes of our Lord, were now seen in these "words" (Vedas) of Lord Brahma! – especially when, all these "words" were of our Lord only! Hence, Lord Brahma had experienced the same events, which he had gone through earlier, and remembered them again, with the grace of our Lord! Our Lord, then inspired the senses of Lord Brahma to bring out these "Vedas", through his mouth as "words". "May such a beloved Lord, who is the inspirer of the senses, be pleased with me" – this is the prayer!

In this way, as "sound" is under the control of our Lord, after telling about the prayers done, for it's outward manifestation, Sri Sukadeva says, that the "meaning" of these words also is under the control of our Lord. Hence, he prays to our Lord, "May the Lord, who is the "master" of all "words" enter into my words, through "ornamentation" (fineness), (through "beautifying" them).

भूतैर्महद्भिर्य इमाः पुरो विभुर्निर्माय शेते यदमूषु'पूरुषः।

भुङ्क्ते गुणान्घोडश षोडशात्मकः सोऽलंकृषीष्ट भगवान्वचांसि मे॥२३॥

स्थितिर्भोगश्च सर्वत्र भगवत्कर्तृकौ यतः।

अतो वाचि स्थितः कृष्णस्तां भुङ्क्षामिति कामना॥

VERSE 23 Meaning: "The Lord has created very may "cities." through the use of the 5 elements! He sleeps by Himself in these "cities"! He has taken 16 forms and enjoys the 16 types of "bliss" by Himself! He is the primordial Purusha and the Lord of the Universe! Let Him beautify my words!" (Cities = Bodies of Brings).

Kaarika : Meaning : "It is our lord only, who is the "Resident and Enjoyer" in all the "bodies"! Hence, let Lord Sri Krishna, who is present in my "word", enjoy the words being spoken by me".

श्रीसुबोधिनी : भूतैर्महद्भिरिति। यद्यपि विराट्पुरुष एव, तथा प्रक्रिया सर्वत्र प्रसिद्धा, तथापि पुरुषत्वाविशेषात्स्वस्य भगवत्त्वं भगवतैव साधितमिति ज्ञापनार्थं भगवत एवेदं शरीरमित्यभिमानाभावार्थं वा व्यष्टिष्वपि समष्टिवत्प्रक्रियामाह। भूतैर्महद्भिः पञ्चमहाभूतैः स्वनिर्मितैरेव। इमाः देवतिर्यङ्मनुष्यादिरूपाः। अमूषु पूर्षु स्वयमेव शेते। अन्यथा स्वस्य पुरुषत्वमेव न स्यात्। पुरि शेते इति व्युत्पत्त्या हि सः। इदं हि शयनं न निद्रारूपं किन्तु सम्भोगार्थमेव। अत एव दक्षिणेऽक्षिण इन्द्र इतरत्रेन्द्राणीत्युपाख्यानमेतत्परमेव भवति। अत्र च सुप्त्वा न केवलं स्पर्शमात्रमुपभुङ्क्ते किन्तु षोडशाऽपि गुणान्। भोगेऽपि षोडशात्मको भूत्वा भुङ्क्ते। जडे शुष्के रसाभावात्। भगवान् हि व्यापक आनन्दमयश्च। तत्र स्वरूपेणैव स्वरूपानुभवे तथा रसो न भवति। स्त्रीपुरुषाद्यवयवेषु तथोपलम्भात्। अतः स्वस्थितरसाविर्भावेन स्पष्टभोगार्थं भेदरूपमात्मानं विधाय तस्मिन्स्वस्मिन्प्रविष्टे बहुधा भिन्नः सन्नन्योन्यस्य रसमनुभवति। देहधारणाप्रयत्नेन भोगे व्यासङ्गो भविष्यतीति सुप्त्वा तथा भुङ्क्ते। यद्यपि विषयाः पञ्च, तथापि त्वच एव स्थानविशेषे सुखविशेषजननादिन्द्रियपुरस्सरेण यो विषयः स भिन्नतया निर्दिष्ट इति षोडशत्वम्। यत्रेन्द्रियाणां गौणत्वं तत्र विषयप्राधान्यम्। भोगे

क्वचिदिन्द्रियाणामप्राधान्यं क्वचिदिन्द्रियाणामेव प्राधान्यम्। महाराजशरीरवत्। अत उभयविवक्षया षोडशेति वचनम्। एवं भगवन्माहात्म्यं सर्वत्र पूर्णमेव ज्ञातं भवति। अलकृषीष्ट मे वचांसि अलङ्करोतु। छान्दसो दीर्घः। नन्वेवं नानात्वमापन्नः कथमलङ्कारार्थं प्रार्थ्यते? तत्राऽऽह—भगवानिति। बहुवचनं सप्तार्थाभिप्रायम्। मे इत्यन्यत्र सप्तार्थाभावो द्योतितः। भागवत एव सप्तार्था यतः॥२३॥

एवं प्रार्थनामुक्त्वा स्वगुरुं व्यासं भगवन्तं नमस्यति—

SRI SUBODHINI: Our Lord is “all-pervasive” (omnipotent) “Viraat” Purusha; whatever is explained in this verse, is famous, in the Vedas and the Puraanas! Even then, as the special feature of being “Bhagawan” is not present in this “Purusha”, we should realize, that it is our Lord only, who had invested Sri Sukadeva with “Bhagavatwam” (our Lord’s nature and self). It is said, for this sake, that Sri Sukadeva’s “body” is our Lord’s own “body” only! All the 5 elements are created by our Lord only. From these elements came, the celestial beings, animals — birds, the human beings — these are called as “Pura” — cities — viz. “bodies”! **OUR LORD SLEEPS IN ALL THESE BODIES BY HIMSELF I.E. HE LIVES IN THESE BODIES!** (The word “Purusha” has come from the words “Poorshu Sete” viz. He who sleeps in the cities (Puris).) If our Lord were not to “sleep” in all these types of bodies, then He will not be called as “Purusha” at all!

This “sleep” of our Lord, is like the “sleep” of the human beings! This sleep is for our Lord’s “enjoyment” (Sambhoga). That is why, it has been said, that on the “right eye is Indra and the other eye consists of Indraani” (i.e. the Lord enjoys Himself through these two, while we “sleep”). He does not just sleep only in all these bodies!, but He enjoys the 16 attributes,

(Gunas) by taking 16 forms by just “touching” these “Gunas”!

The 16 attributes are the 5 elements, 10 senses and 1 mind! But in this “dry gross” body there is the absence of “bliss”. But OUR LORD IS ALL PERVASIVE AND BLISSFUL (AANANDAMAYA). Hence, in the respective “senses”, our Lord takes His “forms”, which are conducive, to enjoy His own “bliss”. By His “entry”, He makes these senses full of bliss — as they are, by themselves dry and bliss-free! Through this way, our Lord enjoys the 16 attributes!

A woman or man cannot attain pleasure or joy through their physical senses, by themselves. Hence, to enable them to attain the “joy” of their bodily parts, they need the help of each other.

TRUTH: Hence, our Lord also manifests the “bliss”, which is in Him, and with a view to enjoy this “bliss” (Rasa), takes by Himself, very many forms (i.e. from Himself). Then, He enters into them by Himself, and enjoys His own “bliss” from each other! In other words, our Lord established His own “bliss” in these senses, and keeping this “bliss” away from Him, He enjoys the same!

The senses do not have “bliss” in them, in an independent way! When our Lord enters into them, only then, these senses attain the nature of the 16 kinds of bliss! Our Lord also, with His 16 “Aatmas” (forms), enjoys all of them! During the “waking” state, as there is effort of the “body”, with a view to protect it, there is the possibility of the enjoyment of bliss being affected. Hence, our Lord enjoys this “bliss” while “sleeping”!

Why is it, it is told, that there are 16 objects of bliss, whereas, the 5 elements deal with the bliss of

touch, form, taste, fragrance and sound only? The purport is, that of all the senses, the sense of "touch" (skin) assumes greater importance, as all enjoyments are done with this sense of touch only (Sparsam). In this way, 16 "numbers" are mentioned, through the divisions in the "senses".

Sometimes our Lord gives importance to "senses" and at this time, 11 types of "enjoyments" take place. When he gives importance to the "objects and materials (Vishaya)", these 5 types of "enjoyments" take place! (as there are "5" senses) In this way, counting both of them together ($11 + 5 = 16$), we get the 16 ways, through which our Lord is enjoying His entire creation, through our "sleep"!

IN THIS WAY, OUR LORD'S "GLORY" IS TOTAL AND FULL, IN EVERYWAY, AT ALL PLACES! - AS HE IS THE CREATOR AND ENJOYER OF THIS CREATION! Sri Sukadeva is now praying, "SUCH A LORD, WHOSE GLORY IS LIMITLESS, BEAUTIFY MY WORDS!" Our Lord, it is said here, is capable of beautifying the "words", though He had become the "many", through His manifestations as "senses" etc. The word "Bhagawan", used here, is for this purpose, that OUR LORD HAS BECOME ALL. EVEN THEN, HE CAN BLESS INDIVIDUAL JEEVAS, AS PER HIS WILL AND GRACE! Here, Sri Sukadeva has used the plural word of "Vachamsi" (words). This is done, with a view to indicate, that there are 7 meanings in Srimad Bhagavatam, and Sri Sukadeva has prayed to our Lord, "to beautify his words with all the 7 meanings". The word "me" is indicative of the fact, that all these 7 meanings, are in Srimad Bhagavatam only. (and not in any other "scripture")

After making this prayer, Sri Sukadeva is prostrating to his Guru, Sri Veda Vyaasji.

नमस्तस्मै भगवते वासुदेवाय वेधसे।

पपुर्जनमयं सौम्या यन्मुखाम्बुरुहासवम्॥२४॥

VERSE 24 Meaning: "I am prostrating to Bhagavan Sri Vaasudeva; from whose lotus like face, emanated the holy nectar, which was joyfully drunk by all the noble and saintly Jnanis."

श्रीसुबोधिनी : नमस्तस्मै भगवत इति। वासुदेव इति सर्वमोक्षदानार्थमेव भगवतो व्यासस्यावतारः। शब्दरूपां सृष्टिं करोतीति वेधस इति मोक्षोपायकथनम्। व्यासनमस्कारत्वं बोधयति पपुरिति। ज्ञानमयं सर्ववस्तुयाथात्म्यज्ञानप्रकाशकं भारतादि। सौम्या इति शान्त्या ज्ञाननिष्ठयोग्यता सूचिता। यस्य मुखमेव अम्बुरुहं कमलं तत्रत्यो मकरन्द एव प्रपञ्चविस्मारकत्वादासवशब्देनोच्यते। मोक्षस्य फलत्वाद्वक्तुश्च भगवत्त्वान्मुखासवपदाभ्यां पानेच्छाप्रतिबन्धेऽपि पानं सूचितम्। कामिनीमुखामोदे तथोपलम्भात्। तस्मात्सर्वेषां गुरुत्वाद्भगवत्त्वाच्च सभायामपि व्यासनमनं युक्तम्॥२४॥

एवं देवतागुरुनमस्कारं कृत्वा महता प्रबन्धेन तन्निरूपयितुं पूर्वप्रश्ने उत्तरमाह —

SRI SUBODHINI: Sri Veda Vyaasji took an incarnation (i.e. our Lord took this incarnation) only with a view to bless everyone with liberation. Sri Vyaasji had made the creation of the form of "sound" (Sabda). That is why, he is hailed here as "Vedhasa" (Brahman). He has spoken the actual way to attain "Moksha". The word "Papuhu" indicates the prostrations being made to Sri Veda Vyaasa. The epics of Mahabharata and other scriptures are full of "Jnana", (knowledge) as these scriptures have explained the exact and actual nature of all objects. The word "Soumyaha" denotes, that those wise noble saints, who have got established in "Jnana", through "peace", (Santhi) had "drunk this nectar", as they

were deserving to do so. Sri Veda Vyaasji's face itself is the "lotus". On this flower is this divine "nectar", (Aasavam) which makes everyone forget this creation. The "liberation" is the "result", and the speaker here is of the form of our Lord only! Sri Veda Vyaasa is the Guru of everyone. He is also the Lord of the Universe. Hence, it was appropriate that prostrations were offered to Him, in the Assembly of noble saints!

In this way, after prostrating to the Lord and to the Guru, Sri Sukadeva is giving his reply to the earlier question, with a view to initiate the propounding of this great treatise of Srimad Bhagavata.

एतदेवाऽऽत्मभू राजन् नारदाय विपृच्छते।

वेदगर्भोऽभ्यधात्साक्षाद्यदाह हरिरात्मने॥२५॥

VERSE 25 Meaning: "Oh king! Sri Naarada had asked about this subject only to Lord Brahma. Lord Brahma had then spoken about this Maha Bhagavatam to Sage Naarada. Earlier, this Maha Bhagavatam was told to Lord Brahma by our Lord Himself!"

श्रीसुबोधिनी : एतदेवेति। यद्भवान्पृष्टवानेतदेव नारदेन पृष्ट आत्मभूर्ब्रह्मा प्रमेयबलपुष्टः। वेदा गर्भे यस्येति प्रमाणबलपुष्टोऽपि। प्रमेयस्य प्रमाणत्वेन विशिष्टबलपुष्टोऽपि। यदाह हरिरात्मन इति वाक्यात्तादृशमुखेनैव तत्रोत्तरे सन्देहनिवृत्तिर्भविष्यतीति पूर्ववत्पुनः सन्देहप्रश्नाभावाय स्वतोऽनिरूपणम्। पूर्वमेव करणानां दोषतारतम्यस्य निरूपितत्वान्नाऽत्र पुनरुक्तिः। साक्षादित्युभयत्र विशेषणम्। आत्मने ब्रह्मार्थे। परम्पराकथने तु मध्ये वक्तृदोषः प्रसज्येत। अत एव स्वतः कथनमपि निवारितम्। दोषाभावोऽपि प्रार्थनया ज्ञानेन च सूचितः। अनेन उत्पत्त्योपपत्त्या च विचारद्वयं वक्तव्यत्वेन प्रतिज्ञातमिति सूचितम्॥२५॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-

विरचितायां द्वितीयस्कन्धे चतुर्थोऽध्यायः॥४॥

SRI SUBODHINI: "Oh king!, Whatever, you had asked of me, was the same question, which Sage Naarada had asked of Lord Brahma. Lord Brahma was blessed

with the love of our Lord (Prameyabalam). (Atmabhooohu). He was also blessed with the power and strength of "Pramaana" (evidence/proof). This is explained through the word "Vedagarbhaha"! The evidence and proof of our Lord (Prameya) is Veda (proof – Pramaana). In this way, Lord Brahma was blessed, with both the powers.

The words, "As told by our Lord Sri Hari" explain the fact, that it was our Lord Himself, who gave the answer, through His mouth! Hence, there is no case for any doubt at all. You will also not get any questions either, as I am going to tell you only, what I have heard!

The word "Sakshaat" (actual – real) is used to denote, our Lord Sri Hari and Lord Brahma. The word "Aatma" denotes "for the sake of Lord Brahma!" i.e. our Lord Himself spoke this Maha Bhagavatam to Lord Brahma. Hence, there is no possibility of any "blemish" creeping in (i.e. the "blemish" of the speaker). Hence, Sri Sukadeva also did not say anything of "his own" in this Sri Bhagavatam. In other words, whatever was told by our Lord to Lord Brahma, as Sri Bhagavatam, was re-told in the same way by Sri Sukadeva. Due to his "Jnana", and as a result of his prayers, Sri Sukadeva did not have any "blemish" in him. If there was any "blemish" in Sri Sukadeva, he would not have prayed to our Lord at all! Even, if he had prayed to our Lord, with "blemish" in him, then he would not have been blessed with "Jnana"! In this way, through the direct involvement of our Lord and Lord Brahma, this great Maha Bhagavatam will be told, along with the origin of creation and the manifestation thereof - as being of our Lord – by the Lord and for the sake of our Lord only! All this will be told – such a "promise" was made by Sri Sukadeva.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 4 of Canto II of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभ्याय नमः॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः॥

॥ श्री भागवतं - द्वितीय स्कन्धं - पञ्चमोऽध्यायः ॥

SRI BHĀGAVATAM - CANTO II,

CHAPTER 5

विमर्शः षड्भिरध्यायैः क्रियते, स द्विधा मतः।

उत्पत्त्या चोपपत्त्या च तत्राऽद्योऽपि द्विधा मतः॥१॥

KARIKA 1 Meaning: Now beginning with this 5th chapter, till the end of this canto, through 6 chapters, further contemplation, about the glory of this “Bhagavatam” is being done. In this third “division”, titled “Vastu – Tatwa - Vichaara” (contemplation on the principles of reality), the first part, consists of “discussion of origin”. This part has again two divisions viz. (1) On “origin” (“Utpathi”), (2) “Upapathi” (please see meaning/explanation, in the coming paragraph).

The holy Leelas of our Lord’s manifested form, and the contemplation of His auspicious qualities – this is Sri Bhagavatam! – and this is what is termed here as “contemplation of the principles of “reality””. The “origin” or beginning of this “reality” is called as “Utpathi” (origin). Then it’s effects, causation (i.e. manifested creation of this reality, and the nature thereof)

etc. is called as “Upapathi”! All these, have been explained in 6 chapters (5 to 10). In this division of explanation, the discussion on “origin” (Utpathi) pertaining to the “indweller in the physical form” (Sthoola Antaryaami) is of two kinds. The “physical” form also is of two kinds viz. (1) with “form” and (2) without “form”. In these two parts (kinds) the physical form of “reality” is this “vast Universe of 50 crores” dimension. In this 5th chapter, it’s origin, and all the other factors of manifestation, reasons and causation etc. are explained.” (1)

स्थूलान्तर्यामिभेदेन, मूर्तामूर्त-विभेदतः।

स्थूलोऽपि द्विविधस्तत्र स्थूलमूर्तविमर्शने॥२॥

KARIKA 2 Meaning: “The “reality” which is “subtle” and without “form” is the indwelling Lord (Antaryaami)! The gross (physical) and with “form” nature of “reality”, is the vast Universe! Whereas this “Universe” is “originated”, there is no origination for the indweller Lord (as He is Nithya). All happenings can be explained only through “evidence and proof”. Hence, in this 5th chapter, the stages of origin of the gross physical form of this Universe (of reality) are explained, through the evidence of instruments.”

उत्पत्त्या पञ्चमाध्यायः सोपपत्त्या निरूपकः।

पुरुषः क्रमतः शक्तित्रयं गृह्णन्भवादिकृत्॥३॥

KARIKA 3 Meaning: “In this canto (2nd), the principle of reality, is expounded and the hearer, is Sree Naarada, and the speaker being Lord Brahma. Later the “hearer” is Lord Brahma and our Lord Sri Narayana is the “speaker”. However, in reality, the process is reverse i.e. the first “hearer-speaker” are Lord Brahma

and Sri Narayana (our Lord). The second “hearer-speaker” are Sage Naarada and Lord Brahma.”

इत्युक्त्वा नारदाजाभ्यां जन्मभिर्नेति गद्यते।

एकीभूते प्रवेशेन निर्गमादपि विह्वलः॥४॥

KARIKA 4 Meaning: “Through the “question-answer” method, in this 5th chapter, during the dialogue of Sage Naarada and Lord Brahma, it was determined, that our Lord Sri Purushothama, in the succeeding order (i.e. stage by stage) took the powers of origin (Rajas power), preservation (Satwa power) and dissolution (Tamas power) and creates, preserves and destroys this Universe! Our Lord did not do this creation etc. like a worldly person deals with objects! He is the supernatural doer! In other words, OUR LORD DOES EVERYTHING, WITH HIMSELF AS THE BASIS! THE “ACTION AND DOER”—, BOTH ARE OUR LORD ONLY! THE BASIS OF ALL ACTION ALSO IS OUR LORD ONLY! The maker of “pot” is the potter. But the basis for making this “pot” is mud or earth! i.e. one is the cause for the action, and the other is the basis for this action! BUT, HERE, OUR LORD ONLY IS BOTH. THE CAUSES — NIMITHA AND UPAADAANA — both the efficient and material causes - This is what is explained in this division of origin (Utpathi Prakaranam).”

अथवा दाढर्यतासिध्दौ नारदः पृच्छति स्फुटम्।

प्रश्नत्रयं नारदेन क्रियते तत्त्व-निर्णये॥५॥

आत्मनो जगतश्चाऽपि निर्द्धारो भजनस्य च।

द्वयोर्निर्द्धारिशेषत्वं तेन प्रत्युत्तरं ततम्॥६॥

KARTIKAAS 5 and 6 Meaning: “A question arises here. King Parikshit was not aware of the principles

of our Lord's reality (Bhagavat Tatwam). Hence, he had asked the question, and it is appropriate. But, Sage Naarada was a "Jnani", and even then, why did he ask the questions? Answering this, it is said, that Sage Naarada also had only that much knowledge, which our Lord had blessed him with! Hence, his "question" also was appropriate!

When, the whole Universe becomes One with our Lord, after mingling and merging in Him, how do they get created, in different ways and forms, at the time of their origination? This anxiety to know was in the heart of Sage Naarada too! Hence, he asked this question.

Alternately, very deliberately, Sage Naarada asked the question, so that "Let the glory of my beloved Lord be firmly get established in my intellect" — so thought Sage Naarada! Hence, with a view to determine the principles of our Lord's "reality", Sage Naarada asked 3 questions to Lord Brahma viz. (1) On the determination of the "Aatma". (2) On the determination of this Universe and (3) on the determination of service and worship of our Lord. It is said here, that BOTH THIS UNIVERSE AND "AATMA", ARE THERE, ONLY TO SERVE AND WORSHIP OUR LORD! THIS IS THE FINAL AND COMPLETE DETERMINATION OF THE PRINCIPLES OF OUR LORD'S "REALITY" IN THIS HOLY BHAGAVATA PURAANA! THIS IS THE PHILOSOPHY AND RESULT TOO!

द्वितीयस्य द्विरूपत्वं बहिरन्तर्व्यस्थया।

विराजोन्तर्मुखत्वाद्धि विपरीतेन वर्ण्यते॥७॥

KARIKA 7 Meaning: "The second "form" of our Lord viz. this Universe, has two forms. (1) The "outside" universal form. (2) The "inside" double form. The

“individual” and the “total” – both have these two types of “forms”. We call these two as (1) the physical form and (2) the subtle form (Linga Sareera). Hence, in the description of this Universe, 2 chapters have been provided (5th and 6th chapters).

In this vast Universe, with it's all-pervasive nature, the occupier and resident of the body is the “subtle” Jeeva, and the one, without a “body” is our Lord, who is the indweller (Antaryaami). Though, our Lord is the “first” and only “reality”, the description about Him will be done later, when His “incarnation” will be explained – as there only, it is possible to describe about Him! This universal form of our Lord, manifests Himself, when the devotee becomes “internally” oriented (Antarmukham). That is why, instead of being the “first”, the description has been done later!”

स्थूललिङ्ग विभेदो वा तेनाऽध्यायद्वयं मतम्।

प्रथमस्योत्तरं पश्चात्तदन्तर्यामिसम्भवे॥८॥

एवं पूर्वाध्याये परीक्षिच्छुक्रयोः फलमुखं साधनं निरूप्य पूर्वोक्तस्य च साधनस्य च विचारार्थमध्यायषट्कारम्भः। तत्र पञ्चमाध्याये साधनस्य, स्थूलरूपस्य चोत्पत्त्या निर्णय उच्यते। तत्र प्रथमं तत्त्वस्य दुर्ज्ञेयत्वं वदन्वक्तारं विशिनष्टि—

KARIKA 8 Meaning: “The purport of this is, that there are 2 “objects” in the world viz. (1) The conscious (Chetan) and (2) unconscious (Achetan). But, through their relationship with “Maya” power of our Lord, though, both of them are the 2 facets of our Lord (Aatma) only, they remain, as though, they are both “Anaatma” (non-Aatma)! It is necessary to determine the knowledge of the principles of reality of these, (i.e. dependent) only through the “Jnana” of our indwelling

Lord (Antaryaami Jnana) as, only through this “Jnana”, the “other two” can be understood – especially when it is our Lord only, who is the “indweller”, who has taken these forms, having entered into them! With a view to understand this, it is necessary to differentiate between the two “Anaatmas” (non-Aatma). This “differentiation” has been explained in the 5th and 6th chapters, and the Lord, as the “indweller” (Antaryaami) has also been explained. In other words, after explaining our Lord’s various incarnations, the real nature of this “indweller” Lord, has been explained.

In this way, in the 4th chapter, after explaining the dialogue between the king and Sri Sukadeva, on the “results – spiritual disciplines” of a devotee’s spiritual endeavor, with a view to contemplate and explain, about all the “principles and their instruments” (Siddhanta and Saadhan) which have been so far told, Sri Sukadeva starts to speak about these 6 chapters. In this, firstly, in the 5th chapter, the “origin” of the “physical” form of our Lord, who is both the spiritual effort, and also, worthy of being heard and listened to (Saadhanaroopa and Srotavya) is determined.

That, this “principle” is very difficult to understand (i.e. rare to be got) is told, now, by citing the glory of Lord Brahma, who is the “speaker” of this “Tatwam” (principle) – as per the following verse.

श्री नारद उवाच—

देव देव! नमस्तेऽस्तु भूत-भावन पूर्वज।

तद्विजानीहि यज्ज्ञानमात्मतत्त्वविमर्शनम्॥१॥

VERSE 1 Meaning: “Sri Naarada said, “Oh Lord of all Lords, Sri Brahmaji! I am prostrating to You! You

are the originator of all Beings! And You are the first-born (i.e. the one, who is born “first”)! Please give me that “knowledge”, through which, I am able to realize the truth and principle of Aatma (our Lord)!”

श्रीसुबोधिनी : देवदेवेति। अयं नमस्कारः प्रश्नार्थः। नारदो जिज्ञासार्थं प्रवृत्तः कथं देव नमस्कारं न कृतवानित्याशङ्क्याऽऽह। हे देवानां देव! अनेन देवतागुरुरूपो भवानेव ममेति न पृथङ्नमस्कारः कर्तव्य इति सूचितम्। **अस्त्विति** प्रार्थना प्रमेयसमाप्तिपर्यन्तं मङ्गलानुवृत्त्यर्थम्। आत्मानमुपदेक्ष्यति निश्चयेनेति। स्वप्रवृत्तौ हेतुज्ञापकं विशेषणमाह—**भूतभावेनेति।** भूतानि भावयत्युत्पादयति। शोधयति वा। स्वयं वेदानुदरे दिव्याग्निरूपात्रिवेश्य तत्र सर्वाञ्जीवान् शुद्धान्कृत्वा पश्चात्त्रिष्काशयतीति शोधकत्वम्। **पूर्वजेति।** हे पितः। सन्देहे पूर्वज एव पृच्छयते। अथवा। सर्वापेक्षया भवानेव पूर्वमुत्पन्नः। अतस्त्वत्तः कोऽप्यन्यो महान्नास्तीति त्वमेव प्रष्टव्य इत्यर्थः। एवं तं स्तुत्वा प्रष्टव्यमाह—**तद्विजानीहीति।** तद्विशेषाकारेण त्वं जानीहि, ज्ञापय वा ज्ञानं किमिति। सर्वे हि वदन्ति ज्ञानं ज्ञानमिति। तत्किं ज्ञानं आत्मा वा, आत्मसाक्षात्कारो वा, भगवत्साक्षात्कारो वा, श्रुतिसहितो वा, प्रवेशहेतुर्वा, भक्तिजनको वा, परोक्षं वा, स्मृतिरूपं वेति। तत्र निर्द्धार्य त्वया वक्तव्यमित्यर्थः। किञ्च। यत्राऽऽत्मतत्त्वस्य विमर्शनं विचारो भवति। अनेन ज्ञाने अङ्गद्वयमपि पृष्टं क आत्मा किं तत्त्वमिति। तत्राऽपि लोकप्रसिद्धं तत्र भवति किन्तु विचारसाध्यमिति, विचारोऽपि वक्तव्य इति सूचितम्। एवं चत्वारः प्रश्नाः सम्पन्नाः॥१॥

किञ्च! तत्त्वे भेदान्पृच्छामीत्याह—

SRI SUBODHINI: It is a custom, that one should “prostrate” to the master or Guru, to whom questions are asked! These “prostrations” were offered to please Lord Brahma! If, someone were to ask Sri Naarada, as to which “Lord”, he is desirous of “knowing”, for which these questions were asked, and why then, Sri Naarada did not, at first, prostrate to Him? (i.e. that

Lord) For this, the answer is given through the addressal of “Deva Deva” — “In my heart, You are residing, as my Lord, and also as my Guru!” Hence, here, the word “Astu” (let it happen, in an auspicious way) has been used to indicate, that “let my prostrations be to our Lord, who is our beloved Lord, worthy of being loved at all times (Prameya).”

How, did Sri Naraada come to realize, that Lord Brahma will be able to impart to him, the knowledge of the “Aatma”? On this, the answer is given as “Bhoota Bhāvana” — “You are the creator of all Beings! Hence, I am certain, and I have asked this question, only due to this certainty”. This word has another meaning also. “Through the loving attitude of our Lord, who purifies all the Beings” i.e. all the Beings are purified through this “Bhaavana” of devotion to our Lord!

Inside the stomach of Lord Brahma, the divine fire of the Vedas is present. Lord Brahma makes all the “Jeevas” live in this “stomach”, and “purifies” them! Then only, these “Jeevas” are released outside! Hence, Lord Brahma is also an “examiner” (Sādhak) too!

The addressal of, “Oh first born!” (Poorvaja), would indicate also the addressal as “father” — as a son can freely ask the doubts in his heart to his own father! Moreover, Lord Brahma is the “first born” of this entire creation. Hence, “I am not able to see anyone bigger than you. I consider it appropriate, to ask you only, about the ancient matters!”

In this way, after praising Lord Brahma, Sage Naarada asks his questions on the matter he wanted to know. That, “which is necessary to be known, please enable me to understand, as you are aware of this! What

is this "Jnana"? Is it, the "Aatma" or is it, the direct "Darsan" of the "Aatma"? Is it, to be known, through the Vedas, or on it's own? Is this "Jnana", useful to enable me to enter into our Lord? Will it, originate pure "Bhakthi" to our Lord? Is it, a "Jnana", which is "hidden"? Is it, understandable, through memory? Please determine all these factors, and let me know. I am eager to understand that knowledge, in which the contemplation on the principle of "Aatma" is there! "The purport of telling this is, that in this "Jnana", there are two parts viz. the principle of reality and the truth about the "Aatman". "Kindly give answers to these also"! It is clear, that this "Jnana" is "rare" in this world — i.e. not known to "many". As such, I will be able to understand this "Jnana" only through deep contemplation. Hence, please tell me also, as to the way, through which this "contemplation" is done!" In this way, through this one question, 4 questions were asked viz. (1) the principle or "reality", (2) Jnana (knowledge), (3) the "Aatma" and (4) the contemplation thereof.

In the first instance, the question, on the divisions on the principle of reality, is being asked.

यदूपं यदधिष्ठानं यतः सृष्टमिदं प्रभो।

यत्संस्थं यत्परं यच्च तत्तत्त्वं वदं तत्त्वतः॥२॥

VERSE 2 Meaning: "What is the nature of the principle of truth (reality)? What is the "basis", on which this principle of reality is established? Wherefrom, this "principle of reality" gets originated? Oh Lord Brahma! who is all-capable!, How does this principle of reality stay or is mixed with what material? (i.e. its relationship). Who is the organizer and controller of this principle of reality? What is this principle of truth or

reality? Please explain to me the actual truth, on all these, in detail, and enable me to understand!"

श्रीसुबोधिनी : यद्रूपमिति। तत्त्वमनारोपितं रूपम्। तत्सर्वस्याऽपि जगतो जन्यत्वादात्मनोऽपि प्रादुर्भूतत्वात्सर्वस्यैवाऽऽरोपविषत्वात्। अतस्तस्य रूपं वक्तव्यं। यद्रूपं स्वरूपं यस्य। आरोपितत्वानारोपितत्वे हि साधिष्ठाने भवतः। अतस्तदधिष्ठानमपि वदेत्याह यदधिष्ठानमिति। लोकेऽपि जगतस्तत्त्वव्यवहारात्तत्त्वानां च तत्त्वव्यवहारान्मूलतत्त्वाभावे तत्र घटत इति जगतः कारणमपि तत्त्वं वदेत्याह—यतः सृष्टमिदमिति। वादिविप्रतिपत्तेश्च कुतो जगज्जातमिति। किञ्च। यत्संस्थम्। यस्मिन् संस्था स्थितिर्यस्य। संस्था मृत्युर्वा। विमर्शशेषत्वेन जगतो वा प्रश्नः। तदा तत्त्वे प्रश्नद्वयम्। सृष्टौ प्रश्न चतुष्टयम्। उत्पत्ति स्थिति प्रलयाः स्वरूपं चेति तद्विषयाः तस्य भावस्तत्त्वमिति भगवतो भावो जगदेव। आत्मा तु तत्। अथवा सामान्यतस्तत्त्वं विचार्यते। तेनेकमनेकं वा फलिष्यति। यत्परमिति। यः परो नियन्ता यस्य। अनेन स्थितिरुक्ता। एकपक्षे तत्त्वं कस्य परभूतमिति। को वा तस्य तत्त्वस्य ग्राहक इत्यर्थः। रूपं हि द्विविधं, प्रमाणतः स्वरूपतश्च। तत्र यद्रूपमिति प्रमाणतः। यच्चेति। स्वरूपतः। तत्त्वस्य जगद्रूपत्वे भिन्नत्वे वा षडङ्गानि पृष्ठानि। एतेषां भेदानां ज्ञानं यथा तत्त्वतो ज्ञातं भवति तथा वदेत्यर्थः॥२॥

यथा त्वं जानासि तथा ज्ञानमस्माकं कुर्वित्यभिप्रायेण तस्य सर्वज्ञतामाह—

SRI SUBODHINI: The “principle” (Tatwam) is, that which is not imposed upon anything else — i.e. it stands by itself! This entire Universe is made in an extraordinary way, and the “Aatma” also gets manifested along with this only! Hence, as all these “manifested” things of this Universe are regarded as “imposed”, and due to this, they are not called as “principle” or Tatwam”! “Hence, please tell me, about the nature of this principle of reality or truth! What is its nature? Anything “imposed” upon cannot remain, without a “basis” (Adhishtana). Hence, please tell me, the “basis” of this Universe!

Even, in this world, this Universe, is seen, as being based on several "principles". "Please tell me, as to which is the real root principle of this vast Universe?" There has to be one "principle", which has to be the "root principle" (basis), as otherwise, how, can all these can get created and organized? How, can the affairs in the Universe, go on, otherwise? Hence, "please tell me the root cause for everything! Contemplative persons are also confused on this question of the principle, from which this entire Universe, has got originated! Hence, it is appropriate to understand the root cause for this Universe!

"There is one more factor! During the creation of this Universe, please tell me, as to the nature of the power or basis on which, this Universe is held up!" The word "Samstha" also means "death", i.e. where does this creation end? Who, and what, is the "death" for this Universe? The question is not just related to the "principles" only, but, all these subjects, are there, for deep thinking and contemplation! Hence, they pertain to this Universe also!

In this way, 2 questions have been asked on the principle of "reality" viz. (1) The nature. (2) The root principle — i.e. what is the root principle? On the aspect of "creation", there are 4 questions asked. (1) Origin. (2) Preservation. (3) Destruction and (4) the nature of the objects, created.

Our Lord's "attitude" (Bhaava) is not an "imposed" one. As the Universe has been created by our Lord, the Universe itself will be termed as a "principle" (Tatwam). The reference to "Aatma", including the "Jeevaatma", is included in the reference to our Lord (Bhagawan), and hence, there was no necessity to ask a

separate question on this. Alternately, the word "Tatwam" (principle) may mean only, that a question was asked on the ordinary principle, and in this, both the "cause-principle" and the "action-principle" are included. The "cause-principle" is ONE and the "action-principle" are many!

"What is Param? (The beyond). This absolute "beyond" principle — is it the organizer and controller of everything? Please tell me about this "Param" principle also!" "Through this, the question is asked, about the "preservation" of this creation! "Who is the basis of this principle or for whom this principle has been made!"

The "form" (Roopa) is of two kinds. (1) That, which is accepted, through evidence and (2) that, which is accepted, through its own nature (Pramaana and Swaroopa). Here, the words used are "Yadroopa" (for evidence) and "Yancha" (for Swaroopa — own nature).

Through, the word "principle", we may regard it to mean, either the "principle of reality" or the "Universe". Thus, 6 types of questions have been asked on this. "I am eager to get the true knowledge about all these divisions. Please tell me the same, so that I can understand the "truth"! This is the purport.

Sage Naarada is telling about the "omniscience" of Lord Brahma, with a prayer. "Please enable me to realize this knowledge, in the same way, as you have realized" — as per the following verse.

सर्वं ह्येतद्भवान्वेद भूतभव्यभवत्प्रभुः।

करामलकवद्विश्वं विज्ञानावसितं तव॥३॥

VERSE 3 Meaning: “You are fully aware of everything of that knowledge, on which I have asked my questions”. Not only this! Like a person freely holds a gooseberry in his palm, you have in You, Oh Lord! the knowledge, about the past, the future and the present happenings in this Universe, attained through the power of Your Yoga.”

श्रीसुबोधिनी : सर्वं ह्येतद्भवान्वेदेति। अतीतानागतयोर्ज्ञानं न भविष्यतीति तस्य कालसाध्यत्वात्कालरूपस्तन्नियन्ता वा भवानेवेत्याह। यथा रहट्टघटिकायां केचनोद्गता मज्जन्त्युद्गच्छन्ति च, तथा काले जगन्निमज्जति तत उद् गच्छति। ततो यः काले बहिरपि तिष्ठति स हि सर्वं जानाति। यथा जले बहिरपिस्थितिः। किंच। योगजधर्मेणाऽपि तव सर्वं प्रत्यक्षमित्याहकरामलकवदिति। विज्ञानावसितं विज्ञाने स्थितं निश्चितमिति वा। आवेशितमिति पाठे उत्तरकार्यार्थं सर्वमेव ज्ञाने निवेशितम्। करस्थितमामलक- फलं प्रति न कोऽपि सन्दिग्धे॥३॥

किंच। त्वया स्वस्वरूपमपि वक्तव्यमित्याह-

SRI SUBODHINI: The object, which has already “happened” or made, and, that which is going to happen in the future – this type of knowledge is not attainable by everyone! Especially, when this knowledge is caused by “time” only! “Oh Lord! You are the form of “time” only (Kaalaroopa), as You keep in control, this factor of “time”! This is what is being told in this verse. This Universe gets “drowned” in time, and also gets up resuscitated (reborn)! Hence, those, who are getting “drowned”, in the waters of “time”, can never hope to understand their own “status”. Only a person, who resides, outside the control of “time”, and also resides “inside” this “time” will be able to know, the full course of this Universe! Like a person, who is able to station himself inside and outside of water, is able to know about the drowning and floating vessels in water!” Hence,

Oh Lord! you are aware of everything about “time” (Kaala)! ”

“You have achieved the special knowledge, due to the power of your “Yoga”, and the entire Universe is well within your knowledge! Through, this special knowledge (Vijnana), You have the clear understanding of the true divine nature of this Universe! “Here, the example of the “gooseberry” in one’s hand” is given to show, that Lord Brahma had no doubt, about this Universe – like the certainty of holding this gooseberry in one’s palm!

“I have a prayer also, that you should also tell me, about your own divine nature” – as per the following verses.

यद्विज्ञानो यदाधारो यत्परस्त्वं यदात्मकः।

एकः सृजसि भूतानि भूतैरेवाऽऽत्ममायया॥४॥

आत्मन् भावयसे तान्येव पराभावयन्स्वयम्।

आत्मशक्तिमवष्टभ्य ऊर्णनाभिरिवाऽक्लमः॥५॥

VERSES 4 and 5 Meaning: “Please also tell me as to how, you, alone and single, are able to originate all the Beings! Whose special knowledge are you equipped with? Who, is the “basis” for all this creation? Due to whose glory, this entire Universe is made possible? In which form, and way, do you create all the forms of various Beings, through the 5 elements, through your own capacity and power? Please also tell me, as to how you preserve and protect all these created Beings, with your power and divine nature, and later destroy them too? Like a spider, using it’s own power, makes it’s web, protects it, and eats it away too – and even after all these actions, it remains safe and sound – in the same way,

You also create, preserve and destroy this Universe, with your power - and everything else in this Universe - even then, You remain at peace, without stress and strain! What exactly is this situation? Kindly explain to me all this!"

श्रीसुबोधिनी : यद्विज्ञान इति। यत् यतो वा विज्ञानं यस्य। तव विज्ञानदाता क इत्यर्थः। किञ्च। तव आधारः कः। तव च नियन्ता। त्वं च किमात्मक इति। एवं चत्वारः प्रश्नाः। साधारणत्वं वारयति यथा सर्वे तथाऽहमिति। **एकः सृजसि।** त्वमेक एव भूतानि देवतिर्यङ्मनुष्यरूपाणि भूतैस्तैरेव महाभूतैर्वा सृजसि। अतस्त्वयि चत्वारः प्रश्ना इत्यर्थः। आत्ममाययेत्याद्यग्रिमश्लोकः स्वातन्त्र्ये हेतुप्रतिपादकः। माहात्म्यबोधको वा पूर्वशेषः। आत्ममायया। स्वस्य सर्वभवनसामर्थ्येनैव सर्वं सृजसि। आत्मन्येव भावयसि पालयसि। तान्येव स्वयमेव पराभावयन् नाशयन्। **न पराभावयन्निति** पाठे पराभवमप्रापयन्। यस्मात्त्वमेव स्वशक्त्यैव जगदुत्पत्तिस्थितिनाशं करोषीत्यर्थः। आत्मानं वा पराभवमप्रापयन् सृष्टिस्थिती करोषीत्यर्थः। द्वयोरेव कथनं तथा दर्शनात्। असहायकरणे दृष्टान्तमाह—**आत्मशक्तिमिति।** स्वस्यैव सामर्थ्यमवलम्ब्य आकाशगमने पक्षिण इव। ऊर्णनाभिः कीटविशेषः। स हि ऊर्णां सूत्ररूपां स्वमुखतो निष्काशय तेन विहारस्थानं कृत्वा विहृत्य पुनर्गसति। तथाऽपि क्लमरहितश्च भवति। एवं भवानित्यर्थः॥४॥५॥

एतादृशं तव सामर्थ्यं स्वत एव न परत इति मम मतिरित्याह—

SRI SUBODHINI: “Who has given you this “special knowledge” of deep realization? How are you functioning? Who is your “basis” (Aadhaar), and with whose help or directions, you are doing so much work? Is there anyone, who is your controller? Which are the basic materials, through which, you have been made?” In this way, Sage Naarada asked 4 questions.

Sage Naarada will say, later, that Lord Brahma does all this “work” independently! The word “through your own power of Maya” (AATMAMAAYAYA) — i.e.

“through your own “power”, you are creating each and everyone! You are preserving and protecting them too, in your own self! You also destroy them by yourself! In all this, You have no decline or reduction in your total power or status!” As, Sage Naarada has not seen the “destruction” of the Universe, he is now telling, that Lord Brahma has only two tasks viz. origination and protection of the Universe!

Lord Brahma does all his “actions”, without taking the assistance of anyone else! An example is given here to make us understand this better! Like the birds, fly in the sky, aided by their own strength, in the same way, “You are creating this Universe, through your power only.” Another example is given — of the spider! Like the spider takes out form it’s mouth, the vast network of “web”, which is created by it! It plays and resides in this “web”, and after ending it’s play, it destroys it’s web, by taking it back unto itself! In this entire process, the spider does not get tired at all! “Just like this spider, “You also, using your own power and capacity, make this Universe, play with the Universe, and also withdraw the same — yet You do not get tired at all!”

“I have realized, that this sort of power and capacity to create etc., is in You only i.e. not in others” — thus speaks, Sage Naarada.

नाऽहं वेद परं त्वस्मिन्नापरं न समं विभो।

नामरूपगुणैर्भाव्यं सदसत्किञ्चिदन्यतः॥६॥

VERSE 6 Meaning: “Oh Brahman! In this Universe, I have come to regard, that everything, small, big or of the same nature — and all else - bearing a name or form - which are there, or will be there, in the future

— all these get originated from You only, or will get originated in the future from You only — though they may be good or bad!”

श्रीसुबोधिनी : नाऽहं वेदेति। अस्मिन्संसारे सर्वं त्वत्त एव भवतीत्यहं जाने। परमुत्कृष्टं। अपरं हीनं। समं वा अन्योऽन्यम्। एवं करणे सामर्थ्यमाह—हे विभो इति। किंच। नाम वेदाः। रूपं जगत्। गुणा ब्राह्मणादयः। तैर्भाव्यमुत्पाद्यम्। सदुत्कृष्टम्। असदपक्वम्। कार्यकारणरूपं वा। किंचिदप्यन्यस्मा—त्वद्व्यतिरिक्ताद्भाव्यमित्यहं न जाने॥६॥

किमतो यद्येवम्? तत्राऽऽह—

SRI SUBODHINI: “In this Universe, everything happens from You only! I have been able to understand this! That, which is “best” or “the lowest” or those, which are same - all these too, are created by You only!” Telling about Lord Brahma’s capacity to do all this, Sage Naarada says, “Oh, all capable Lord! — all the Vedas, scriptures bearing various “names”, this Universe, with it’s diverse forms (Roopa), the qualities and “Brahminhood”, and those, who are born, either as good or bad, from all these, and all other “actions and the causes” thereof — everything — have come out of You only! Not from anyone else. This is my understanding!”

If Lord Brahma were to replay, “It is alright and you have understood this, in this way! What I am supposed to say on this?” — for this possible question of Lord Brahma, Sage Naarada replies.

स भवनचरद्धोरं यत्तपः सुसमाहितः।

तेन खेदयसे नस्त्वं पराशङ्कं प्रयच्छसि॥७॥

VERSE 7 Meaning: “Oh Lord! You are the “doer” of everything! Even then, when You, in a disciplined

way, begin to do intense penance, then we feel great sorrow and unhappiness, and we begin to get several types of "doubts" about you!" (as to why, you have to do "penance", when you are omnipotent?)

श्रीसुबोधिनी : स भवान् चरदति। नहि स्वतन्त्रो घोरं तपः करोति घोरशब्देन भगवत्तपोव्युदासः। नरनारायणादिभिः क्रियमाणं शान्तं तपः। यद्यस्मात्। सुसमाहित इत्यतिसावधानः। स्वाभाविकतोव्युदासः। "तपो मे हृदयमि" ति वाक्या "द्यस्य ज्ञानमयं तप" इति च स्वभावत एव भवति। न हि सावधानान्तःकरणः करोति। तेन ज्ञायत एतस्मादन्योऽस्ति महान्यमाराधयितुं तपः करोतीति। किंच। तेन तपः करणेन कर्मणा नः अस्मान्ब्रह्मदेयसि। अस्माकमयमभिमानः स्थितोऽस्मत्पिता सर्वोत्तम इति। तपसि क्रियमाणे तद्गच्छति। परोऽन्योऽप्यस्तीत्याशङ्काऽप्युत्पद्यते। अतः सन्देहः। किं त्वतोऽन्यः कश्चिदस्ति न वेति॥७॥

एतत्सर्वं कथयेत्याह—

SRI SUBODHINI: The doubt is, as to why, an independent omnipotent Lord has to do intense penance? The word "Ghora" (intense — tough) is used to indicate the penance connected with our Lord, like the "penance" done by our Lord Sri NaraNarayana! The word "Saavadhaan" indicates, that Lord Brahma was very disciplined and self-controlled. His penance is not the usual one done by the human beings using their body and senses. There are several utterances on the ideal way of doing penancee.g. "My heart is in penance" (or penance is my heart or, whose penance is infused with "Jnana" (knowledge). All these involve penance, through the body and mind. These are told to be "ordinary" penance.

From this, we can surmise, that there is someone greater and bigger, than Lord Brahma himself "for

whose" "pleasure", this penance is being done! I have been under the impression, up to now, that my father Lord Brahma is the highest! Now, when I see you doing penance, then my attitude of regarding you, as the "highest", is getting lost and this, in turn, gives me great sorrow and unhappiness. I also get the doubt that there is someone else, who is greater, than you! Kindly tell me, as to whether, there is any other Lord, who is greater than you?"

"Please tell me all these, very clearly!"

एतन्मे पृच्छतः सर्वं सर्वज्ञ सकलेश्वर।

विजानीहि यथा चेदमहं बुद्धयेऽनुशासितः॥८॥

VERSE 8 Meaning: "Oh Lord of everyone! Oh omniscient Lord! Please make me understand the answers, for which I have asked you the questions, in such a way, that I realize the truth of what you say, in the most efficient and proper way, and understand the same as per your order, will and desire!"

श्रीसुबोधिनी : एतन्म इति। अत्र त्रयोदश प्रश्ना भवन्ति। ज्ञानप्रश्नः। आत्मप्रश्नः। तत्त्वप्रश्नाः षट्। ब्रह्मविषयकाश्चत्वारः। अयमन्तिमश्चेति। सर्वं विजानीहि विशेषेण विचार्यवद, बोधय वा। यथा अनुशासितः सन् शिक्षितः सन्नहं बुद्धये। सर्वज्ञत्वात्कथनसामर्थ्यम्। सर्वेश्वरत्वान्मद्बोधजननसामर्थ्यम्। प्रश्नमात्रेण न वदेदिति तस्य भगवद्भावबोधनम्। अज्ञानादयं प्रश्नो न भवति किन्तु यथा पिता कथयेत्तदर्थमेवं प्रक्रियया प्रश्न इत्युत्पत्तौ वक्ष्यते। अनेन प्रश्नोत्तरे अप्यग्रे विचारमर्हति इति ज्ञापितम्। अहं यथा बुद्धय इति वचनात्सर्वेषां पदार्थानामुत्पत्तितः स्वरूपं वक्तव्यमित्युक्तं भवति। अन्यथा भगवतोत्पत्तरेनुक्तत्वाद्ब्रह्माऽपि न वदेत्। अतो यथाधिकारं पदार्था वक्तव्या इति निर्द्धारितम्॥८॥

इदानीं प्रथममन्तिमप्रश्नोत्तरं वक्तुं सर्वेषां प्रश्नानां एकपरत्वमाह—

SRI SUBODHINI: Here, Sage Naarada had asked 13 questions. The questions are regarding Jnana, Atma, 6 questions on the principles of reality, 4 questions on the subject of Brahman, and the 13th question is regarding himself! "Please tell me about everything, after intense and deep thinking! — in the way, I am able to quickly understand everything. You are omniscient and hence, you can certainly make me understand. Moreover, you are the Lord of everyone, and due to this, You can teach and make me understand too!"

With a view to avoid the possibility, that Lord Brahma may not reply, just because the questions were asked, Sage Naarada says, that Lord Brahma was aware of our Lord (being the Lord of everyone). Moreover, Sage Naarada had not asked this question out of "ignorance or non-understanding" — but, he had asked the question, as a son will ask of his father! This has been indicated by Lord Brahma himself, at the time of beginning of his reply, through the word used in this verse viz "merciful" (Kaarunika). The purport of Sage Naarada telling, "In this way, I can quickly and fully understand" is that, "Oh Lord! please tell everything, which has happened, before my own origination, as regards the principles of all objects and of reality. In fact, our Lord Sri Narayana had not told Lord Brahma, all the answers, for the question asked for by Sage Naarada, like the origin of this creation etc. This is as per the authority and deserving nature of Lord Brahma. Likewise, as Sage Naarada knew, that his own "deserving" nature is different from that of his father Lord Brahma, he now told Lord Brahma, "kindly let me know, about the truth of reality, as per my "deserving nature"! This is the purport.

Lord Brahma started to give answers to the questions of Sage Naarada. Along with this, he also says that **ULTIMATELY, ALL ANSWERS FOR THE SAGE NAARADA'S QUESTIONS, ARE IN OUR LORD ONLY!**

ब्रह्मोवाच—

सम्यक् कारुणिकस्येदं वत्स ते विचिकित्सितम्।

यदहं चोदितः सौम्य भगवद्वीर्यदर्शने॥१॥

VERSE 9 Meaning: “Oh Naarada! You have a deep loving compassion to this Universe! It is excellent indeed that you have asked these questions! You are humble! You have inspired me, through your questions, to illuminate the glory and the greatness of our Lord's limitless powers!”

श्रीसुबोधिनी : सम्यगिति। सर्वेषां प्रश्नानामुत्तरं भगवानेव। स एव ज्ञानादिः। तत्रैवाऽवान्तरभेदा द्वादश भवन्ति। त एव स्कन्धार्थत्वेन पर्यवसानं प्राप्स्यन्ति। तत्कथमित्यपेक्षायामाह। यदहं प्रेरितः भगवद्वीर्यस्य दर्शने ज्ञानार्थमिति। यदि सर्वैरेव प्रश्नैर्भगवानेवोत्तरत्वेन वक्तव्यो भवति तदैवं सङ्गच्छते। परं केनचित्केनचिद्रूपेण तत्तत्प्रश्नोत्तररूपो भगवान्। तानि रूपाण्यग्रे वक्तव्यानि। अत एव तस्य प्रश्नस्याऽभिनन्दनम्। अन्यथा कोपः कर्तव्यः स्यात्। भगवद्वीर्याणां वक्तव्यत्वेनोपस्थितत्वाच्च तदभावः। यत्तवाऽयं प्रश्नः स कारुणिकस्य तव। अनेन व्याजेन सर्वे संसारान्मोचनीया इत्यहं च कृतार्थः कर्तव्यः इति च। अन्यथा परमभागवतस्य तवाज्ञानं न सम्भवतीत्यभिप्रायः। वत्सेति स्नेहेन सम्बोधनम्। मातुरौधसं पय इव ब्रह्मणो हृदयाद्भगवच्चरित्रमुद्गतमस्तीति ज्ञापयति। विचिकित्सितं विचारितं ज्ञातुमिष्टं वा॥१॥एवं प्रश्नाभिनन्दनमुक्त्वा सन्तोषेण वक्तृत्वाधिकारं च निरूप्याऽन्तिम-प्रश्नस्योत्तरमाहं नाऽहं वेदेत्यस्य—

SRI SUBODHINI: OUR LORD IS THE ANSWER FOR ALL YOUR QUESTIONS! You have asked ques-

tions on Jnana, and about truth and reality and all these are OUR LORD SRI NARAYANA ONLY! This "Jnana" and other attributes etc. have taken the 12 divisions in our Lord! Our Lord Sri Narayana, is the answer and meaning of the 12 cantos of this Sri Bhagavatam. This is the truth! If, you were to ask me, as to how this is so, then I would say, that it is due to the fact, that you have inspired me to speak about the glory and greatness of our Lord! ALL THE ANSWERS TO YOUR QUESTIONS IS OUR LORD ONLY! There cannot be a dialogue, without telling about the Leelas and glory about our Lord, as there is no other subject or object, without our Lord! OUR LORD IS BEYOND ALL QUESTIONS! But, the one answer, to all your questions, will be our Lord only! But, the "form" of our Lord, as they appear, are different (i.e. as answers). All these are "answers" for the various questions asked for, and all these "forms" will be described later!

"You have inspired and made me enthusiastic to speak, about the auspicious virtues of our Lord! Hence, I congratulate you for your questions. If, I did not feel joyful, in illuminating the remarkable glory of our Lord, then I would have got upset with you, through your impertinence, caused by asking questions on our Lord and for indulging in unnecessary discussions! (Ativaada = too much argument). But, I have enthusiasm, for describing the Leelas and stories of our Lord! Hence, as you have met me for this, I have no anger either! In your heart, there is "compassion" (Karuna) and it is this compassion, in your heart for the Universe, which has prompted you to ask these questions. You are deeply desirous, that this "poor Universe" should get redeemed, after listening to this "dialogue"!

You are also gracious to me, that, you want me to get “fulfilled” in my life! If these were not the reasons for your asking me the questions, then you would not have this ignorance in your heart — as you are belonging to our Lord, and you are also the principal associate (Paarshada) of our Lord!

Lord Brahma has addressed Sage Naarada, as “my son” “(Vatsa)” — to make it clear, that like milk begins to ooze out of the udders of the mother cow, after seeing her calf, in the same way, on seeing Sage Naarada, the Leelas and stories, about our Lord, began to flow out of the heart of Lord Brahma. The words “Vichikitsita” has the purport and meaning of “appropriate to be understood or known”.

In this way, after telling about the glory of the questions, and also of his own happiness, Lord Brahma, after having told, about his own “deserving” nature, to speak about the Lord, gives the answer to the “last” question of Sage Naarada.

नाऽनृतं तव तच्चाऽपि यथा मां प्रब्रवीषि भोः।

अविज्ञाय परं मत्त एतावत्त्वं यतो हि मे॥१०॥

VERSE 10 Meaning: “Oh Naarada!, It is not untrue at all, in a way, as to what you have told about me! Because, there is a greater Lord, who is higher than me! My glory is appropriate only for those, who have not “known” this higher and more glorious Lord (Sri Narayana)! MY GLORY HAS COME ONLY FROM THIS LORD OF THE UNIVERSE!”

श्रीसुबोधिनी : नाऽनृतमिति। यत्तव वचनं त्वत्तोऽन्यो महान्नास्तीति। तदनृतं न भवति। अनृतं नामाऽन्यथा ज्ञात्वाऽन्यथावचनम्। न त्वज्ज्ञानात्। तदज्ञवचनमित्येव लोकप्रसिद्धिः। अप्रामाण्यस्य तुल्यत्वेऽप्येवंवचने

अनृतवाददोषो नाऽस्तीत्यर्थः। यथा मां प्रब्रवीषि त्वमेव महानिति। सत्यं तु न भवतीत्याह—अविज्ञाय परं मत्त इति। मत्तः परमुत्कृष्टं मन्त्रियन्तारम-विज्ञायैतद्वचनमित्यर्थः। कोऽसावित्यपेक्षायामाह—एतावत्त्वं यतो हि म इति यावन्त उत्कृष्टा मयि धर्मास्त्वयोदितास्ते हि सर्वे यत्सम्बन्धान्मयि जाताः स भगवानित्यर्थः॥१०॥

एवमन्तिमप्रश्नोत्तरमुक्त्वा प्रथमप्रश्नोत्तरमाह—

SRI SUBODHINI: “You had told me, that there is no one greater than me! This is not an “untruth” at all! This is due to your non-understanding! Whatever is told through “non-understanding” (ignorance) is not “untruth” or a “lie”!

Whatever you have told about me is not based on evidence, (Pramana) but it is not a “lie”! It is also not the “truth” either — as you have told something, which is based on “ignorance” only! WITHOUT KNOWING ABOUT OUR LORD, WHO IS MY CONTROLLER TOO, YOU HAVE SPOKEN ABOUT MY GLORY! THE GLORY OF THIS LORD IS THE CAUSE FOR MY GLORY AND ITS SPREADING! HE IS THE LORD OF THE UNIVERSE, SRI NARAYANA! ALL THE AUSPICIOUS VIRTUES AND QUALITIES YOU SEE IN ME, ARE DUE TO MY BEING RELATED TO OUR LORD, SRI NARAYANA ONLY.

In this way, after answering Sage Naraada's last question, now Lord Brahma is giving the answer for the first question.

येन स्वरोचिषा विश्वं रोचितं रोचयाम्यहम्।

यथाऽर्कोऽग्निर्यथा सोमो यथर्क्षग्रहतारकाः॥११॥

VERSE 11 Meaning: “It is our Lord¹ Sri Narayana, who has, through His own brilliance, illumined this

Universe, even from its very origin! He is the Lord, who has caused the illumination of this Universe, through His “brilliance” endowed on the sun, the fire, the moon, the planets, the stars etc. In the same way, I, too, am illuminating the Universe, already made brilliant, by our Lord Sri Narayana only.”

श्रीसुबोधिनी : येनेति। भगवान् ज्ञानं भवति येन रूपेण तद्रूपमुच्यते। ज्ञानं हि स्वप्रकाशं सर्वमेव प्रकाशयति, दीपमपि प्रकाशयति यतः, तस्मात्सर्वप्रकाशकं स्वप्रकाशं यच्चैतन्यं भगवद्रूपं तज्ज्ञानमित्यर्थः। येन भगवता। **स्वरोचिषा** स्वप्रकाशेन स्वयमेव रोचते, स्वात्मानं वा रोचयतीति स्वरोचिः। विश्वं तेनैव रोचितं प्रकाशितम्। अव्यक्ते लीनं विश्वं तद्रोचिषा प्रकाशितं जातम्। तदा स्थूलतया ब्रह्माऽभिव्यनक्ति। तदाह—**रोचयाम्यहमिति**। यथा महाकाष्ठस्थितो वह्निर्मथनेनाऽभिव्यक्त एव तृणादिभिरभिव्यज्यते न तु सहसा तृणादिभिरभिव्यक्तुमर्हति। तत्र श्रुतिसिद्धं दृष्टान्तमाह—**यथाऽर्कोऽग्निरिति**। अन्ये तु जडा न स्वप्रकाशाः तेजस्तु स्वप्रकाशमेव। तदपि चेद्भगवता प्रकाश्यं तदा कः सन्देहोऽन्यस्य तत्प्रकाशयत्वे। तत्र श्रुतिः—**“न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनु भाति सर्वं तस्य भासा सर्वमिदं विभाती”** ति। तत्र विद्युतां कादाचित्कत्वात् तद्ग्रहणम्। यथाऽर्को ज्ञानेन प्रकाशितमेव स्वयं प्रकाशयति। स्वयं च प्रकाशितः। **“यदादित्यगतं तेज”** इति वाक्यात्तत्रापि भगवत्तेज एव प्रकाशकम्। तथा मय्यपीत्यर्थः। एवमग्न्यादयः। ऋक्षाण्यश्विन्यादीनि। ग्रहा बुधादयः। अन्यास्तारकाः॥११॥

एवं ज्ञानस्वरूपं भगवन्तं प्रतिपाद्य तत्कर्तव्यान्तराभावाद्भक्त्या नमस्यति—

SRI SUBODHINI: In this verse, our Lord’s “form” of “Jnana” (knowledge) is being explained. This form of our Lord is “self brilliant” (Swaprakaash) i.e. His “brilliance” is not caused by anyone else! This “Jnana” makes the entire Universe, get “illuminated”! he is “Chaitanyaroopa”, (conscious-form) and is of “Jnana”, and He is the “illuminator of everyone and everything”

in this Universe! It is His brilliance, (Teja) which has illumined this entire Universe! (Swarochihi).

At the time of "dissolution" (Pralaya), this Universe is totally "merged in the "unseen or unmanifested" (Avyaktha) - (This is called also as "Tamas" (darkness). Then at the time of creation, this "Jnana" only, manifests the Universe, outside! At this time, this Universe becomes the gross physical form of Brahman!

Like "fire" gets manifested by intense churning of dry woods, and begins to burn away, as a big fire, grass and every other material, in the same way, this entire Universe gets illumined (becomes seeable) by the "Jnana" of our Lord! In this way, later, all of us, through our "vision", make this Universe "illumined"! Hence, a Vedic example is given here (YATHARKOAGNIHI). Earth and other objects, are gross and physical, and they cannot be "self brilliant" (i.e. they cannot "illuminate" by themselves). But "fire" is self-brilliant! Even "fire" cannot make that "brilliant", which is not desired or willed by our Lord! (i.e. even this "fire" is under the control of our Lord). EVERYTHING GETS ILLUMINED ONLY THROUGH THE BRILLIANCE OF OUR LORD!

The Vedas have said, "There is no sun there etc." (NA TATRA SOORYAHA). The brilliance of the sun, the moon, the stars, and lighting cannot "shine" (i.e. they are petty) in the face of the "brilliance" of our Lord Himself! What is then, the brilliance of "fire" in comparison to our Lord's "brilliance"? THIS "JNANA" HAS SPREAD IT'S "BRILLIANCE", ALL THROUGH THIS UNIVERSE AND BEYOND:! Due to this "brilliance" only, the sun, the moon, the fire, the stars, the

planets are all made to look “brilliant”! **THUS, IT IS PROVED, THAT DUE TO OUR LORD’S “TEJAS” ONLY, EVERYTHING IN THIS UNIVERSE, HAS GOT ILLUMINED!**

In this verse, reference to “lightning” has not been done — as it strikes, with its illumination, at sometime or other only! The sun is able to “illuminate”, due to the “brilliance” received from our Lord! In the Gita, our Lord has declared that “the brilliance in the sun is Mine only”. From these references, it is indeed clear, that it is **THE BRILLIANCE OF OUR LORD, WHICH HAS CAUSED THE LIGHT AND ILLUMINATION IN THIS ENTIRE UNIVERSE!** Lord Brahma says now, “I am also a part of the brilliance of our Lord”. In the same way, fire, the stars such as Ashwini, planets like Mercury, (Budha) and all the stars too, are part and parcel of our Lord’s “brilliance and power”!

Thus, after explaining our Lord’s divine nature and form of “Jnana” (knowledge), Lord Brahma prostrates to our Lord, realizing, that he cannot discharge his duties or complete his tasks, without our Lord’s grace and will!

तस्मै नमो भगवते वासुदेवाय धीमहि।

यन्मायया दुर्जयया मां ब्रुवन्ति जगद्गुरुम्॥१२॥

VERSE 12 Meaning: “I am prostrating to Lord Sri Vaasudeva (who is the divine form and nature of “Jnana”). I am meditating on this Lord of the Universe only! It is due to our Lord’s power of illusion (Maya), which is unconquerable, that this world, having got fully infatuated is speaking and hailing me (albeit wrongly) as the teacher of this Universe (Jagatguru)!”

श्रीसुबोधिनी : तस्मै नमो भगवत इति। लोकवेदप्रसिद्धस्तच्छब्देनोच्यते। भगवत इति तस्य ज्ञानस्य न धर्मत्वं नाऽशत्वम्। प्रयोजनं तु मोक्षः। तदाह—वासुदेवायेति। भक्तिर्नमनम्। निदिध्यासनमन्तरङ्गं साधनम्। तदाह—धीमहीति। तन्नमो वा। एवं ज्ञानं निरूप्य सर्वेषां तदज्ञानं युक्तमेवेति विरोधाभावाऽऽह—यन्माययेति। यस्य भगवतो ज्ञानरूपस्य वशवर्त्तिनी काचिच्छक्तिर्मायेति। सा जगत्कर्तुर्मायातो भिन्ना। एतस्या व्यामोह एव फलम्। तस्यास्तु जगतः करणत्वं कर्तृत्वं वा भगवदाज्ञया। तत्र मायायाः सामर्थ्यमाह—दुर्जययेति। तस्या जयः प्राणिमात्रस्याऽशक्यः। इयमेव माया वेदस्तुतौ मारणीयत्वेन वेदैः प्रार्थिता। ते हि ज्ञानं बोधयन्ति। एषा तु मोहयति। तस्याः फलं महत्स्वपि दृश्यत इत्याह—मां ब्रुवन्ति जगद्गुरुमिति। क्रियाशक्तेरन्याधीनत्वाज्जगद्गुरुमित्युक्तम्॥१२॥

तर्हीयं शक्तिर्मोहकस्वरूपत्वात्स्वाश्रयमपि व्यामोहयैदित्याशङ्क्याऽह—

SRI SUBODHINI: The word “Tasmai”, (that) has both Vedic and worldly meanings and indicates fame. In other words, the highest Lord of the Universe viz. Lord Vaasudeva, is famous, both in the Vedas and in the world.

The purport of using the word “Bhagawate” (Oh Lord!) is to reemphasize, that the highest “Jnana” (knowledge) is our Lord’s divine form and nature only (Swaroopa) and not His quality (Dharma) or a part (Amsa) (i.e. JNANA IS HIS FORM ITSELF). The purpose of the “prostrations” offered by Lord Brahma, hailing our Lord, as of the divine form and nature of “Jnana”, is “liberation” (Moksha) The prostration offered indicated the “Bhakthi” of Lord Brahma. The word “Dheemahi” denotes “meditation”. This “meditation” of the nature of intense “absorption” is an intimate “Saadhan”, (spiritual practice) in this path of Bhakthi, to our Lord!

Now, it is told, that NO ONE HAS THE FULL

KNOWLEDGE ABOUT OUR LORD – DUE TO AND CAUSED BY HIS POWER OF ILLUSION (MAYA). Our Lord has in Him, the power of “Maya”, which is always under the “control” of our Lord, who is of the divine nature and form of “Jnana”. This power of illusion is different from the power of illusion of our Lord, when He assumes the role as the creator of this Universe. The task of this particular “Maya” is to make the “Universe” forget, about our Lord, and one’s own divine nature! And, the task of the other “Maya” is to facilitate and help our Lord in the completion of the various tasks connected with the Universe! Alternately, sometimes, this “Maya”, after getting the “order” of our Lord, also “creates” this Universe!

The ability of this “Maya” is called here as “Durjaya” – that no one can defeat or conquer her! No being is capable of conquering her! In the Vedic “Sthuties”, it is this “Maya,” which is told to be worthy of being “destroyed”! The Vedas explain the true nature of our Lord, and this “Maya” has the capacity to make the “Jeeva” forget the “Jnana”, about the divine nature of our Lord. Hence, it is supposed to be totally destroyed!” Great many saintly persons (including you) have seen the power of this “Maya”!

“People call me as the “giver of Jnana”. But you should realize, that the power of action, is in the hands of our Lord only. The compassionate Lord has bestowed on us a “little” of this knowledge, and due to this (wrongly), even I am hailed as the “teacher of this Universe” (Jagatguru). BUT, I AM NOT CAPABLE OF DOING ANYTHING INDEPENDENTLY, WITHOUT THE POWER, WILL AND GRACE OF OUR LORD!”

A doubt will arise now! This power of “Maya” has the power to “infatuate” and will it cause “forgetting” of our Lord also; to whom, it owes its existence, and on whom it is based? Answering this, it is said.....

विलज्जमानया यस्य स्थातुमीक्षापथेऽमुया।

विमोहिता विकथ्यन्ते ममाऽहमिति दुर्धियः॥१३॥

VERSE 13 Meaning: “This power of “Maya” gets bashful, even to come under the vision of our Lord! But it’s power is such that, getting “infatuated” by her power, even the best among the saints and noble persons, get their “intellects” polluted and begin to say “me and mine” (Ma – Mamaaham) at all times!”

श्रीसुबोधिनी : विलज्जमानयेति। सा हि भगवतो भार्या स्वस्य भगवता सह निरन्तरमणार्थमन्येषां बुद्धिं मोहयति। तस्यास्तथात्वं भगवान् जानाति। अतो विलज्जमाना ईक्षापथेऽपि स्थातुं विलज्जते। अत एव ये तत्सन्मुखास्तान् व्यामोहयति। पृष्ठतः प्रवृत्तानेव व्यामोहयति। तदेवाऽऽह। अमुया विमोहिताः ममाहमिति विकथ्यन्ते। मोहने द्वारमाह—दुर्धिय इति। यतो धियमेव व्यामोहयति॥१३॥

एवं ज्ञानं सपरिकरं निरूप्य आत्मनिरूपणार्थं प्रथमतस्तत्त्वं निरूपयति—

SRI SUBODHINI: This power of “Maya” is the “wife” of our Lord! (Hence, she cannot do anything on her “own” — independently), as she is protected by our Lord only! This Maya power, with a view to play and revel with our Lord, at all times, has the nature and capacity to put all these “innocent” Jeevas in a state of “forgetfulness” of our Lord. But, the Lord is fully aware of her “machinations”! Due to this, this “Maya” power is always bashful, from coming under the direct vision of our Lord! Due to this fact only **THIS POWER OF “MAYA” DOES NOT INFATUATE THE**

TRUE DEVOTEES OF OUR LORD, WHO LIVE UNDER THE DIRECT “VISION” OF OUR LORD! (I.E. WHO ARE FULLY AND TOTALLY DEVOTED TO OUR LORD). But, those persons, who show their “back” to our Lord (i.e. who are not devoted to our Lord) and engage themselves only in their own worldly affairs, this power of Maya, totally infatuates them (AMUYAVIMOHITAAHA). The gateway to this infatuation is the “intellect”, and through this intellect, the power of Maya, infatuates the “Jeeva”, who is not devoted to our Lord!

In this way, after explaining the nature of “Jnana” along with it’s “associate”, ie Maya , with a view to clearly explain the nature of “Aatma”! Lord Brahma is expounding it’s principle!

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च।

वासुदेवात्परो ब्रह्मन् चाऽन्योऽर्थोऽस्ति तत्त्वतः॥१४॥

VERSE 14 Meaning: “In this Universe, there are many materials, actions, time, nature and the “Jeevas” too! There are countless materials – but all of them, are situated in our Lord Sri Vaasudeva only! In other words, these materials etc. are not different from Lord Vaasudeva! IN FACT, ALL THESE MATERIALS, ARE OUR LORD VAASUDEVA ONLY! Oh Brahman! In reality, there is no other material or principle, which has it’s separate existence, as IT IS THE SINGLE AND ONE PRINCIPLE OF LORD VAASUDEVA, (WHO IS JNANA PURUSHA) WHO HAS MANIFESTED HIMSELF, AS THESE ENDLESS FORMS AND NAMES! (I.E. THE ONE LORD HAS BECOME THE “MANY”).”

श्रीसुबोधिनी : द्रव्यमिति। इदं हि तत्त्वं न नाना। किन्तु सर्वेषामेकमेव

तत्त्वम्। तत्र सर्वं पञ्चाङ्गम्। तेषां पञ्चानां यदि भगवानेव तत्त्वं तदा तत्कार्याणां सुतरामेव तदेव तत्त्वं भवति। तानि पञ्च गणयति। **द्रव्यं** अधिभूतं समवायिकारणं महाभूतादि। **कर्म** जगतो जन्मनिमित्तं साधारणम्। चकाराद्भूतसंस्काररूपं च। **कालो** गुणक्षोभकः। चकारान्निमित्तभूतश्च। यस्त्वाधारत्वेन सर्वत्र प्रतीयमानः। **स्वभावः** परिणामहेतुः। **जीवो** भोक्ता भगवदंशः। चकारात्तत्तदभिमानिनी देवता च। तत्र कालकर्मस्वभावा निबन्धे सम्यङ् निरूपिताः। जीवोऽपि पृथङ्निरूपितः। द्रव्यं त्वत्रैव। सर्वं प्रकृतिकार्यमग्रे निरूपयिष्यते। एते सर्वे वासुदेवादित्ये न भवन्ति। एतेषां देवरूपत्वात्सत्त्वमूर्तिर्भगवान्निर्दिष्टस्तत्त्वनिरूपणे। **तत्त्वत** इति प्रतीयमानतया अन्यत्वेऽपि परमार्थतो नाऽन्यत्वम्। यतोऽस्तित्वं तस्यैव। **ब्रह्मन्निति** सम्बोधनं निरूपितेऽर्थे असम्भावनाव्यावृत्त्यर्थम्। यतस्त्वमेव ब्रह्म। **चकाराद्धर्मभेदोऽपि** नास्तीत्यर्थः। अन्यत्वेन स्वरूपभेदो निराक्रियते। परत्वेनाऽधिष्ठातृभेदः। अर्थ इति युक्तिरुक्ता। नित्यो हि शब्दार्थसम्बन्धः। तत्र शब्दा अर्थाश्च नित्याः। ते यदि भगवद्रूपा एव भवन्ति तदैव सदैकरूपं नित्यत्वं सिद्ध्यतीति॥१४॥

एवं सर्वेषां तत्त्वं भगवानित्युत्तरमुक्त्वा विमर्शनं यत्पृष्टं तत्रोत्तरमाह—

SRI SUBODHINI: This entire Universe does not consist of separate and diverse “principles” — AS THERE IS ONLY ONE PRINCIPLE BEHIND ALL THESE MATERIALS!

Usually, in this Universe, we see the 5 substances viz. (1) materials, (2) actions, (3) time, (4) nature and (5) the “Jeevas” (Beings) — known as the “5 parts”! THE PRINCIPLE AND BASIS OF ALL THESE 5 “PARTS” OF THIS UNIVERSE, IS OUR LORD SRI VAASUDEVA ONLY! Due to this, as all these “materials”, are made by our Lord Sri Vaasudeva, the Lord only becomes the underlying principle, behind all these materials!

All these 5 materials/objects are being counted and explained. Firstly the “materials and objects” them-

selves. They are caused by the “elements”, and are caused by a “common cause”! We call these, as originating from the 5 elements. Secondly, the factor of “Karma” or “action.” This is the “Kriya” (action) of our Lord, and is the “instrumental cause” for the origin of this Universe. The syllable “Cha” (and) used, along with “action” here, in this verse, has the purport, that these actions also are based on the “elements” only, or they are affected and based on these elements. Karma or action are of two kinds. The “actions”, which can be seen “outside” (Pratyaksha) and which is “unseen” (accumulated “action” as “aptitude and Samskaars”). The third factor is “time” (Kaala). This has the capacity to “disturb” the three qualities of Satwa etc. The syllable “Cha” (and) used here denotes, that the instrumental cause for everything is “time” (Kaala) only. This “basis” of “time”, acts through the “nature” (Swabhaava) and effects all the “changes”. Thus, this “nature” (Swabhaava) is the fourth factor. Like, water becoming ice, milk turning into curd — all these and other types of changes! All these are caused by this factor of “nature” or Swabhaava. With every “material” there is it’s “nature”, intimately intertwined!

The fifth factor is “Jeeva” (Being). He is the “eater and enjoyer” of everything, and is part (Amsa) of our Lord! There is the syllable of “Cha” (and) used here, and we have to realize, that here, included are the presiding celestial deities of the senses etc. The Being or the Jeeva, enters into these “senses” through it’s various “forms”!

Of all these 5 “materials”, we have done full explanation, separately, of the four materials viz time, action, nature and “Jeeva” in our “Thatwadeepa

Nibhandha". But "material/object" itself, (Dravya) which is the "task" of "Prakruti" (nature), will be explained in this Subodhini commentary, with the help of the original verses of Sri Bhagavatam. These 5 materials are not the "basic principles" by themselves, as they are only "effects" and not "origins". Why? The one and only principle behind all these materials, is our Lord Sri Vaasudeva. Due to this reason, all these, are not different or separate from our Lord Sri Vaasudeva.

Our Lord Sri Vaasudeva is the main "principle" behind all these substances, as He is the "Purusha" of "Jnana", and "symbol of Satwa". In other words, although all these materials, look as being different from it's basic principle, in reality, however they are not different or separate, from it's principle (viz. our Lord). The word "Asti", (there is) denotes to our Lord Sri Vaasudeva only. Because of our Lord's "truthful reality" only, all these materials and beings, exist!

By the addressal of "Brahman", Lord Brahma wanted to remove any "doubt", regarding the "possibility" of all these substances being based on our Lord! In other words, Lord Brahma said, "Sri Naarada, even you are also Brahman only". The eternal bond with Brahman is conveyed. (i.e. Brahman exists, at all times – Nithya). Due to this, the real and true nature of all these materials, being "Brahman" is sustained.

The syllable "Cha" (and) is used in this verse, to make it clear, that these materials, are not different in "quality and nature", from our Lord Sri Vaasudeva. The word "Anyā" (any other) has been used to negate the thought, that both, our Lord and the "materials" are different in their form and nature.

explained. Firstly the "materials and objects", them-

The word “Para” (beyond) is used, to distinguish the existence of our Lord, being the “basis” for everything! In other words, this “beyond Lord” is not caused by the materials, but the truth is the opposite and different! The purport of all this is EVERYTHING IS OUR LORD SRI VAASUDEVA ONLY! DESPITE BEING “ONE”, ALL OF THESE, REMAIN UNDER THE CONTROL AND DIRECTION OF OUR LORD SRI VAASUDEVA!

The word “Artha” denotes “meaning” or an “idea”. In this world, the “meaning” of “sound” is not “permanent” (e.g. calling a person’s name as “Narasimha” could not mean, that he is “man-lion”. Neither his name is of any permanent nature). But, in this scripture of our Lord, this is not the case. Here, the meanings of sounds and their relationship are permanently related. The words of “Dravya” (material) and others are permanently related to it’s “meanings”. Due to this, the worldly “meanings” are not applicable here, as the meanings for these words are different, although of a permanent nature! These meanings are of the nature of our Lord Sri Vaasudev, as they are of permanent nature, and “real”! All these have been made clear in the Vedic words! (Sadeva Soumyedāmagra Aaseet).

Due to the above, all the materials are of divine nature of our Lord’s truthful nature, and it is this one truth (Sat) of our Lord, which has got manifested in endless ways.

In reality, all these materials are of the divine form of our Lord (Bhagawadroopa), which is ONE AND PERMANENT. Hence, both the “words”, and the “meanings” given here, are permanent.

In this way, after saying, in a cryptic summarized way, that IT IS OUR LORD, WHO IS THE BASIS AND PRINCIPLE BEHIND ALL OBJECTS, now the specific questions, as asked for, are answered, through the following very important and significant verses.

नारायणपरा वेदा देवा नारायणाङ्गजाः।

नारायणपरा लोका नारायणपरा मखाः॥१५॥

नारायणपरा योगा नारायणपरं तपः।

नारायणपरा ज्ञानं नारायणपरा गतिः॥१६॥

VERSES 15 and 16 Meaning: “All the 4 Vedas expound only our Lord Sri Narayana! All the celestial beings have got manifested from the holy limbs (as parts) of our Lord Sri Narayana! All the worlds, finally end in our Lord Sri Narayana! (i.e having got originated from Him only). All sacrifices and path of Dharma extol the necessity to serve and worship our Lord Sri Narayana only! All penance is done to please our Lord Sri Narayana! The “Jnana” (knowledge) also makes us realize the glory of Sri Narayana and the highest goal is also Sri Narayana. All effects, goals and results get totally fulfilled in Sri Narayana only! (15 – 16)

श्रीसुबोधिनी : नारायणपरा वेदा इति। यदि भिन्नार्थत्वं सम्भवति तदा भूयान्विचारः कर्तव्यो भवेत्। तत्र स्वरूपतोऽर्थतः फलतः साधनतः परम्परातः। द्वितीयकाण्डेऽपि साधनतः कार्यतः फलतश्च भगवानेवेति कस्मिन्नप्यंशे विवादाभावाद्भगवानेव तत्त्वमिति विमर्शः। तत्र वेदानां भगवन्निश्वासान्निर्गतानां पुनस्तत्रैव प्रवेक्ष्यमाणानां तात्पर्यं नारायण इति निर्विवादम्। मध्येऽपि ते स्वार्थं प्रत्याययन्तस्तदर्थस्य भगवद्रूपत्वाद्भगवत्परा एव भवन्ति। किञ्च। वैदिकानि चतुर्विधान्यपि पदानि भगवद्बुद्ध्यवस्थितमर्थं व्याप्नुवन्ति सन्ति लोके पुरुषप्रयत्नोद्यतास्तमर्थमभिधाय कृतार्थानि सन्ति निवर्तन्ते। भगवद्बुद्ध्यवस्थितानर्थान् जानन्त्विति हि तेषां प्रयासः। ततो

भगवदभिप्रेतार्थसाधकत्वादपि भगवत्परा एव। एवं शब्दतोऽर्थतोऽभिधानतश्च भगवत्पराः। ननु संसर्गरूपो वाक्यार्थस्तेषामभिप्रेतोऽर्थो भवति। स च चतुर्विधो विध्यर्थवादमन्त्रनामधेयात्मकः। तत्र विध्यर्थस्य पुरुषप्रयत्नप्रेरणालक्षणस्य पुरुषप्रयत्ने तात्पर्यम्। पुरुषप्रयत्नाभिव्यङ्ग्ये भावे वा। विधेयार्थस्तवने त्वर्थवादाः। मन्त्रा अपि याज्याव्यतिरिक्ता देवताप्रतिपादनस्तुत्यादावुपयुक्ताः। याज्यास्तु देवतोद्देशद्रव्यत्यागे। नामधेयान्यपि धात्वर्थावच्छेदने तात्पर्ययुक्तानि। तस्मात्तत्तदर्थे उपक्षीणानि कथं भगवति तात्पर्यमावहिष्यन्ति। तत्राऽऽह—**देवा नारायणाङ्गजाः। नारायणपरा लोका नारायणपरना मखा इति।** सर्वो हि वेदः प्रवर्तमानश्चतुर्विधोऽपि यागे उपयुज्यते। महावाक्यार्थत्वाद्यागस्य। तत्र हि यागः करणम्। स्वर्गादिः साध्यम्। तत्र साम्प्रतं पुरुषप्रयत्नेनाऽभिव्यक्ता यागाः स्वव्यापारं देवताप्रीतिं मध्ये जनयन्ति। अन्यथा व्यापाराभावे करणभावादेव प्रच्यवन्ते। अदृष्टादिकं तु न व्यापारः। यागेनाऽजन्यत्वात्। कल्पनायां मानाभावात्। दृष्टस्य व्यापारस्य विद्यमानत्वाच्च। ते हि देवतोद्देशेन द्रव्यत्यागं कुर्वन्तः स्वर्गं साधयन्ति। देवता चाऽन्यदीयं हविर्विधानेन गृहीत्वा किञ्चिदुपकर्तुमुचिता भवति। लोके तथोपलब्धेः। अन्यथा तदुद्देशद्रव्यत्यागत्वं यागस्य न स्यात्। द्रव्यसंस्कारकत्वेनाऽपि देवतोपयोगस्य वक्तुं शक्यत्वात्। निर्वापादारभ्य तत्सम्बन्धवचनस्य च प्रोक्षणादिवत्संस्कारपरत्वं घटते। यद्यपि देवतापदेषु विद्यमाना चतुर्थी तादर्थ्ये न भवति। उपपदविभक्तित्वात्। प्रीतिरप्यनित्या कालान्तरस्मारकस्याऽप्यभावात्। तत्कल्पनायां गौरवम्। तथापि चतुर्थ्या निरर्थकत्वदोषनिवृत्त्यर्थमवश्यमर्थो वक्तव्यः। स चाऽन्यत्र सिद्धत्वात्सम्प्रदान एव भवति। देवतोद्देशप्रसिद्धेश्च। “**यस्यै देवतायै हविर्गृहीतं स्या**” इत्यत्र “**अग्नये जुष्टं निर्वपामी**” त्यादौ च चतुर्थ्यास्तादर्थ्यार्थत्वम्। नहि तत्र नमःस्वस्त्यादिपदानि सन्ति। यागे तु पुनः स्वर्गं फलत्वेनाऽभिमत इति केवलं देवताया उद्देश्यत्वाभावादवान्तरव्यापारविवक्षार्थं “**नमः स्वस्तिस्वाहे**” त्युपपदविभक्त्यनुशासनम्। न च प्रीतिर्व्यापारः। तस्या अन्यधर्मत्वेन स्वर्गजनकत्वाभावात्। देवता तु स्वर्गादावधिकृता फलं दातुं शक्नोति। अतो द्रव्येण प्रीता देवता व्यापारः। सा च नित्या चेतना च। यथानुरूपं च फलं नियमयितुं शक्ता। परं तस्या अपुरुषार्थत्वात्पुरुषस्याऽभिप्रेता न भवतीति न

च। तच्च यद्यपि परस्परं विरुद्धम्। औपनिषदं हि सर्वस्याऽऽत्मत्व-
प्रतिपादनेनाऽऽत्मत्वेन सर्वविषयकं भवति। इदं तु
सर्वव्यावृत्तत्वेनाऽऽत्मविषयकम्। तथापि प्रथमप्रवृत्तस्याऽऽत्मानात्म-
संस्कारात्पृथक्कृत्याऽऽत्मावगमनं मुख्यम्। अन्यथा सर्वस्यात्मत्वं
प्रतिपद्यमानमात्माज्ञानादशक्यमेव स्यात्। ज्ञानस्य च ज्ञेय एव तात्पर्यम्।
ज्ञेयस्तु नारायण एव। आत्मत्वात्सर्वत्वादब्रह्मत्वाच्च। गतिरपि पूर्वोक्ता भगवत्परैव।
सा हि ब्रह्मज्ञानफलं भवति। तदुक्तं “विन्दन्ति हि ब्रह्मगतिमि” त्यत्र
॥१५॥१६॥

एवं विमर्शं निरूप्य यद्रूपमित्यादि षट्प्रश्नानग्रे विस्तरेण निरूपयिष्यन्
यद्विज्ञानमित्यादि प्रश्नचतुष्टयस्य चतुर्भिः श्लोकैरुत्तरमाह—

SRI SUBODHINI: If, the basis of all these objects were to be different from our Lord, then, the Vedas would have had to contemplate more. But, this is not the case, as the Vedas have found, that it is our Lord Sri Narayana, who is the basic principle, behind all the objects. When we consider the earlier part of the Vedas, there, in the traditional way, the four factors of our Lord's divine form viz (1) the chanting (2) the meaning, (3) the result and (4) the spiritual practice (the sacrifices etc.) have been considered. In the latter Upanishadic portion, contemplation has been done, on the spiritual ways of Jnana, Bhakthi etc., and the factors of “actions” (getting love to our Lord) and “result” (i.e. attaining our Lord) have been also emphasized. But, in all places, without any disagreement, all of them have described, that it is our Lord only, who is the basis of all “parts”. From this, it becomes clear, that OUR LORD IS THE BASIS AND “PRINCIPLE” OF EVERYTHING!

The real nature and form of the Vedas is our Lord only — as these Vedas are born through the inhalation/exhalation process of our Lord. In the end, they

all merge into our Lord only. Hence, these Vedas are considered as the form of our Lord only. There is no doubt on this. In the middle also, we see, that the Vedas give the meaning of our Lord only very clearly, and hence, the Vedas are regarded as of the form of our Lord Sri Narayana only.

The holy “names” described in the Vedas (Sri Raama and others), the “actions” explained (and the prepositions used therein and the appellations affixed to the Vedic hymns) — all of them together explain only the objects created by the divine intellect of our Lord!

In the “other world” (Parakoka), also, only through the will and desire of our Lord, the efforts of the beings, manifest the various objects, and also get destroyed. The Vedas get fulfilled by describing all these! In fact, the Vedas, in reality, are interested, that every being should realize, that all the objects are stationed in the “intellect” of our Lord only (i.e. it is the Lord, who has created everything) and for this sake, the Vedas have put the efforts!

The purport of this is, that the Vedic and “worldly” objects are separate. The worldly meaning of “pot” (Ghata) is not the actual “Vedic” meaning. The various objects, which are in the “intellect” of our Lord are “permanent” (Nithya) and the objects, which are in our human intellect are subject to both origination and destruction. As these are attained, through human efforts, they are also destroyable! And, hence, impermanent! The four “words” of the Vedas, as described earlier, have their meaning, in permanent objects, and this is due to the secret desire of our Lord! But, when the “Jeeva” also becomes desirous of his “play”, then these “objects”

get manifested in the “worldly” way. But, his effort is confined to the understanding of the objects, which are known to one’s own intellect! Hence, we have to realize, that ALL THE FOUR VEDAS ARE THERE ONLY TO FULFILL THE PURPOSE OF OUR LORD. Hence, it is said, that they all exist for the sake of our Lord Sri Narayana! In this way, sound (words), meaning and names – all of them are belonging to and for the sake of our Lord only – from both the Vedic and worldly angles!

Another thought arises now. The Vedas, it is said, through it’s 4 main factors viz. (1) Vidhi (system), (2) Arthavaada (explaining the benefits and gains on the performance of the sacrifices), (3) Manthraas (the chanting) and (4) Naamadheya (that which makes the object clear) are interested in exhorting everyone to discharge their individual duties and attain the desired objects. Hence, how can we say, that the Vedas expound, about the glory of our Lord only?

Answering this, it is said, that the “celestial deities” are “parts” (Angha) of our Lord Sri Narayana only. All the above 4 factors are useful for the performance of the sacrifices, as the purport of the “great sayings” (Mahaavaakya) of the Vedas, is the performance of “sacrifices”! (i.e. every action is to be done, for the sake of our Lord, in a spirit of sacrifice). In this, the efforts of the persons, who perform the sacrifice, make the celestial deities happy and pleased. Wherever, there is an “effort”, there is also a “deal” or effect! Even in this world, we see, that if something is given to someone, the latter responds by doing something good to the giver! In the same way, the celestial deities, after accepting the “oblations of materials” offered, do bless

the performer of the sacrifice, with the desired results. The devotees, offer ghee and other materials to these celestial deities and attain heaven etc. The celestial deities accept these oblations, as per the "Vidhi" (system) of sacrifice, as described in the Vedas. Moreover, all the materials offered to these celestial deities get purified in turn.

But, this "pleasing" of the celestial deities is also not "permanent". Hence, the true purport and purpose of this "sacrifice" is different, as these celestial deities are only "parts" of our Lord! Really speaking, the purpose of performing a sacrifice, is to please our Lord only, and not only to attain "heaven", and other benefits. This is mainly due to the reason, that the celestial deities are created from the hands etc. of our Lord Sri Narayana. These "sacrifices" have been created, for the sake of serving and worshipping our Lord's various "limbs" (parts) and the Lord, who is worshipped, in reality, is our Sri Narayana only! In this way, the chanting of "Indraaya Swaahaa" (I am giving "oblation" to Lord Indra), usually performed during the sacrifice, is meant for our Lord Sri Narayana, as Lord Indra is a "part and limb" of our Lord only!

But "worldly" persons will confine their understanding, to the performance of these sacrifices, for the "pleasing" of the celestial deities only, and the attainment of heaven and other desired results! Of course, these celestial deities do confer "benefits and results", which can be 'physically seen'. Our Sri Mahaprabhuji says, that there is no "blemish" in this "seeking"!

Even, the attainment of benefits, such as heaven etc. are of our Lord's only, as the sacrifice itself is a part of our Lord! Moreover, the Vedas have said that

the 'heaven' also is a part or limb of our Lord Sri Narayana only! It is also said, that, "The "being" absorbs a part of the bliss of our Lord, and protect their own lives". In this way, 'heaven' etc. have been described as 'part' (Amsa) of our Lord's 'bliss', which is in our Lord Sri Narayana only!

Thus, the 'bliss' of heaven, attainment of worldly 'happiness' arising out of the 'pleasure' of the celestial deities, are all of the form of our Lord Sri Narayana (Bhagawadroopa)!

The "Puraanas" also belong to our Lord only — especially, when they explain the 'orders and stipulations' of the Vedas! They are also considered as the 'Vedas'! In the Puranaas, 4 views are explained viz. Sankhya, Yoga, Saiva and the Vaishnava systems. The Vaishnava system meets and merges into the Vedic system only!

In the scriptures, dealing with 'Yoga', various steps and ways have been described, for the purpose of stopping the flow of thoughts. Is stopping the 'mind' the ultimate goal? Of course, this could be a 'means' to attain some other goals. But, in the Vedas, it has been stated very clearly, that 'liberation' is the highest human goal! Can the scriptures dealing with Yoga think of an 'opposite' goal in comparison to the Vedas? If these scriptures were to do so, then, they will no longer be considered, as proof and evidence. Then, what is the correct way of looking at the various 'benefits and results' described in these Yogic scriptures? In reality, attainment of 'Siddhis", (powers) such as 'becoming like an atom' (Anima), 'becoming huge' (Garima) etc. — which are the usual powers conferred by Yoga — is not the 'primary' goal of Yogic practices! Only, attainment of

liberation, is the highest and most important result. If these Yogic practices do not lead the practitioner up to the final goal of liberation, then the scriptures dealing with them, are not considered as 'scriptures of evidence' at all! Hence, only, that scripture is considered as a holy scripture or system, which is capable of conferring the "supernatural" (Aloukik) results. In fact, these 'powers' (Siddhis) are considered, by earnest devotees as 'obstructions' in the path of attaining our Lord, as they prevent the seeker from attaining our Lord or liberation! This factor will be explained later. HENCE, THE SCRIPTURES DEALING WITH 'YOGA' ALSO SPEAK OF ATTAINING 'LIBERATION' ONLY, BY MAKING THE MIND OF THE DEVOTEE, TO FIRMLY ESTABLISH IN OUR LORD! IN FACT, IN YOGA, ONLY DESIRELESS MEDITATION IS DONE, ON THE LOTUS FEET OF OUR LORD!

What is then, the real effect of Yogic practices? It is the happiness of our Lord, on getting Himself pleased with the sincere efforts of the devotee. Hence, our Lord's happiness is the highest effect! Yogic practices are also usually considered, as conducive for the purification of the mind of the devotee. But this 'purification' of the mind takes place only through the meditation on our Lord. Hence, this 'purification' is also under the control of our Lord.

There are several 'Yogic' paths. But all of them belong and pertain to our Lord only. that is why, in this verse, the plural word of 'Yogaha' has been used. We will be explaining, later in much detail, that this 'Yoga' is always aimed to attain our Lord, and nothing else!

Yoga enables the body, senses etc. to get purified, so that, these can be used for the sake of service and worship of our Lord. Hence, these practices are considered as being belonging, and done for the sake of our Lord only! Otherwise, these practices will be only 'penance' done, of the nature of tormenting the physical body, senses etc. The 'Saiva' system also is a different type of 'penance' only!

Now, let us deal with the path of 'Jnana' (knowledge) viz. the 'Sankhya' path, which is of two kinds. (1) Of the Upanishads and (2) of the Sankhya system itself. Both of them seem to be 'opposite' to each other. The 'Jnana' of the Upanishad says, that this Universe is our Lord (Aatma) only. The 'Sankhya' system says, that this 'Aatma' is bereft of 'worldly' actions and the votaries of this system, arrive at the 'Aatma', after negating or crossing over, all the other objects/materials. But, it is necessary, under both the systems, to have the 'Jnana' of the 'Aatma' i.e. it is the 'Aatma', which has become everything, and all objects are 'Aatma' only!

HENCE, ALL 'KNOWLEDGE' (JNANA) ENDS IN OUR LORD SRI NARAYANA ONLY, WHO IS THE 'JNEYA' (TO BE KNOWN). SRI NARAYANA IS THE 'AATMA' OF EVERYONE AND EVERYTHING AND IS ALL PERVASIVE! Hence, the 'goal' (Gati) is our Lord Sri Narayana, and this 'goal' is the result of the knowledge of Brahman i.e. union with Brahman (Saayujyam).

In this way, after contemplating that, "ALL PRINCIPLES ARE OUR LORD ONLY", now, in the coming 4 verses, answers will be given in detail to the

6 questions asked (from verse 4).

तस्याऽपि द्रष्टुरीशस्य कूटस्थस्याऽखिलात्मनः।

सृज्यं सृजामि सृष्टोऽहमीक्षयैवाऽभिचोदितः॥१७॥

VERSE 17 Meaning: “Through the inspiration derived from the gracious vision of our Lord Sri Narayana, who is omniscient, omnipotent, changeless and is the ‘Aatma’ of everyone, I create and give birth to this vast Universe, which is already created by Sri Narayana only!” (ie his form only!)

श्रीसुबोधिनी : तस्याऽपीति। तत्र प्रथमं यद्विज्ञान इत्यस्योत्तरम्। इदं हि ज्ञानं जगत्कार्यौपयिकमिति न पूर्वेण गतार्थता। यतो विज्ञानं यस्येति प्रश्नात्प्रथमं तस्य विज्ञानं वक्तव्यम्। तथा च उपादानगोचरापरोक्षज्ञानं तत्साधकप्रकारेण साधनज्ञानं च प्रथमं भगवतोऽस्तीत्याह। तस्यैव कर्तृत्वात्। तस्याऽपि यत्सृज्यं तत्तेनैवाऽभिचोदितः सृजामीति सम्बन्धः। तस्य सृज्यत्वे हेतुः—द्रष्टुरीति। विश्वं कार्यं भगवतः सृज्यम्। तस्यैव द्रष्टृत्वात्। द्रष्टा हि कार्यं कर्तुं शक्यम्। न हि ज्ञानमात्रेण कर्तुं शक्यमित्यत आह—ईशरयेति। ईशः समर्थः सर्वं कर्तुमिति। ननु क्रियाज्ञानशक्तिमत्त्वेऽपि व्यापारावेशे लौकिकवत्त्वलेशसम्भवादात्मनो विकृतत्वापत्तेर्भगवतः कर्तृत्वं न सम्भवतीत्याशङ्क्याऽऽह—कूटस्थस्येति। स हि सर्वं करोति कूटस्थ एव न तु विक्रियते। यथा कामधेनुः कल्पवृक्षश्चिन्तामणिर्वा। योगी वा यथा मनसा सृजति। अतः कूटस्थस्यैव कर्तृत्वसम्भवात् काऽप्यनुपपत्तिः। ननु भगवान् सृष्टिं नाऽर्हति कर्तुम्। प्रयोजनविरोधात्। स हि स्वार्थं वा जीवार्थं वा करोति। स्वार्थं करणे जीवानामनुत्पादनं स्यात्। ततो भक्तिमार्गो विरुध्येत। सर्वेऽपि मार्गा विरुध्येरन्। बन्धमोक्षाद्यभावाद्वैचित्र्यमज्ञानं च न स्यात्। अत उभयार्थं जीवार्थं वा कर्तव्यमिति मन्तव्यम्। तत्र स्वांशे स्वस्याऽऽनन्दपूर्णत्वं भज्येत। परार्थत्वे वैषम्यनैर्घृण्ये प्रसज्येयाताम्। अत आह अखिलात्मन इति। अखिलानामात्मा। आत्मसृष्टेर्न वैषम्यादि। आनन्दादिविरोधस्तु नास्ति। अखिलत्वात्। यथा खिला आत्मानो न भवन्ति केनाऽप्यंशेन। तेषां चाऽर्थे

सृष्टिश्च क्रियते। उपभोगश्च सम्पाद्यते। एवं स्वस्य यः पूर्ण आनन्दस्तस्याऽप्यात्मा। भोगादिना तस्याऽप्युपचयं करोति। तथापि न तस्याऽनित्यत्वं न्यूनत्वं वा। तस्मादुभयविधाऽपि सृष्टिर्भगवतः कर्तुंयुक्ता। तथापीश्वरत्वाद्भक्ति-
मार्गाव्यवस्थापनाय मां सृष्ट्वा ईक्षयैवाऽऽज्ञाप्य मद्रूपेणैव सर्वं सृष्ट्वा स्वयं
कूटस्थ एव स्थितः। तदा अहं तत्सृज्यं सृजामि तत एव ज्ञानशक्तिं क्रियाशक्तिं
च लब्ध्वा। तदाह—**ईक्षयैवेति।** दृष्ट्या प्रेरणादभयप्राप्तिः॥१७॥

अनेन सामान्यतः स एवाऽऽधारः स एव नियन्ता।
तदात्मकश्चाऽहमित्युक्तमेव। परमेतस्य हेतुर्विचार्यते—कथमयं भगवांस्त्वामन्यान्वा
सृजति? कथं वा एकात्मनि नियम्यनियामकभावः? तत्राऽऽह—**सत्त्वं रजस्तम**
इति द्वाभ्याम्—

SRI SUBODHINI: In the first instance, reply is being given to the question, (verse 4) where it is asked, as to whose Jnana or knowledge is the basis of this Universe, and it's creation? (YAD VIGJNANAHA). In other words, Lord Brahma is now telling, that he has the 'knowledge' in him, which is required to create this Universe. "BUT THIS KNOWLEDGE IS GIVEN BY OUR LORD SRI NARAYANA. NOTHING IS MINE"! — AS IT BELONGS TOTALLY TO OUR LORD ONLY!" This knowledge, is useful for the creation of this Universe. The knowledge, useful for the attainment of liberation, has been already explained earlier.

It is necessary to explain, the basis of knowledge of the creator of this Universe (Lord Brahma). Lord Brahma says now, "Our Lord has given me the knowledge, as to what will be the effect, by way of objects and their causes!" He says, that **OUR LORD ONLY IS THE PRIMARY DOER!**" Our Lord has made me an instrument, having equipped me with the ⁴inner most knowledge about everything. Whatever the Lord wants

to-‘create’, I create the same, as per His instructions (will and desire). ONLY, OUR LORD CAN MAKE THIS UNIVERSE. NO ONE ELSE CAN! Here, Lord Brahma calls our Lord as the “DRUSHTAHA” i.e. it is our Lord only, who is the omniscient ‘seer’ of everything, and he only can create this vast Universe! As, He only knows about this Universe, He only can create such a vast Universe! — as He only knows about everything!

Is our Lord only All-knowing! — as, only knowledge, without the power of action cannot create anything. **HENCE, OUR LORD CAN DO ALSO ANYTHING AND EVERYTHING! HE IS “OMNIPOTENT” TOO!**

A question arises here. Does our Lord get into “change” (Vikaar) and “sorrow” (Klesa) in doing this action of creation, as we see generally in this world, that the human beings, pass through both these, when they get “inspired” to do difficult actions? Answering this, it is said, that **OUR LORD IS “KOOTASTHASYA” — HE IS THE DOER OF ALL ACTIONS. BUT HE REMAINS UNAFFECTED AT ALL TIMES! In fact, very many objects get originated from Kaamadhenu, Kalpavruksha and the Chintamani gem. But all these three remain as they are, without any change! In fact, Yogis create many objects, from their mind, but they continue to remain unaffected at all times. Hence, our Lord creates only, by remaining “unaffected and changeless”. There is no place of any doubt for this.**

Another doubt arises here. What is the use or purpose for our Lord, to do this creation? We may say, that He has nothing to gain from this creation, and hence He does not create at all! Even, if we were to imagine the “possible purposes”, then, it is bound to create

controversy of one kind or another! Now, another question arises, as to whether, the Lord has created this Universe for Himself or for the sake of the "Jeevas" (beings)? If, He were to create this Universe for Himself only, why would He create this Universe, for the sake of the "Jeevas" at all? What was then, the necessity to have evolved the path of Bhakthi and other ways of redemption of the "Jeevas", if He had created this Universe for His own sake only? In this way, mutual contradictions are seen.

Moreover, if the Lord had created this Universe for Himself, then, what was the necessity of creating bondage, liberation, extraordinary varieties in creation and ignorance (Ajnana)? From all this, WE HAVE TO CONCLUDE, THAT OUR LORD HAS NOT CREATED THIS UNIVERSE FOR HIMSELF, BUT FOR THE SAKE OF THE "JEEVAS", AND ALSO FOR THE SAKE OF BOTH!

If we regard the above as the "truth", then several issues come up. We have to concede, that there is "blemish" in the "human" beings and also "defects" in the "bliss" of our Lord. Our Lord cannot be called as "totally blissful" (Paramaananda). Our Lord may have to accept the blame of "cruelty" (lack of compassion) and lack of love, in the creation of the 'Jeevas'! Will the Lord create someone poor, some as dull, and some others, as "intellectually equipped"? Or some persons, as wealthy? This sort of prejudice may be attributed to the Lord. In fact, the Lord will be "charged", with lack of compassion (cruel), due to His creation of diseases, death etc.

All the above doubts, are removed by telling, that our Lord is "AKHLAATMANAHA" — THAT OUR LORD IS THE ROOT CAUSE AND BASIS OF EVERYTHING! HE IS THE "AATMA" OF EVERYONE. IT IS HE, WHO HAS BECOME "ALL PERVASIVE", BY TAKING ALL THESE FORMS AND NAMES! HE ONLY IS DEATH. HE, ONLY IS THE FOOD! HE, ONLY IS THE POOR; HE, ONLY IS THE WEALTHY PERSON!

We drink milk through our hands! Eat Chana seeds through our mouth — but we give joy from all these to our stomach only. No one can say, that we are cruel in giving work to the hands and mouth — as we ourselves are the hands, legs and stomach! OUR LORD IS THE "ALL PERVASIVE" "AATMA" IN EVERYONE. HIS DIVINE FORM NEVER GETS AFFECTED, AS IT REMAINS "FULL AND TOTAL" AT ALL TIMES! THIS IS THE "BRAHMAN NATURE" OF BRAHMAN. Reduction in stature occurs, due to two reasons viz. (1) By not being the "form" of everyone, (2) by being bereft of "bliss". Through the use of this word "being the Aatma" of everyone, both of the above defects are removed.

Every creation is done in this way only — by the Lord, of the Lord and for the Lord! There is no defect in any of the objects created! Our Lord's "bliss" remains as it is — total and full at all times, as it is our Lord only, who is the "Aatma", for the sake of His blissful enjoyment also! Both, His' and the enjoyment of the "Jeevas", occur often and despite this, our Lord does not get his divine "Aatma" affected or made impermanent! In this way, it is our Lord only, who can create, both the celestial and the mental creations. But, as our

Lord is the Lord of the Universe, with a view to organize and progress the path of Bhakthi, “Our Lord has originated Me and He has given me His orders, as per His inner desire and will. He creates this vast Universe, using My form only. But the Lord continues to remain changeless! I have secured the power of knowledge and action (Jnana Sakthi and Kriyaasakthi) from our Lord Sri Narayana only, and I “create” the Universe, which is already created and made by Him! I have become “fearless”, as our Lord Sri Narayana has inspired Me to create this vast Universe, through His gracious vision on Me”.

In this way, having explained that our Lord is the “basis and controller” of everything, Lord Brahma says, that “due to this, I also belong to our Lord and am of His nature!” It became necessary to ask regarding the “cause” and “kind” for all these! i.e. How does our Lord create Lord Brahma, and all the other objects? In other words, how can one Lord become the “ruler” and the “ruled one”? This is being answered as follows.

सत्त्वं रजस्तम इति निर्गुणस्य गुणास्त्रयः।

स्थितिसर्गनिरोधेषु गृहीता मायया विभोः॥१८॥

कार्यकारणकर्तृत्वे द्वयज्ञानक्रियाश्रयाः।

बध्नन्ति नित्यदा मुक्तं मायिनं पुरुषं गुणाः॥१९॥

VERSES 18 and 19 Meaning: “The three qualities of Satwa, Rajas and Tamas belong to our Lord, who is “Nirguna” – BEYOND THE THREE QUALITIES! But, during the time of the existence of this Universe, it’s creation and dissolution, our Lord accepts these three qualities, through the power of His “Maya” power. Maya is made, as His instrument for action. The “Purusha”

(soul), though, in this way is stationed in the full knowledge of all materials, knowledge and action, and despite being free of the three qualities, gets infatuated through the power of Maya of our Lord, and gets attached to the body, senses and the inner mind, at all times!"

श्रीसुबोधिनी : “अवस्थितेरिति काशकृत्स्न” इति मतमत्र सिद्धं भविष्यति। यथोर्णनाभिः सृष्ट्यर्थमेकामूर्णामुद्वमते तथा भगवानपि त्रिविधसृष्ट्यर्थं त्रीन्गुणानुद्वमते। गुणरूपत्वाच्च गुणशब्दव्यवहारः। सद्रूपेण निर्गतं सत्त्वमित्युच्यते। केवलचिद्रूपेण निर्गतं क्रियाशक्तिप्रधानत्वात्सदानन्दाभावाच्च रज इत्युच्यते। आनन्दांशाच्च तमः। ते भगवद्रूपा एव भगवता सृष्टाः। न च भगवति ते पूर्वं स्थिताः। तथा सति भगवदात्मकास्ते न भवेयुः। यथा कार्पासे नहि सूत्रम्। तदेव हि पश्चात्स्वावयवैः पौर्वापर्यमापद्यमानं सूत्रतामापद्यते। अत एव भगवान्निर्गुणः। ते गुणाः पुनः स्थितिसर्गनिरोधेषु उत्पत्तिस्थितिलयार्थं ते (?) गृहीताः। तेषामपि ग्रहणं मायया। एषा हि माया जगत्कर्त्री न तु व्यामोहिका। तदाह—**विभोरिति**। समर्थस्य जगत्कर्तुरित्यर्थः। सा हि तच्छक्तिः सर्वरूपभगवत्सम्बन्धात्सर्वप्रतिकृतिरूपा। सा जगत्करणे करणरूपा। अतः करणांशस्य तदीयत्वात्करणरूपेणैव निर्गता गुणा इति माययैव गृहीताः। ते मायावशे तिष्ठन्ति तत्पुत्रा इव। अतो य एव भगवदंशो जीवस्तस्यां रन्तुमिच्छति। तत्कार्ये वा। तं ते गुणा बध्नन्तीत्याह—**कार्यकारणकर्तृत्व इति**। कार्यमधिभूतं देहः। कारणमध्यात्ममिन्द्रियाणि। कर्ता आधिदैविकः अन्तः करणम्। एतेषां भावः कार्यकारणकर्तृत्वम्। संघातमिति यावत्। जीवस्य संघातत्वनिमित्तम् यथा केवलो जीवः संघातरूपो भवति। ते हि मायया गृहीताः स्वकार्ये स्थापिताः। तदाह—**द्रव्यज्ञानक्रियाश्रया इति**। द्रव्यमधिभूतम्। ज्ञानमधिदैवम्। क्रिया आध्यात्मिकी। तत्रयं तेषामाश्रयः प्रत्येकमेकस्या। अतः स्वस्वाश्रये ते बध्नन्ति। आध्यात्मिकादिभावं परित्यज्य केवलं भवितुं न प्रयच्छन्ति। सर्वदा बध्नन्ति। बन्धने मायासम्बन्ध एव हेतुः। न च सम्बन्धमात्रमेव हेतुः। अन्यथा भगवतोऽपि बन्धनं स्यात्। किन्तु तत्र स्वातन्त्र्यं योऽभिमन्यते तस्याः पतिरहमिति। तदाह—**पुरुषमिति**। न तु तां करणत्वेन कार्यार्थं यो

गृह्णाति। अतो गुणबद्धो नियोज्यो गुणकर्ता नियोजक इत्येकस्मिन्नेव रूपद्वयमुपपद्यते॥१८॥१९॥

एवं जीवब्रह्मभावभेदं निरूप्य सामान्यत उत्तरितमपि यदाधाराद्युत्तरं विशेषाकारेणाऽऽह—

SRI SUBODHINI: Here, the system of thought of Guru Kasakristna has been added. Our Lord takes the form of all these different materials and objects, and remains, as this Universe of “forms and names”. Like, a spider makes it’s web, through the “lotion” from it’s own mouth, our Lord also, for the sake of doing the three types of creation, takes out from Himself, the three “qualities”! The nature of these qualities is to attract and bind, unto themselves, the “humans”. Hence, these are, in the worldly way, called as “qualities” (Gunas). The quality, which came from “truth”, is called as Satwa (i.e. from “Sat”). The quality, which came forth from “Chit” (consciousness) and does not have the “bliss” of “Sat”, (truth) and in which, the power of action is predominant is called as “Rajas”. The quality of “Tamas” came to be born, from the “blissful” part of our Lord.

Our Lord has created this Universe only from His own divine self. But this did not exist in our Lord earlier. If it was there, then, it cannot be of the nature and form of our Lord! In the cotton buds, the threads are not there earlier! Hence, our Lord is always NIRGUNA — BEYOND THE THREE QUALITIES! But, it becomes necessary for our Lord, for the sake of making this Universe “work and act”, to accept the aid of His own “Maya” power, so that all these qualities begin to do their allotted duties.

(1) Our Lord takes the aid of the quality of

"Satwa", at the time of the "preservation" of this Universe.

(2) Our Lord takes the aid of the quality of "Rajas", at the time of creation.

(3) Our Lord takes the aid of the quality of "Tamas", at the time of dissolution of this Universe.

Like, the thread taken away from the wheel becomes "action oriented" (i.e. can be used), in the same way, these qualities of Satwa etc. which have been made to pass through the power of "Maya" of our Lord (we should always remember, that our Lord had all these qualities in Him, as His', at all times) become appropriate and deserving to do the acts of creation, preservation etc. of this Universe! This is what is explained through the word "Vibhoho" (of our Lord's Vaibhav or remarkable potency to manifest). This power of "Maya" does not "infatuate" anyone. It aids in the act of creation etc. by our Lord!

THE POWER OF OUR LORD IS OMNIPOTENT AND IS THE CREATOR OF THIS UNIVERSE! HE HAS ALSO BECOME ALL THE "FORMS AND NAMES" (SARVAROOPA). Due to the "connection and relationship of our Lord only, all forms attain their "action and animation"! At the time of creation, all these "qualities" become useful as "causes" — like the scissor is useful to cut! — like again gold, silver, copper etc. take the forms of the "moulds", into which they are poured! In the same way, by passing through "Maya", these qualities, despite being belonging to our Lord (and of the form of our Lord only) become, now, the "cause" for the creation etc. of this Universe. That is

why, these qualities are called as having been “held” by “Maya”! They continue to remain in “Maya”, like it’s own “child or son” (i.e. under it’s control)!

Hence, whenever the “Jeeva”, who is a “part” of our Lord, desires to play and enjoy in this Universe of “Maya”, he gets bound by the three qualities! The body made up of 5 elements, becomes the “task” (Kaaryam). The cause is the senses etc. and the “doer” (Karthā) is the “celestial” inner mind! The body is the basis for all these three factors. Those three factors combine themselves for the sake of the “Jeevas”, and due to this, the “pure Jeeva” also become “enjoined” with these three factors, at the time of creation!

The Maya power of our Lord, keeps these “qualities” with herself only, for the sake of fulfillment of it’s tasks. Materials and objects (Dravya) are made from the elements! The knowledge or Jnana is a “celestial” object and all types of “actions” (Kriya) are mental or sensual in nature. Hence, materials, knowledge and actions are under the control of (individually) Tamas, Satwa and Rajas respectively. Those “Jeevas”, who take “aid and help” of these three “objects”, get bound by their respective qualities of Satwa etc. When there is the predominance of the “object”, and it’s “ego”, then the “Jeeva” gets bound by Tamas. Attachment caused by knowledge, binds the “Jeeva”, through the quality of Satwa. When the “ego” of doing various tasks take predominance in one’s mind, then, the “Jeeva” gets bound, through the quality of “Rajas”.

IT IS THESE THREE QUALITIES, WHICH PREVENT THE “JEEVA” FROM ATTAINING ITS OWN PURE CONSCIOUS STATUS BY GIVING UP

THE BONDAGE OF THE MIND AND EGO! At all times, these qualities, ensnare and engulf the “Jeeva” into the “trap” of mind and senses! In this way, this ensnarement becomes a “bondage”, due to it’s getting related to “Maya”. Despite the fact, that it is our Lord, who causes this relationship with “Maya”, our Lord Himself does not get “bound” by His own power of “Maya”. Our Lord uses this “Maya”, only for the sake of fulfillment of His tasks (as a “cause”). But, He never allows this “Maya” to become “independent”! The “Jeeva” gets infatuated by this “Maya” and goes about, in an independent way, by telling “I am her husband”, “she is my wife” etc. This is what is told, through the use of the word “Purusha”. The purport of this is, that the “being” (Purusha), uses this “Maya” as a cause, but never gets ensnared or engulfed by it as he continues to be the “doer and controller”! But, the “being” who gets engulfed through the qualities of “Maya”, treats “Maya” as his own independent housewife, and gets “bound” and in turn, gets controlled and ruled! In this way, both “controllership” and “being controlled” status come into play in the same ONE PURE CONSCIOUS “Jeeva”. In other words, the “Jeeva” who is fully infatuated by the “Maya”, and the “ego” caused by the actions of this “Maya”, remains “bound”! But the “Jeeva” who is free from the “ego” of both the above (Maya and it’s actions), becomes the controller and the creator of the qualities, and is also called as “liberated” (Muktha). In this way, in one “Jeeva” only, both these “forms” can get manifested — either through “Maya”, or through freedom from “Maya”!

After explaining, both the “attitude of the Jeeva” and “Brahman”, now, Lord Brahma is giving a “special”

reply to the question asked for, through the same verse (no. 4), as regards “YADADHARO” (which is the basis for this Universe) – though answer to this, has been given earlier, in an “ordinary” way.

स एष भगवाँल्लिङ्गैस्त्रिभिरेतैरधोक्षजः।

स्वलक्षितगतिर्ब्रह्मन् सर्वेषां मम चेश्वरः॥२०॥

VERSE 20 Meaning: “The movement and actions of this supreme Lord of the Universe cannot be realized through these qualities, which are, after all, only mere symbols and signs! The knowledge gained through the senses and the actions thereof, cannot reach, even the fringes of our Lord’s most high divine form and nature! This Lord, Oh Brahman! is the Lord of mine, and of this entire Universe!”

श्रीसुबोधिनी : स एष इति। मायातत्कार्याणां द्रव्यादीनां विशेषाधारत्वं भगवतश्च सामान्याधारत्वमिति तत्रोत्तरमुक्त्वा मायित्वेन विशेषात्मत्वं च बोधितमिति यत्पर इत्येतदेव शिष्यते। नियामकस्य दर्शने पूर्वमात्मत्वात्तज्ज्ञानेऽपि नियमनं न सम्भविष्यतीति त्रिभिरेव एतैर्लिङ्गैः सत्त्वादिभिः सुष्ठु अलक्षिता गतिर्यस्या। यद्यपि स एवैषः। यः स्रष्टा स एव बद्धः। तथापि स्रष्टा भगवान्। एते च गुणा भगवतो लिङ्गभूता ज्ञापकाः बहिर्निर्गता धूमवद्दूरादेव पुरुषं ज्ञापयन्ति। न तु तं वेष्टयन्ति। अन्यैर्बन्धशङ्का वारयति—एतैरिति। एतावन्त एव ते। तर्हि बद्धैः कथं न बध्यते? तत्राऽऽह—अधोक्षज इति। ते चेत्तं पश्यन्ति क्रियया वा प्राप्नुवन्ति। तदा बध्यन्ति। तत्तु तेषामसम्भावितमिति। अत एव सुष्ठु अलक्षिता गतिर्यस्या। स्वैर्वा बद्धातिरिक्तैर्मुक्तैर्वा लक्षिता गतिर्यस्या। वस्तुतस्तु भक्ताः भगवता सह पश्चाद्वा समायान्तीति सर्वत्र निश्चयः। अत एव हे ब्रह्मन् त्वं तादृशः। तथापि सर्वेषां मम चकारात्तव च भगवानीश्वरो नियन्ता॥२०॥

एवं प्रश्नचतुष्टयं परिहृत्य यदूपमित्यादि षट् प्रश्नानुत्तरयितुमारभते—

SRI SUBODHINI: Our Lord is the “common” basis for all the “Jeevas”, and the power of our Lord viz. “Maya” and it’s products/materials are the “special basis” of the “Jeevas”. Like for a householder, the “house” is the “common” basis, and his own chair or seat is the “special basis”! If there is a pillow or bed over this, then this pillow or bed becomes the “special” basis (Aadhaar).

IN THIS WAY:

- (1) OUR LORD IS THE “BASIS” (AADHAAR) FOR “MAYA”.
- (2) “MAYA” IS THE “BASIS” FOR THE “QUALITIES” (GUNAS).
- (3) “GUNAS” ARE THE BASIS FOR THE “TASKS” (KAARYAM).

The “Jeeva” is bound through the “tasks” of these 3 “Gunas”. In the same way, our Lord is the “common” basis for the “Jeevas” and the “special specific basis” are the “Gunas” of “Maya” power of our Lord!

BUT FOR THE LIBERATED DEVOTEES, OUR LORD IS THE DIRECT “BASIS”! Hence, without replying on this aspect, answer is given to the “different” (Vishesha) principles of “Aatma” — as to what exactly it is, and why is it referred to?

Both the “Jeeva” and the Lord have been always “one”. Due to this, who is to rule and control whom? Due to this, our Lord has made His own “Jnana” disappear (covered up), through these three qualities! In other words, one “part” of our Lord only (Jeeva) has got fully infatuated in His own “qualities” — thus losing it’s own “knowledge” (i.e. it lost the knowledge, that

it is our Lord's "part" only). In this way, due to this "loss" of knowledge, the "Jeeva" came to be "controlled" and the Lord, who continues to be omniscient, becomes the controller. THIS IS THE SPECIAL PRINCIPLE OF OUR LORD'S "AATMA" (MATPARAHA). In other words, the "Aatma," whose quality of "Jnana" has not been lost is the "Para" (beyond), and the other is the ordinary "Jeeva" bound by the "qualities".

But, He, who has been the "creator", has also become "bound". Even then, our Lord continues to be the "creator" of the "Gunas"! The "Jeeva" is bound, due to the disappearance of its "knowledge" (Jnana).

A question arises here. Through the role of being "creator and enjoyer", the relationship with "Maya" is there for both of them. Why then, the Lord is not bound by these qualities of "Maya"? Answering this, it is said, that though these qualities of Satwa etc. have got manifested from our Lord only, they continue to be the "signs and symbols" of our Lord, and also act as the "reminding" (Jnaapak) factor, about our Lord. But, they are not able to cover our Lord, like the clouds or thick fog! They tell us, from a distance, about our Lord being the creator of themselves! "Smoke" hides the fire, but also reminds us, of the existence of fire, within! The qualities of "Satwa" etc. cannot "touch" our Lord and hence, only from a distance, they remind us about our Lord, being the "basis" of themselves, and of everything else! This is possible for them, as they are aware of their real nature — as having come from our Lord's power of "Maya"!

This "Aatma" can never be bound. How come? The

“Jeevas” get bound through the “qualities”. But his does not happen with our Lord i.e. the “Jeeva” cannot “bind” our Lord — as the Lord is hailed here as “ADHOKSHAJA” — i.e. the senses and the actions of the “bound Jeeva” cannot reach our Lord!

Through the use of the holy name of our Lord viz. “ADHOKSHAJA”, it is clearly stated, that “worldly” persons can never hope to understand fully the divine nature of our Lord. BUT, OUR LORD ALLOWS HIS LIBERATED DEVOTEES TO ATTAIN THE “JNANA”, ABOUT HIMSELF (BHAGAWADEEYA AND MUKTHA).

Another question may arise now. A devotee is considered as “liberated”, when, at his individual level, he attains the knowledge of his own divine self. But how can we say, that this person has got knowledge about our Lord? Moreover, when, he has realized our Lord (i.e. attained our Lord), he has ended the knowledge about “duality”, and due to this “union”, he will be able to realize the “ways” of our Lord! Hence, we have to, with a view to answer this question, accept the previous meaning viz. IN REALITY, ONLY DEVOTEES OF OUR LORD CAN UNDERSTAND THE NATURE AND WAYS OF OUR LORD! THIS IS DUE TO THE FACT, THAT DEVOTEES OF OUR LORD TAKE “INCARNATIONS” EITHER ALONG WITH OUR LORD OR AFTER THE INCARNATION OF OUR LORD! — ALL THIS HAPPENS, DUE TO THE DESIRE AND WILL OF OUR LORD! This is the determined truth, as expounded in the scriptures dealing with our Lord!

Hence, “Oh Sri Naarada! You also, understand the

ways of our Lord! Even then, OUR LORD SRI NARAYANA IS THE LORD OF EVERYONE (SARVESHWARA), AND AS SUCH, HE IS THE MASTER OF YOURSELF, OURSELVES AND OF EVERYONE!

In this way, after giving reply to the 4 questions, Lord Brahma is beginning to give replies to the other 6 questions.

कालं कर्म स्वभावं च मायेशो मायया स्वया।

आत्मन् यदृच्छया प्राप्तं विबुभूषुरुपाददे॥२१॥

VERSE 21 Meaning: “The Lord of Maya, our Lord Sri Narayana, decided to become the “all pervasive” in the form of manifesting and creating this Universe! For this sake, He accepted as aides, the factors of time, action and nature (attitude), which came to Him, automatically, along with “Maya”!

श्रीसुबोधिनी : कालं कर्म स्वभावमिति। त्रयाणामत्राऽध्याये उत्तरम्। त्रयाणामग्रिमाध्याये। तत्र प्रथमं यद्रूपमित्यस्योत्तरमाह। स्वभावतो यत्तदग्रे वक्ष्यते। परिदृश्यमानरूपतो यत्तदिदं कालकर्मस्वभावरूपमिति। अधिष्ठानं तु तत्त्वानि। तत्सहिताद्भगवतः सृष्टिरेषामिति। तत्र सर्वस्याऽपि जगतः कालकर्मस्वभावत्वे पूर्वं भगवता कालकर्मस्वभावानां ग्रहणं हेतुः। एते हि कालकर्मस्वभावा भगवतो रूपविशेषा अक्षरभेदाः सर्वत्र परिभ्रमन्ति। ते यदृच्छया भगवन्निकटेऽपि समागतास्तदा भगवता ते गृहीताः। तेऽपि पुनः करणकोटावेव निविष्टा इति माययैव गृहीताः। परमत्र माया करणं न तु कर्त्री। साऽपि न व्यामोहिका। किन्तु स्वकीया। मायायाश्चाऽयं नियामको न तु मायाभावं प्राप्तः। अस्यां सृष्टौ जीवानां बन्धने उत्पत्तिस्थितिप्रलयेषु च गुणानामुपयोगो न तु स्वस्य नानात्वे। अत एव विशेषेण बुभूषुः नानारूपो भविष्यामीति तान् गृहीतवान्। मायया पुनर्गृहीतास्तेऽपि नियोज्या जाताः॥२१॥

अतस्तेषां नियोगमाह—

SRI SUBODHINI: The answers to 3 questions are given, in this chapter, and 3 more questions are answered in the next chapter. Now, the question on “which is the divine form” is being answered (YADROOPAM – verse 2 of this chapter). Whatever happens due to one’s attitude, (Swabhava) will be told later. Lord Brahma felt it necessary, to explain, that whatever is being seen everywhere, are caused by the factors of time, action and nature. The basis for all this is the “root principle” (Moola Tatwa). Creation, is made out of the spiritual principles from our Lord, along with the factors of time, action and nature (Kaala, Karma and Swabhaava). This entire creation, thus, is due to these three factors.

For the sake of creation, our Lord, took as aides, these three factors, along with “Maya” – although these three factors are forms of our Lord only! Due to this. Imperishable Brahman”, being the highest and being permanent, is also seen, as “moving about” at all times! When these three factors, due to the will of our Lord, came near to our Lord, then, He accepted these three, through His power of “Maya”. Here, this Maya is not the “doer” but only the instrument for “action of creation” – as this is the first creation. This Maya is not the usual “infatuating” Maya. It is the power and capacity of our Lord Himself. Here, our Lord remains as the controller of everyone, including of “Maya”. In this first creation, this Maya power is used only to “bind” the “Jeevas” (through the qualities of Satwa etc) during the creation, preservation and dissolution of the Universe! Our Lord, with a view to make His own divine form into the “many”, does not use his other infatuating Maya, but uses His all-encompassing power, along with the factors of time, action and nature! In other words,

everything happens on their own, as per the will and desire of our Lord!

Hence, when our Lord wants to become the “many”, then, He takes as “aides”, the above three factors of time, action and nature! The power of our Lord viz. Maya, obeys our Lord’s will and orders, and the Lord accepts the above 3 factors, through His power of Maya. In this way, they come under the control of our Lord, by themselves.

Now, whatever is done by these “three factors” is being explained.

कालाद्गुणव्यतिकरः परिणामः स्वभावतः।

कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत्॥२२॥

VERSE 22 Meaning: “The factor of time, in certain “parts” got related to the qualities! Later, on getting related to “nature” (Swabhaava), it got changed! Afterwards, due to it’s getting related to “action” (Karma), the birth of the “great principle” (Mahat Tatwa) took place. BUT DURING ALL THE STAGES, THE BASIS OF “JEEVA” (PURUSHA) CONTINUED TO REMAIN!”

श्रीसुबोधिनी : कालाद्गुणव्यतिकर इति। पूर्वं मायया गुणा गृहीता। पश्चात्कालादयः। अतस्ते गुणेषु प्रविष्टाः। तत्र कालाद्गुणानां व्यतिकरो जातः सम्पर्को जातः। तदनु स्वभावसम्बन्धात्सम्पृक्ता गुणाः परिणता जाताः। तत्रापि कर्म जन्मनिमित्तं तत्र पतितमिति परिणतं तद्वस्तु गुणत्रयकार्यं कर्मसम्बन्धाज्जन्मरूपं जातम्। अनेन त्रैविध्यं सृष्टेरुक्तम्। यत्र कालाद्गुणव्यतिकर एव स भूतभविष्यद्वर्तमानात्मकः संवत्सररूपः काल एव जातः। तत्रापि स्वभावे अधिकं प्रविष्टे परिणतं सत् जडादिरूपं घटरूपं भवति। ततोऽपि कर्म चेदधिकं प्रविशति तदा जीवाधिष्ठितदेहादिसंघातस्य जन्म भवति। तदिदमाह—जन्म महतः पुरुषाधिष्ठितादभूदिति। पुरुषाधिष्ठानं सर्वत्र। तथापि परिणतं वस्तु पुरुषाधिष्ठिताद्धेतोर्महतो जन्म जातम्। तस्य हि

नामान्तराभावात्प्रथमं स्थूलतयोत्पन्नं महदित्युच्यते॥२२॥

एवमेकस्य जीवस्य कालकर्मस्वभावैर्देहसम्बन्धो निरूपितः। इदानीं भगवत्प्रेरणया ते गुणा महत्तत्त्व एव लग्ना इत्याह—

SRI SUBODHINI: In the first instance, our Lord had taken the “aid” of time, action and nature! At first, the factor of time got related to qualities. Later, when it got related to “nature” also, then some changes took place in it. This “changed” nature, infused by the three qualities, due to it’s relationship with “action”, took the form of “birth” (Janma). The purport of this is, that when the factor of “time” gets related to the “qualities” (Gunas), then, this “time” takes the form of the “year” — showing the factors of past, present and future! When this factor of time, along with qualities, gets entered by “nature” also, then, these three qualities got changed into gross physical objects, bodies etc. When the cause for birth viz. “Karma” or actions enters into them, then the birth of the body, along with the “Jeeva”, takes place. The “Purusha” (Jeeva) of course remains, as the “basis” for all these. Due to this “basis” only, this “three quality” based changed material, gives birth to the “great principle” (Mahat Tatwam). Mahat Tatwa means the sum total of all intellects — the conscious inner mind of all the primordial elements! As, there was no “name” given to this principle, the same is called as “Mahat”, (great) as this is the basis, from which, the endless process of manifestation takes place.

In this way, the “Jeeva” attains, through the three factors of time, action and nature, the “body” of 5 elements. The “qualities” (Gunas) and their “transformation”, in the “great principle” (Mahat Tatwam) through the “inspiration” of our Lord, is being explained below.

महतस्तु विकुर्वाणाद्रजःसत्त्वोपबृंहितात्।

तमःप्रधानात्वभवद्द्रव्यज्ञानक्रियात्मकः॥२३॥

VERSE 23 Meaning: “When this “great principle” (Mahat Tatwam) also began to change, it got mingled with both Rajas and Satwa qualities, with the predominant domination of “Tamas”! Due to this, another “object” got originated, with the knowledge of all types of “materials” and “actions” (this is Ahamkaar = ego).”

श्रीसुबोधिनी : महतस्त्विति। कालकर्मस्वभावैः स्वस्मिन्गुणव्यतिकरादिकार्ये कृते सोऽपि विकुर्वाणो जातः। तत्र गुणद्वयं सहायत्वेन प्रविशति। तमस्तु प्राधान्येन। तदाह—रजःसत्त्वोपबृंहितात्तमः—प्रधानादिति। कश्चित्रिगुणात्मकः पदार्थो जातः। त्रयाणामनुप्रवेशात्। तदाह—द्रव्यज्ञानक्रियात्मक इति॥२३॥

तस्य नामाऽऽह—

SRI SUBODHINI: When the factors of time, action and nature began to “work” on this “great principle”, then, this “basic material” got ready to become a new “object”! In a short time, it got mingled with both Satwa and Rajas qualities, with predominant quality of “Tamas”. It became a “mass” (Pinda) having knowledge of all types of “materials and actions”. This “mass” now had all the three qualities in it, with “Tamas” as predominant quality!

What is the “name” of this new “mass” (material)? This is being answered as follows.

सोऽहङ्कार इति प्रोक्तो विकुर्वन् समभूत्रिधा।

वैकारिकस्तैजसश्च तामश्चेति यद्विदा।

द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो॥२४॥

VERSE 24 Meaning: “This is called as “ego” or “Ahamkaar”! This “ego”, got now related and dominated by the factors of time, action, nature and “qualities” (Gunas)! This, in turn, made the further change of making this “ego” get divided into three types (Satwa, Rajas and Tamas). Oh King Parikshit! The “Tamasik” ego became the power of materials; the “Rajasik” ego became the power of action and the “Satwik” ego became the power of “Jnana” (knowledge).”

श्रीसुबोधिनी : सोऽहङ्कार इति प्रोक्त इति। पूर्वं तु स्थूलमेकं कार्यमुत्पन्नमिति भगवता महानिति संज्ञा धृता। अस्य तु पिता महान् स तु विशेषतो नामान्तरमजानन्नात्मानं प्रकृतिं च पश्यन्नुभयं नामत्वेन निर्दिशति—अहङ्कार इति। पित्रैव प्रोक्तः। सोऽपि पूर्ववत् कालादिसम्बन्धं प्राप्य विकुर्वन्। गुणानां प्रधानगुणभावे नियामकाभावात्स्वतन्त्राः सन्तः स्वाधिकरणमहङ्कारं त्रेधा कृतवन्त इत्याह—समभूतिधेति। तेषां भेदानाह—वैकारिक इति। वैकारिकः सात्त्विकः। तैजसो राजसः। चकारादवान्तरभेदा अपि तयोः सन्तीत्युक्तं भवति। एवं तामसश्चेत्यत्राऽपि। यद्भिदा यस्याऽहङ्कारस्यैवं त्रिरूपो भेद इत्यर्थः। एतेषां स्वस्वकार्यकरणे सामर्थ्यमाह—द्रव्यशक्तिरिति। तन्मध्ये तामसोऽहङ्कारो द्रव्यजननसामर्थ्ययुक्तः स द्रव्यमेव जनयति। अतस्तस्य गौणं नाम द्रव्यशक्तिरिति द्रव्ये शक्तिर्यस्येति। एवं राजसोऽहङ्कारः क्रियाशक्तिः। सात्त्विकस्तु ज्ञानशक्तिरिति। तत्र प्रभो इति सम्बोधनं तवाऽहङ्कारो ज्ञानशक्तिरूप इति बोधनार्थम्॥२४॥

इदानीं त्रयाणामपि कालादिसम्बन्धत्वात्सृष्टिकर्तृत्वात्प्रथमं तामसस्य तथात्वमाह—

SRI SUBODHINI: In the first instance, a gross “mass” object, consisting of the spiritual principle of “Mahat” (as called by our Lord) got originated. When it produced another “object”, due to some special factor, it was not able to determine it’s own “name”! But seeing it’s own “form” (Swaroopa) and “task” (Kriti), mixing

both of them, it was called as “ego” or “Ahamkaar”. This “name” was given by it’s “father” viz. “Mahat” (i.e. the sum-total of all intellects)!

When this factor of time, action and nature got related to this “ego”, even this, also got ready to produce a new “object”. Inside this, there were only the qualities of Satwa etc. But, there was no determining “agent”, to specify, as to which quality was predominant or otherwise! Hence, three qualities began to operate “independently”, (freely) and made this “ego”, which is their “basis”, (Aadhaar) into “three” divisions (Vaikaarik)! i.e. “Satwik” ego, “Rajasik” ego and “Tamasik” ego! The syllable “Cha” (and) used here, denotes, that many other “divisions” of these three primary divisions, are also there.

Now, the tasks done by these three “egos” are being detailed. The “Tamasik” ego has the capacity to produce “materials/objects” (Dravyasakthi). In the same way, the “Rajasik” ego produces “action” (Kriya). The “Satwik” ego is enabled to manifest the brilliance of “Jnana” (knowledge).

Sri Naarada has been called as “Prabho” by Lord Brahma, with a view to emphasize the fact, that “Oh Naarada! Your “ego” is infused with the power of Jnana only (Satwik)!

All these three “egos” are related to the factors of time, action and nature. Hence, they are capable of “creating” i.e. they have the power to create. Now, through the following verse, the “power of creation” of the “Tamasik” ego, is being explained.

तामसादपि भूतादेर्विकुर्वाणादभून्नभः।

तस्य मात्रा गुणः शब्दो लिङ्गं यदद्रष्टृदृश्ययोः॥२५॥

VERSE 25 Meaning: “When this “Tamasik” ego, which has the other name of “Bhootadi” (the beginning of the 5 elements) also began to “create”, through the factors of time etc., then, before this creation, the birth of “Aakaasa” (space) took place. It’s quality and measure is “sound”, which is capable of making us identify the “seer” and the “seen”!”

श्रीसुबोधिनी : तामसादपि भूतादेरिति। तामसस्य भूतादिरित्यपरं नाम यौगिकम्। पृथिव्याद्याकाशान्तानां सामान्यं नाम भूतमिति। जातमित्यर्थः। भूतानि च तामसानि। अतस्तामसं यज्जातं तद्भूतमित्युच्यते। तस्य आदिः कारणं भूतादिरहङ्कारः। सोऽपि यदा विकुर्वाणः कार्यजननार्थमुद्यस्तदा पूर्ववत्कालादिसम्बन्धात्र भो नाम किञ्चित्कार्यं जातम्। अत्यन्ततामसत्वात्प्रकाशप्रवृत्तिरहितत्वात्त्र विद्यते भाः यस्येति। भा दीप्तावित्यस्य अस्प्रत्यये कृते आकारलोपे च कृते नभ इति भवति। ननु तस्य सर्वात्मना भानराहित्ये कथं तत्प्रतीतिः? तत्राऽऽह—तस्य मात्रा गुण इति। तस्य शब्दः मात्रा गुणश्च। मा निषेधात्मिका माया। तां त्रायत इति मात्रा। भगवदावरणरूपां मायां हि पालयति। अत एव मात्रास्वासक्तो न भगवन्तं प्राप्नोति। अनेन वर्णात्मक शब्दो व्युदस्तः। किञ्च। गुणः सः। आत्मबन्धक इत्यर्थः। पूर्वं गुणानां बन्धकत्वोक्तेः। मात्रा नाम परिणामविशेषः। आकाशः सर्वोऽपि व्यवहारे शब्दमात्रो भवतीति शब्दमात्रेणाऽऽकाशव्यवहारः। किञ्च। लिङ्गं यद्द्रष्टृदृश्ययोरिति। मात्रात्वं गुणत्वं च शब्दगतधर्ममात्रम्। नत्वसाधारणो धर्मः। तस्माच्छब्दस्य न तल्लक्षणम्। किन्तु द्रष्टृदृश्यलिङ्गत्वं शब्दत्वमिति। गजोगज इत्युक्ते स्वरेण गृहस्थितः पुरुषो बहिःस्थितमनुमिमीते द्रष्टारं दृश्यं च देवदत्तो गजं पश्यतीति॥२५॥

एवं तामसाहङ्कारादाकोशोत्पत्तिमुक्त्वा आकाशाद्वाद्यादीनामुत्पत्तिं क्रमेणाऽऽह—

SRI SUBODHINI: This “Tamasik” ego has another name viz. “Bhootaadi” i.e. the “beginning” (Aadi) of the primordial 5 elements of earth, fire, wind, water and

space. Whatever is “born” is considered as “Tamasik”. In this way, the 5 elements got originated, through the cause of “Tamas”, and hence this “Tamas” is called as “Bhootaadi”!

When this “ego” also got ready to “create”, by getting related to the factors of time, action and nature, then the “Nabha” or space (Aakaasa) got originated. Due to the predominance of the quality of “Tamas”, this “space” is called as ‘Nabhaa’ – i.e. without “brilliance and action”! No one can identify or understand this fully either!

A question arises now, as to how, we are able to feel the presence of “space”, though we are unable to understand it! Answering this, it is said, that the quality and measure of this “space” is “sound” (Sabdam). Hence, this quality (Guna) of sound enables us to identify “space”, and not through its “form”! This “sound” is also called as ‘Maatra’ (measure). This “sound” aids “Maya”, and its “actions”, (progresses) and hence it is called as ‘Maatraa’! There are two types of “Maya”. (1) That, which “infatuates” and (2) that, which “covers” up. This “sound” has the capacity to protect and progress that “Maya”, which “covers” up our Lord Himself (i.e. make us not see our Lord). Due to this, the “Jeeva” gets infatuated, through this Maya, and gets attached to the experiences of sound, form, taste etc. As a result of this “attachment”, the “Jeeva” is not able to attain our Lord! The space, though “divine” in nature, has no quality per se – except, that it can be identified only through sound!

The “qualities” (Gunas) always “bind”! – like the “sound”. The inner meaning of “Maatraa” is “change”

i.e. the action takes the form of it's cause. In this way, the space acts only through sound. Our Sri Mahaprabhuji gives an apt example here, to make us understand. By walking on the terrace of a building, the people living below hear the "sound" of such walking! They say, that there is space or hollowness below, and the sound is able to pass through due to this reason only! This factor is not "clearly" visible, in respect of other factors, such as taste, form etc.

There is also another factor in this "sound". The "sound" makes us remember, both the "seer" and the "seen"! "Sound" has two qualities of "measure" and "it's own quality of being sound" (noise). In reality, however, despite these two common and ordinary qualities, the extraordinary quality of "sound", is in being the indicator of the "seen and the seer". This is it's real quality! (Guna). An example is given here by our Sri Mahaprabhuji. Imagine, we are seated inside the house, and some one shouts from outside the house, "See the elephant! See the elephant!" From these words, we immediately realize, despite being seated inside our home, that a person, who is outside is seeing the elephant. This person is the "seer" (Drashta) and the "elephant" is the "seen" object (Drisyam). In this way, "sound" enabled us to see or realize, both the "seen and the seer"!

After explaining the origin of "space" from the "Tamasik" ego, now, the origin of "wind" from "space" and the origin of other "elements" are successively explained.

नभसोऽथ विकुर्वाणादभूत्स्पर्शगुणोऽनिलः।

परान्वयाच्छब्दवांश्च प्राण ओजः सहो बलम्॥२६॥

VERSE 26 Meaning: “Space also attains it’s change, by coming into contact with time, action and nature. Then, from it, came the element of “wind”, (Vayoo) which has the predominant quality of “touch” (Sparsam). In other words, a part of this limitless space took the form of “wind”! Due to the presence of the reality of “space” in it, the factor of sound also remained in it! It is this “wind”, which has originated the 10 kinds of “vital air” (Praana), the power of the senses; the power of the mind and body (strength)!”

श्रीसुबोधिनी : नभसोऽथ विकुर्वाणादिति। स्पर्शो गुणो यस्य। अनिलो वायुः। वायोर्गुणद्वयम्—स्वाभाविकः स्पर्शः। कारणान्वयाच्छब्दश्च। कार्यद्वयं च तस्याऽधिकमित्याह। प्राणो दशविधः। ओज इन्द्रियशक्तिः। सहो मनःशक्तिः। बल शरीरशक्तिः। यद्यपि प्राणो राजसाहङ्कारकार्यमिति वक्ष्यते तथापि घ्राणेन्द्रियसहकारी गन्धग्राहकः प्राणोऽत्र गृहीतः। “बुद्धिः प्राणश्च तैजसादि” ति मतान्तरं वा। प्राणादिरूपो वायुरित्यर्थः। यत्राऽपि कालकर्मस्वभावत इति नोच्यते तत्राप्यनुषङ्गः कर्तव्यः। अथवा अहङ्काराकाशयोः कालकर्मकार्यत्वाभावाल्लोकप्रतीत्या तन्नोक्तम्॥२६॥

वायोस्तु साधनविजातीयं कार्यमुत्पद्यत इति निमित्तमात्रं मा भवत्विति विशेषेण निरूपयति—

SRI SUBODHINI: The sense of “touch” is the quality of “wind”, which has two primary qualities. (1) “Touch”, which is “natural” to it and (2) being connected with space, it also has the quality of “sound”. This “wind”, residing in all “bodies”, and in this vast Universe, manifests in 10 different forms! This “vital air” (Praana) assumes different/many forms, on reaching it’s desired places.

The “wind” has three special “tasks”. (1) It carries “strength” to the senses, (2) gives capacity to the mind

and (3) endows the “body” with strength. Though, later, we will see, that the tasks of the mind are attributable to the “ego” of the “Rajasik” quality, even then, this “wind” is also considered as the “helper” (aid) of the sense of vital air, and the instrument of feeling and experiencing “Gandham” (aroma, fragrance) i.e. the “vital air” (Praana) itself! Though the relationship with time, action and nature has not been specifically mentioned, we have to concede, that indeed, these three factors are related to this “wind”. Alternately, we have already seen earlier, that the “tasks” and influence of time, action and nature are not seen in both “ego” and “space”. Here also the same observation is considered as appropriate.

From “wind, the element of “fire” gets originated. But, after seeing this “fire”, we may think, that both the origin and effect are totally different (i.e. wind and fire). Thus, with a view to state, that the “wind” is indeed the “instrumental cause” for fire, a special description about it’s “origin” is being given as follows.

वायोरपि विकुर्वाणात्कालकर्मस्वभावतः।

उदपद्यत तेजो वै रूपवत्स्पर्शशब्दवत्॥२७॥

तेजसस्तु विकुर्वाणादासीदम्भो रसात्मकम्।

रूपवत्स्पर्शवच्चाऽम्भो घोषवच्च परान्वयात्॥२८॥

विशेषस्तु विकुर्वाणादम्भसो गन्धवानभूत्।

परान्वयाद्रसस्पर्शशब्दरूपगुणान्वितः॥२९॥

VERSES 27, 28 and 29 Meaning: “With a view to progress “creation”, through the factors of time, action and nature, from the element of “wind” came “fire”! In this, the three qualities of form, touch and sound

remained. When this element of “fire” also attained it’s “change”, from it came “water”, with the qualities of touch and sound and as the basis (holder) of “taste” (Rasa). When this “water” also got ready to create, from it came “earth”, which has the quality of “fragrance” (Gandham). But being a “base”, it also has the qualities of taste, touch, sound and form! We should remember, that from the very beginning and up to now, the aid and help of the “conscious” is constantly present in all these transformations.” (ie of the “Purusha”)

श्रीसुबोधिनी : वायोरपीति। उदपद्यत उत्पन्नम्। वैशब्देन नाऽत्र सन्देहः कर्तव्यः। गुणाधिव्यादेव वैलक्षण्यप्रतीतिः। न तु वायोः कार्यं न भवतीति। “वायोरग्निरिति” श्रुतेः। तेजसो गुणत्रयमाह। रूपवत्, रूपर्शवत्, शब्दवत्। त्रयोऽपि गुणास्तत्र प्रतीयन्ते, येषां कार्यकारणभावो नाऽस्ति तेषां परं विवादः। स च श्रुतिविरोधात्सिद्धान्ते उपेक्षणीयः। यत्तु विजातीयं न विजातीयस्याऽऽरम्भकमिति। तत्तु तन्तुपटयोरेव व्यभिचारि। न हि तन्तुपटयोरेका जातिः। तन्तुत्वं पटत्वं वा एकम्। नाऽपि पृथिवीत्वादयोऽत्र जातयो विवक्ष्यन्ते। नियामकाभावात्। स्थूलाग्नौ कारणत्वेन वायोरेवोपलम्भात्। न च तदवयवास्तत्रोपलभ्यन्ते पटे तन्तव इव। तस्माच्छुद्धिप्रत्यक्षाभ्यां बाधितं शास्त्रमुपेक्षणीयम्। रसात्मकं रसतन्मात्रायुक्तम्। परान्वयाद्रूपवत्स्पर्शवद् घोषवच्च। घोषो ध्वन्यात्मकः शब्दः। अम्भसो विकुर्वाणाद्विशेषस्त्वभूत्। विशेषः पृथिवी। तुशब्देन सर्ववैलक्षण्यमस्याः। गन्धवानिति। गन्धो मुख्यो गुणः। परान्वयादन्येऽपि चत्वारः॥२७॥२८॥२९॥

एवं तामसारङ्गाहसृष्टिमुक्त्वा सात्त्विकाहङ्कारसृष्टिमाह—

SRI SUBODHINI: There is no doubt, that from “wind”, “fire” got originated. The essential difference between these two elements, is seen due to the fact, that in “fire”, there are more “qualities”, than in the “wind” (Vayoo). But, this should not make us assume, that “fire” is not originated by “wind” at all! In fact,

the Vedas declare, that "From "Vayoo" came "fire". This "fire" has three qualities of form, touch and sound!

The votaries of "logic" (Nyaya) say, that both wind and fire, are completely different, and hence, how can we conclude, that fire is originated from wind? But, their objection cannot stand the test, as we see, that a fully made up cloth is made from threads! Likewise, the principle of "pot and earth". Both are interrelated — but not one i.e. they are different! All the doubts are set aside, when we become aware of the fact, that the actual flame of fire is originated from the subtle fire, by the force of wind only! Hence, comparisons have to be seen, from the point of view of actual experience itself!

Water has the quality of "taste" (Rasa). In other words, the principle of "relish or taste" ("Tanmaatra of Rasa") is in water. Due to the relationship with fire, wind and space, the other two factors of "form", "touch" and "sound", also get related to water!

From water, "earth" got originated. The syllable "Tu" (but) has been used to reemphasize the fact, that "earth" is completely different from all others. It's predominant quality is "fragrance" (Gandham). But, all the other factors, explained above, also remain on this "earth", in a subtle form. Hence, the qualities of "sound" etc. (all the four of them) are seen on this earth,. Of course, we should not forget, that the three factors of time, action and nature are all-pervasive (i.e. related to all these manifested "objects")!

After explaining, in this way, the creation of the "Tamasik" ego, now the creation of the "Satwik" ego is being described.

वैकारिकान्मनो जज्ञे देवा वैकारिका दश।

दिग्वातार्कप्रचेतोऽश्विह्रीन्द्रोपेन्द्रमित्रकाः॥३०॥

VERSE 30 Meaning: "From the "Satwik" ego, mind and the 10 Satwik celestial beings got originated. Their names are: (1) The quarters (Disaa), (2) the wind (Vayoo), (3) the sun, (4) Pracheta, (5) the Ashwini Kumaaras, (6) fire, (7) Indra, (8) Upendra, (9) Mitra and (10) Prajaapati."

श्रीसुबोधिनी : वैकारिकादिति। सत्त्वलक्षणो गुणः सद्रूपस्य प्रथमविकारभूत इति तस्य वैकारिकसंज्ञा। वैकारिकात्सात्त्विकाहङ्कारान्मनः दश इन्द्रियाधिष्ठातारो देवाश्च जाताः। अस्मिन् सिद्धान्ते मनसो देवता नापेक्ष्यते। आत्मनैकट्यादात्मैव देवता। ते देवा दिगादयः। अग्रे श्रोत्रादीनीन्द्रियाणि वक्ष्यति। तेषामेते क्रमेण देवाः। अश्विशब्देनाऽश्विनीकुमारौ। मित्रश्च कश्च॥३०॥

राजसाहंकारकार्यमाह—

SRI SUBODHINI: When our Lord, who is of the form and nature of "ultimate truth" (Sadroopa) adopts or accepts the "qualities", through His own power of Maya, then the first "change" takes place. this is called as "Vaikaarik" or "Prakruta" (natural — made — changes). From this Satwik "changed" ego, mind and the 10 presiding deities of the senses are "born"! All these presiding celestial deities "illumine" the senses. (1) The quarters illumine the sense of "hearing". (2) The wind (Vayoo) to the sense of "touch". (3) The two Ashwinikumaaraas illumine the sense of "smell". (4) The sun presides over the sense of "seeing". (5) The Pracheta illumine the sense of "taste" (tongue). (6) Fire illumines the "speech". (7) The hands are empowered by Indra. (8) The feet are illumined by Lord Vishnu (Upendra). (9) The generating organ is illumined by Prajaapati and (10) the "anus" is illumined by Mitra.

Now, the “task” of “Rajasik” ego is being explained.

तैजसात्तु विकुर्वाणादिन्द्रियाणि दशाऽभवन्।
ज्ञानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तैजसौ।
श्रोत्रं त्वग्घ्राणदृग्जिह्वा वाग्दोर्मेण्ड्राऽङ्घ्रिपायवः॥३१॥

VERSE 31 Meaning: “When the Rajasik ego also gets changed, through the factors of time, action and nature, then, the origination of the 10 senses took place from this. There are two divisions of these senses. (1) Which are instrumental in progressing the power of “Jnana” (knowledge), (2) Which are helpful for progressing the power of “action”. Both intellect and vital air (Praana) are also originated by this Rajasik ego only. These 10 senses are: (1) Ear, (2) skin, (3) nose, (4) eyes, (5) tongue, (6) word, (7) hands, (8) feet, (9) the generating organ, (10) the anus.”

श्रीसुबोधिनी : तैजसादिति। इन्द्रियाणि इन्द्र आत्मा ईयते अनेनेतीन्द्रियम्। आत्मा हि न चाक्षुषः। नाऽप्यन्येन्द्रियग्राह्यः। व्यवहियते च देवदत्तस्त्वं यज्ञदत्तस्त्वमिति। स च पश्यति शृणोतीत्येव प्रतीयते। तानीन्द्रियाणि दश। ननु ज्ञानेन्द्रियाणि ज्ञानप्राधान्यात्सात्त्विकानि भवितुमर्हन्ति। कर्मेन्द्रियाणि च जडर्यवसानात्तामसानि भवितुमर्हन्ति। तत्कथमुभयं परित्यज्य दशाऽपीन्द्रियाणि राजसानीत्युच्यन्त इत्यत आह—ज्ञानशक्तिरिति। अत्रेन्द्रियाणां राजसत्त्वे निमित्तमन्यदस्ति। बुद्धिः प्राणश्च राजासाहङ्कारकायौ। नन्वेतदप्यसङ्गतम्। बुद्धिर्ज्ञानरूपा “सत्त्वात्सञ्जायते ज्ञानमि” ति सात्त्विकी भवितुमर्हति। प्राणश्च वायुरेव। श्वासोच्छ्वासाभ्यां वायुत्वप्रतीतेः। तत्राऽऽह—ज्ञानशक्तिः क्रियाशक्तिरिति। न ह्यस्मिन्मते बुद्धिर्ज्ञानं किन्तु ज्ञानशक्तिः। ज्ञानजनिका शक्तिर्यस्येति। यो बुद्धिमांस्तस्य पदार्थज्ञानं भवतीति, सुबुद्धिरयं पदार्थान् जानातीति च ज्ञानकारणत्वेन बुद्धिर्व्यपदिश्यते। कार्यकारणयोरभेदोपचाराच्च बुद्धिज्ञानयोः पर्यायत्वव्यवहारः। अन्यथा बुद्ध्यभावे बालस्य न पदार्थज्ञानं

भवति सम्यक्। तत्र स्यात्। प्राणोऽपि वायोर्भिन्न एव। “अथ हैनमासन्नं प्राणमूचुरि” ति प्राणरूपां देवतां विलक्षणमाह श्रुतिः। “यो वायुः स प्राण” इति तु भगवत्प्राणस्य वायुत्वात्तत्परम्। तस्माज्ज्ञानजनन-सामर्थ्यवत्त्वाज्ज्ञानाद्बुद्धिर्भिन्ना। नच सा सात्त्विकी। इन्द्रियमात्रासाध्यत्वात्। सा हि बुद्धिर्ज्ञानेन्द्रियोपष्टम्भकत्वेन मृग्यते। यत्सात्त्विकमद्रव्यं तदिन्द्रियसाध्यमिति व्याप्तेः। अतो ज्ञानजनने शक्तिर्यस्य क्रियाजनने शक्तिर्यस्येति च तयोर्भिन्नधर्मत्वात्तावुभौ राजसाहङ्कारकार्यौ। अतस्ताभ्यां परिगृहीतानि द्विविधान्यपीन्द्रियाणि राजसाहङ्कारकार्याण्येव। तुशब्दः पूर्वपक्षं व्यावर्तयति। तानीन्द्रियाणि गणयति—श्रोत्रमिति। मेण्ड्राङ्घ्रयोः कोपेन्द्रौ देवते। मित्रश्च पायोः। अन्ये तु क्रमेणैव। तत्र दिग्वातौ श्रोत्रत्वचोः घ्राणदृशोर्वैपरीत्यम्। इन्द्रो बाह्वोः। वह्निर्वाचः। अश्विनौ नासिकयोः। प्रचेता जिह्वायाः। अर्को दृशोः। एवं क्रमः॥३१॥

एवं सर्वेषां सृष्टिमुक्त्वा तदधिष्ठानत्वं वदन् तत्त्वानां कार्यसृष्टिमाह—

SRI SUBODHINI: That is called, as a “sense” (Indriya), which is used by “Aatma” to do it’s “tasks”. “Aatma” cannot be seen by the eyes, or through any other sense (i.e. it cannot be understood, by any of the senses). But, this “Aatma” only, is dealt with, in our daily activities, through names and forms! We also feel, that this “Aatma” sees, hears etc. All this knowledge and perception, is due to the presence of these senses.

A question may arise here. The senses of tongue and other senses of knowledge (Jnana) illuminate the factor of “knowledge”. Hence, these senses should be categorized as “Satwik”. But why all the 10 senses are labeled as “Rajasik” by nature? This is answered by telling, that all these, are part of our Lord’s power of knowledge (Jnana Sakthi).

Another question may arise here, that it may not be appropriate to term both the “intellect” and “vital

air", (Praana) as the "tasks" of the Rajasik ego. In the Gita, it has been said, that "knowledge is born out of Satwa" — due to this, the "intellect", which is of the nature and form of "knowledge", should be Satwik only. All these doubts and questions are answered, by the use of the word "power of knowledge". The real reason for calling the senses as "Rajasik" is different. The intellect and knowledge are not considered as "one and the same", although the intellect has the capacity and power to attain "knowledge". In other words, a person with a good and keen intellect is able to understand all the "objects", and hence his intellect is the "cause" for knowledge.

In the same way, "vital air" (Praana) is also different from "wind" (Vayoo). In the Vedas, it has been clearly stated, that the celestial deity of the form of vital air (Praana) is considered as separate from the "wind" (Vayoo). Through the saying of "YO VAAYUHU SA PRAANAHA" — it has been said, that the "vital air" of our Lord, is the principle of "wind"!

Due to this, we have to conclude, that the intellect, though capable of originating "knowledge" is indeed different from knowledge itself! It is also not "Satwik", but "Rajasik" in nature.

Moreover, intellect is an aid and help for the sense of knowledge. Intellect is a "material" (Dravyam). Due to this only, both the intellect and vital air have the capacity to originate knowledge and action! Hence, they are considered as the "tasks" of the "Rajasik" ego only.

The verse also counts the "senses", in their successive order e.g. the presiding deities of the

generating organ and of the feet, are respectively, Prajaapati and Lord Vishnu. The presiding deities of nose and eyes, are respectively, the sun and Pracheta. Lord Indra is the presiding deity of the arms, and “fire” is the presiding deity of the “word” (Vaani). The two Ashwini-kumaaraas are the presiding deities of the two nostrils. Really speaking, Pracheta is the presiding deity of the tongue (this has been stated differently).

In this way, after explaining the origin of everyone, now describing, their “places of stay”, whatever was created by the “principles”, are also being told.

यदैतेऽसंहता भावा भूतेन्द्रियमनोगुणाः।

यादयतननिर्माणे न शेकुर्ब्रह्मवित्तम॥३२॥

तदा संहृत्य चाऽन्योन्यं भगवच्छक्तिचोदिताः।

सदसत्त्वमुपादाय चोभयं ससृजुर्हृदः॥३३॥

VERSES 32 and 33 Meaning: “Oh, the best among the knowers of Brahman! Sri Naarada! The elements, the senses, mind, the qualities of sound etc. and the celestial deities, now had their individual “principles” separately! They, in this way, became incapable of making the abode of our Lord (the Universe — Brahmaanu). At this time, through the “order” of our Lord, all of these, merged themselves with each other, and attained the nature of “task and cause” (both high and low). They, thus, created the two types of this Universe — the house of our Lord Brahman — the whole Universe (Brahmaanda) and the individual ones (Pinda).”

श्रीसुबोधिनी : यदैत इति। यदा एते असंहताः। गुणत्रयकार्यत्वात्। न हि तामसादयो भिन्नस्वभावा एकत्र मिलन्ति। अत एव यदा आयतननिर्माणे

न शेकुः न समर्था जातास्तदा भगवत्प्रेरिता अण्डं ससृजुरिति सम्बन्धः। भूतानि, इन्द्रियाणि, मनो, गुणाश्च। गुणा देवाः शब्दादयो वा। तामसानामाद्यन्तनिवेशनं भूयस्त्वाय। आयतनं भगवच्छरीरं ब्रह्माण्डम्। ब्रह्मवित्तमेत्यस्मिन्नर्थे सर्वज्ञत्वात्संवादाथं सम्बोधनम्। तमप्प्रत्ययस्तु भगवदुत्कर्षज्ञानार्थम्। अन्योन्यं संहत्य मिलित्वा। चकाराद्गुणभावमप्याश्रित्य। भगवच्छक्तिराज्ञाशक्तिः। तथा चोदिताः प्रेरिताः। सदसत्त्वं उच्चनीचत्वं कार्यकारणभावं वा। सदब्रह्म। असञ्जगत्। प्रकाशाऽप्रकाशभावं वा। चकारादन्यान् जीवगणांश्च। तददृष्टानि वा तत्संस्कृतभूतानि वा। उभयं समष्टिव्यष्ट्यात्मकम्। स्थूललिङ्गशरीरे वा। अदः तत् प्रसिद्धम्। हि युक्तोऽयमर्थः। अस्मिन्नर्थे तृतीयस्कन्धे उपपत्तिर्वक्ष्यते॥३२॥३३॥

तैरण्डं सृष्टम्। तस्य भगवदायतनत्वार्थं भगवानागत इति वक्तव्यम्। तत्कस्य हेतोरित्याकांक्षायामाह—

SRI SUBODHINI: Though the three “factors” were different from each other, now, all the “four” continued to remain “united”. A question may arise. How can Satwa, Rajas and Tamas, which are of different natures, become “ONE”? Due to this, when they could not make this “house for our Lord” (i.e. the Universe), our Lord Himself entered into them, and inspired them to act together. This “inspiration” enabled them to create this vast “Universe”! The 5 elements, the senses, the mind and the celestial deities, and the “qualities”, such as form, taste, touch, fragrance and sound — all of these now got inspired to create this Universe!

The word “Aayatana” means “our Lord’s body” viz. the Universe! The addressal of “best among the knowers of Brahman” has been made to denote, that “You are omniscient! Due to this, You will be able to understand this subject properly!”

All the above elements and objects, due to the will

of our Lord got “united” with each other! The will and power of our Lord referred to here denotes the power of our Lord’s “orders”! This power of “orders”, inspired the “principles”, and they, in turn, prepared themselves to accept their role to manifest, as the features of this Universe! Some became big; some became small (lowly); some became the “tasks”, and some became the “cause”. Some remained as the truthful Brahman and some became the untruthful Universe! In other words, some remained “hidden”, and some others got manifested outside! In this way, after accepting the very many situations/statures, this Universe was created. Some thinkers call this action as “Pancheekaranam”. The syllable “Cha” (and) refers to the different “Jeevas”, their fortunes, or the “pure” elements (Mahaabhootas) i.e. all of them were used and put together, to make this whole Universe (the whole and the individual) – both the gross and the subtle bodies! With a view to reemphasize the “fame” of the Universe, the word “Adaha” has been used. We will explain the meaning of this, in the 3rd canto.

All these “principles” originated this Universe! That, it should become the “HOME” of our Lord – for this sake OUR LORD ENTERED INTO THIS – This has to be told. But, why did He enter into this? The reason is being given for the same.

वर्षेपूगसहस्रान्ते तदण्डमुदकेशयम्।

कालकर्मस्वभावस्थोऽजीवोऽजीवमजीवयत्॥३४॥

स एव पुरुषस्तस्मादण्डं निर्भिद्य निर्गतः।

सहस्रोर्वङ्घ्रिबाह्वक्षः सहस्राननशीर्षवान्॥३५॥

VERSE 34 and 35 Meaning: “When even thousands of years went by (i.e. lapsed), this Universe was seen as “sleeping” in the waters, lifeless! The Imperishable Brahman, seeing this state of the Universe, establishing Himself in time, action and nature, “liberated” the Jeeva into this! Then, this “Jeeva” attained the status of “Purusha”, and broke open this “egg” of this Universe in water, and came out! This “Purusha” (being) had thousands of waists, feet, hands, eyes and faces! In other words, he had countless limbs!”

श्रीसुबोधिनी : वर्षपूगसहस्रान्त इति। वर्षपूगानां सहस्रम्। पञ्चविधा अपि वर्षाः सहस्रं जाताः। तेषामन्ते सहस्रवर्षपर्यन्तमुदक एव स्थितमण्डमजीवं च। जीवस्तत्र भोक्ता न कोऽपि प्रविष्टः। एतदर्थमेव भगवता विलम्बः कृतः। अतःपरमुदके स्थितं विलीनं भविष्यतीत्यजीवो जीवव्यतिरिक्तो भगवान्। अजीवं जीवरहितं अजीवयज्जीवयुक्तं कृतवान्। स्वयं प्रविश्य प्राणानपि तत्र योजितवानित्यर्थः। तदा भगवता प्राणेन चाऽधिष्ठितो विराट् पुरुषशब्दवाच्यो जातः। तदा स एव पुरुषः। तस्मादेव हेतोः। जलाद्वा। अण्डं निर्भिद्य। कटाहं भित्त्वेति केचित्। केचित्तत्रैव कटाहाद्गोलकं पृथक्कृत्य निर्गतः। अण्डकटाहमात्मानं च पृथक्कृतवानित्यर्थ इति। वस्तुतोऽण्डभावं परित्यज्य पुरुषो भूत्वा यथासुखं परिवर्तत इति युक्तम्। तस्य तद्रूपं वर्णयति—सहस्रोर्वडि-घ्रबाह्वक्ष इति। सहस्रं ऊरवः अङ्घ्रयः बाहवः अक्षीणि च यस्य। सहस्रमाननानि येषु तादृशशीर्षयुक्तः। “सहस्रशीर्षा पुरुष” इत्यर्धर्चस्याऽर्थरूपः स सम्पन्नः॥३४॥३५॥

तस्य सर्वाधारत्वमाह—

SRI SUBODHINI: “Years”, are known as “Vatsara, Samvatsara, Anuvatsara, Parivatsara and Idaavatsara — in numners, and in this way, as thousands and thousands of years had gone by! Till then, this Universe had remained in water only — “living” there! The enjoyer of this Universe viz. the “Jeeva”, had not entered into this. Our

Lord had waited to see, as to whether, these “principles” will be able to release this “Jeeva”! When the Lord saw, that the “Jeeva” should not be kept, in this way, on this water anymore (as there was the possibility of the “Jeeva” getting merged in water), then, He liberated this lifeless Universe into life! in other words, He went inside this Universe. Then this “Universe” assumed the form of “Purusha”, having got liberated from our Lord and the vital air!

This “Purusha” then broke the “egg” of the universe, which was in water, and divided Himself, and this “egg”, into many parts. He gave up the stage of being an “egg”, and began to act like the “Purusha” (being). This “Purusha” had thousands of waists, feet, hands, eyes etc. and also thousands of faces and heads! The Vedas declare this as “of thousands of heads, is this “Purusha”. Our Lord assumed this “form”, and also became of the form of this Universe!

THIS LORD, SRI NARAYANA, IS THE “BASIS” OF EVERYONE — This is being told.

यस्येहाऽवयवैर्लोकान् कल्पयन्ति मनीषिणः।

कट्यादिभिरधः सप्त सप्तोर्ध्वं जघनादिभिः॥३६॥

VERSE 36 Meaning: “The Yogis contemplate our Lord’s various “limbs”, as the “worlds” themselves. From the waist down, they consider the 7 lower regions (worlds), and from waist upwards they count the 7 upper worlds!”

श्रीसुबोधिनी : यस्येहाऽवयवैरिति। एतावता यतः सृष्टं यद्रूपमिति द्वयस्योत्तरमुक्तम्। यस्याऽवयवैः पादादिभिः। लोकान् पातालानीन्। मनीषिण इति ध्यानार्थमेषा कल्पना। कट्यादिभिः पश्चान्नागव्यवस्थया। अधः अधोभागे। सप्त अतलादयः। जघनादिभिः अग्रिमभागादारम्भः। अधोभागस्तूपरिभागाद्विमुखः।

अतः कट्यादर्जघनादेश्च न विरोधः॥३६॥

एवं सामान्यत उद्देशमुक्त्वा भगवतो बाहुमुखादीनामवयवमध्यपातेऽपि मुख्यत्वात्तानग्रे निरूपयति—

SRI SUBODHINI: Up to now, the answers to the questions viz. (1) From whom, this creation has taken place? and (2) which is the “form” of our Lord?, have been answered. Our Lord’s feet etc. are considered, as the lower regions of Paataala and others. The Yogis have, for the sake of their “meditation” only, determined the Lord’s universal form, in this way! The measure for the upper and lower regions is done from the waist!

In this way, after explaining the nature of our Lord’s universal form, our Lord’s important limbs, such as face, hands etc. are being explained, among His other limbs — although they are very valuable and important. Hence, they are counted and specifically described.

पुरुषस्य मुखं ब्रह्म क्षत्रमेतस्य बाहवः।

ऊर्वोर्वैश्यो भगवतः पद्भ्यां शूद्रोऽव्यजायत॥३७॥

VERSE 37 Meaning: “The Brahmins constitute the face of our Lord! The warrior class represent our Lord’s arms! The Vaisyaas represent the waists. The “Soodras” were born from the holy feet of our Lord!”

श्रीसुबोधिनी : पुरुषस्य मुखं ब्रह्मेति। ऊर्वोरिति भेदेन निर्देशो भगवद्वापत्तिनिषेधार्थः। वैश्यशूद्रयोर्मुक्त्यभावाय। पद्भ्यां शूद्रः। पद्भ्यामिति पञ्चमी। एते ब्राह्मणादयोऽधिकारिपुरुषास्तत्तज्जात्यधिष्ठातृदेवतारूपाः॥३७॥

इदानीं लोककल्पनामाह—

SRI SUBODHINI: Our Sri Mahaprabhuji says here, that both the Vaisyaas and Soodras cannot attain

liberation through the “orderly” (Maryaada) path. The Brahmins and the other “castes” have the rights to perform their respective duties and also the presiding deities of their respective castes!

The way and names in which the Yogis have “thought” about the various “limbs” of our Lord are being told as follows.

भूलोकः कल्पितः पद्भ्यां भुवल्लोकोऽस्य नाभितः।

हृदा स्वलोक उरसा महल्लोको महात्मनः॥३८॥

ग्रीवायां जनलोकश्च तपोलोकः स्तनद्वयात्।

मूर्धभिः सत्यलोकस्तु ब्रह्मलोकः सनातनः॥३९॥

VERSES 38 and 39 Meaning: “The Yogis have contemplated the holy feet of our Lord, as this mother earth; the navel, is symbolic of the “Bhuvarloka”; the heart represents the heaven; the chest is symbolic of Maharloka; the neck represents the Janaloka; the two nostrils represent the Tapoloka. The head of this Lord of the Universe (Viraat Bhagawan) is the Sathyaloka, which is the permanent and everlasting Brahmaloka!”

श्रीसुबोधिनी : भूलोक इति। पद्भ्यां सप्तलोकपक्ष उच्यते। पादादिकटिपर्यन्तं भूलोकः। भुवल्लोकस्त्वस्य नाभितः। हृदयं गर्तस्थानम्। उरस्तदुपरि उच्चस्थानम्। महात्मन इति। ततः परं ज्ञानिनामेव वासात्। महान्तः आत्मानो यत्रेति। स्तनद्वयात् नासिकाद्वयात्। “स्तन शब्द” इति व्युत्पत्त्या। मूर्धभिः सत्यलोकः। तुशब्देन मतान्तरे तत्राऽन्ये लोका उक्तास्ते निवारिताः॥३८॥३९॥

इदानीं चतुर्दशलोकपक्षं वक्तुं पूर्वोक्ता एवैते उपरितना लोकाः। अधस्तनान्सप्ताऽऽह—

SRI SUBODHINI: Through this verse (Padbhyaam), the 7 “worlds” are described. From the feet, up to the

waist, is this "world". The "navel" of this universal "Purusha" is the "Bhuvarka". The lower part of the heart is the heavens. The upper portion of the chest is the Maharoka. The word "Mahatmanaha" has been used to denote, that, in the upper regions, (from here) great and noble saints live. The two nostrils are called here as "Sthanadwayan". The head is considered as the Sathyaloka. The syllable "Tu", (but) has been given, to specifically caution us, that whatever is told in the other systems, about this "creation", should not be misconstrued as this one!

Now, the idea of the 14 worlds has to be described. Hence, treating the above mentioned "worlds" as being in the "upper" region, the description of the 7 worlds below, is being done.

तत्कट्यां चाऽतलं क्लृप्तमूरुभ्यां वितलं विभोः।

जानुभ्यां सुतलं शुद्धं जङ्घाभ्यां तु तलातलम्॥४०॥

महातलं तु गुल्फाभ्यां प्रपदाभ्यां रसातलम्।

पातालं पादतलत इति लोकमयः पुमान्॥४१॥

VERSES 40 and 41 Meaning: "Our Lord's waist (backside) is considered as the "Atala" world. The lower portion of the waist (laps) is considered as "Vitala"! The knees of our Lord, are considered as the pure "Sutala" world. The lower portion, below the knees, is considered as the world of "Talaatala". The joints of the feet are symbolic of Mahaatala world. The front portion of our Lord's holy feet represent the world of "Rasaatala"! The lower portion of our Lord's feet is the world of Pataala. In this way, our Lord is symbolic of all the worlds (i.e. His form has all the worlds in Himself)!"

श्रीसुबोधिनी : तत्कट्यामिति। उपरितनलोकानामुत्तमत्वाद्भगवदवयवानां कारणत्वमुक्तम्। अतलस्य तु मयपुत्रनिवासान्मोहकबाहुल्याच्च भगवदवयवस्याऽऽधारत्वमात्रम्। क्लृप्तमिति पूर्वमेव। तामसत्वाद्विशेषध्याने तस्याऽनुपयोगात्। वितले महादेवस्य विद्यमानत्वाद्भगवतो महत्त्वमाह—**विभोरिति।** यस्तु महादेवस्याऽपि सुखप्रद इत्यर्थः। सुतलं शुद्धं भगवतो विद्यमानत्वात्। **लोकमय इति।** अवयवैः क्लृप्तानां लोकानां तत्रैव विद्यमानत्वाल्लोकमयत्वम्। **पुमानिति** नेदमुपासनार्थमुक्तं किन्तु पुमानेव तादृशः॥४०॥४१॥

त्रिलोकपक्षमाह—

SRI SUBODHINI: The upper “worlds” are considered as the “best” (Uttama), and due to this, they were all contemplated to be symbolic of our Lord’s various limbs! In the world of “Atala”, the demon Maya resides, and there are many “infatuating” objects there. Hence, these worlds are told to be having their basis in our Lord’s various “limbs” only i.e. not the “limbs” themselves! This world is Tamasik, and hence is not used in meditation. In Vitala, Lord Siva lives. Hence, the glory of our Lord Siva is told as “VIBHOHO” (of our Lord). In other words, it is our Lord, who bestows joy and bliss to Lord Siva, having become this Vitala world! Sutala is considered as “pure”, as our Lord resides here too. Our Lord is hailed, in this verse, as “LOKAMAYA” (having all the worlds in Him), as all these “worlds” are in His body! The word “PUMĀN” is used to denote, that all these “worlds”, have been told, not for the sake of “worship”, but to tell all of us, that our Lord (Purusha) is of this nature — having this form.

Now, the “three” worlds are explained.

भूलोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः।

स्वर्लोकः कल्पितो मूर्ध्ना इति वा लोककल्पना॥४२॥

VERSE 42 Meaning: "Alternately, the Universe is considered in this way also — that the holy feet of our Lord is symbolic of this world; from His navel, the "Bhuvārloka" is considered, and in His auspicious head, is the "heavens!"

श्रीसुबोधिनी : भूलोक इति। पद्भ्यां कटिपर्यन्ताभ्याम्। नाभितः कट्यादिग्रीवापर्यन्तात्। मूर्ध्ना ग्रीवादिब्रह्मरन्ध्रपर्यन्तेन। इति वा लोककल्पनेति। कल्पना ह्यत्र त्रिविधा। गुणतः, विद्यातः, यज्ञतश्चेति। यथाधिकारं व्यवस्था। सात्त्विकानां चतुर्दशलोकपक्षः। राजसानां सप्त। तामसानां त्रिलोकपक्ष इति॥४२॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मज-

श्रीमद्वल्लभदीक्षितविरचितायां द्वितीयस्कन्धे पञ्चमोऽध्यायविवरणम्।

SRI SUBODHINI: Up to the backside of the waist, from the feet onwards is this earth! From the navel up to the neck is "Bhuvārloka"! From the neck, up to the "Brahmarandhra" (the hole of Brahman), the world of heaven is contemplated upon. Here, contemplation is done in 3 ways — (1) from the point of GUNA - quality, (2) from the point of view of VIDHYA — knowledge and (3) from the point of view of Yagna — sacrifice! The Gunas are three in number, and the "Tamasik" persons have 3 worlds. "Yagna" is of 7 dimensions — hence, for the "Rajasik" persons there are 7 worlds! Vidhya is 14 in number. Hence, the "Satwik" persons regard the Universe, as consisting of 14 worlds. These divisions are made, as per their deserving authority only.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 5 of Canto II of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभ्याय नमः॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः॥

॥ श्री भागवतं - द्वितीय स्कन्धः - षष्ठोऽध्यायं ॥

SRI BHĀGAVATAM - CANTO II, CHAPTER 6

अनित्ये जननं नित्ये परिच्छिन्ने समागमः।

नित्यापरिच्छिन्नतनौ प्राकट्यं चेति सा त्रिधा॥१॥

KARIKA 1 Meaning: "The origin of "new things" from "impermanent" materials is called as "creation"! The merger and mingling of the "permanent" (everlasting) with the "divided" objects is the "creation"! The "manifestation" of this "permanent" (Nithya) as the endless, and the all-pervading "materials and objects" is creation!"

उत्पत्तिः स्थानसम्बन्धरूपा षष्ठे निरूप्यते।

स्थूलस्याऽमूर्तरूपस्य तदमेददृशिः फलम्॥२॥

नारायणपरा वेदा इत्यनेन निरूपितम्।

सामान्येन तदेवाऽत्र विस्तरेण निरूप्यते॥३॥

KARIKAAS 2 and 3 Meaning: "In this (6th chapter), the creation of the "coming together" of "basis" (aadhar) is being described, as the principal subject. In other words, in this (6th chapter) the "creation"

by way of the coming together of the formless, but gross objects, with the “basis” is explained. The gross objects, with “form” are considered, as “inanimate” (Jadam). These objects are also called as “physical” and “perishable” by nature.

The “gross formless” objects are of the nature of “strength” (power). These are, our Lord’s own “parts”, (limbs) and these are called as the “mental” forces/objects. There is also a third “object”, which is “subtle”. This is both “with form and without form” i.e. it has, in it, the qualities of the “opposite” nature. These “objects” are called as “celestial” in nature. These are by all themselves OUR LORD ONLY!

In this, (6th chapter), along with the description of the gross formless “parts” (limbs) of our Lord, the superimposed “worldly” senses, and their presiding celestial deities are also described, especially of their mutual relationships (i.e. connection)! - e.g. of fire etc. The main purpose of this description, is to explain the “undivided” connection or relationship between the “objects, which is the “basis”, (Aadhaar) and the objects, which are built upon this basis” (Aadheya) – so that, this is well understood, by all of us!

In the last chapter, through the verses explaining that, “All the Vedas extol and glorify only our Lord Sri Narayana”, the “non-dividional” eternal nature (i.e. the “united” nature) of “basis and based” materials (Aadhaar – Aadheya) has been explained, in a summarized way! This “undivided” nature of the “basis” of creation, is explained, in a detailed way, in this chapter.

पौरुषेण च सूक्तेन निर्धारितमिहोदितम्।

कार्यस्य वस्त्वभेदोऽपि माहात्म्यं परतस्तथा॥४॥

KARIKA 4 Meaning: “In the holy Vedic chanting of “Sahasra Seersshah Purushaha” (“our Lord has thousands of heads”) and in the Chandogya and other Upanishads, very clearly, the final determination of the “undivided” (one) nature of this Universe, with our Lord of the Universe, as the “basis and the based one” has been made. This, very same truth, is being explained in this chapter. The “undivided” nature of the “materials”, along with their “causes”, is also explained.

THE ULTIMATE CAUSE FOR ALL THIS – OUR LORD IS THE “HIGHEST AND BEST” OF ALL! Hence, our Lord’s glory and greatness are also explained in this chapter.

अमूर्तरूपं साधर्म्यं सर्वत्रैव हरेर्बृहत्।

तेन सिद्धो वस्त्वभेदः स्थूलं ध्यानं च सिद्ध्यति॥५॥

KARIKA 5 Meaning: “Wherever the description, about the “objects”, which are “undividedly” connected with our Lord, is made (like in Sri Bhagavatam, Gita, Upanishads etc.) – (as “parts” and “limbs” of our Lord), the aspects of their (1) formless “oneness” with our Lord, who is “imperishable” (Akshara) Brahman, (2) of their common and similar nature, are also explained. This “similar” nature of “qualities” only, expound their “united” nature – leading to our “undivided” perception!

These “formless” objects are “seen”, through the “mind” only – as they are beyond the capacity of the “senses” to grasp! The “mental” and the “celestial” objects are “formless”. The celestial objects¹ have such immense power, that they could manifest, as with “form”, through their capacity and power only. Where, the senses of the “humans” and the “worldly” mind cannot reach,

there, the objects have to be “accepted” (as existing) only through the order/evidence/authority of the Vedas, and the “sayings” of the “supernatural” saints. E.g. In “Brahman”, the senses and mind, cannot enter or reach! There are several Vedic utterances, along with the sayings in the Gita, the Puranaas, supported by the utterances of supernatural saints (Mahaatmas), which make us realize the truth of Brahman! In the same way, the “undivided” nature and relationship of the “mental” objects, with it’s “celestial” basis, has to be accepted, by the “worldly mind” – though these senses and mind cannot reach it, by themselves! Hence, the evidence for all this are, (1) what is said in the Upanishads and other scriptures, (2) the “sayings” of the supernatural divine Mahaatmas, as said in this chapter.

Who are these “divine supernatural” persons? (1) Lord Brahma and (2) Sri Sukadeva. Lord Brahma has, through his description of “creation”, explained the common and similar nature and quality between our Lord and the various objects (of place etc.). Sri Sukadeva, with a view to explain the “meditation on the gross physical form”, as expounded by him, in the first chapter, as being “belonging” to our Lord only (i.e. it is pertaining to our Lord only), has now clearly described the “undivided united” nature of all “objects”. Through this, the meditation on our Lord’s “physical form” is sustained and explained.

श्रीसुबोधिनी : पूर्वाध्याये पूर्वमुद्दिष्टानां पदार्थानां मूर्त्तानां जननरूपोत्पत्तिर्निरूपिता। अनुद्दिष्टानामपि कालादीनां भगवत्त्वं स्पष्टतयैवोक्तम्। इदानीममूर्त्तानां जीवानां मूर्त्तेन सह सम्बन्धो निरूप्यते। येऽपि पूर्वं देवादय उत्पन्ना इत्युक्तास्तेऽपि विशिष्टा एवोत्पन्ना इति तत्र यदमूर्त्तं रूपं तदिदानीं पृथक्कृत्य स्थूलरूपे भगवत्यमूर्त्ते सर्वत्र विराजि प्रविष्टरूपे सम्बन्धो निरूप्यते।

जीवप्रकरणत्वादस्य साधनं फलं चोत्पत्त्या निरूपणीयम्। माहात्म्यं च भगवतः
अमूर्तमिति। तदप्यत्र निरूप्यते। ततश्च चत्वारोऽत्र पदार्था निरूप्याः।
अमूर्तत्वसाधर्म्यादेकस्मिन्नध्याये निरूपणम्। प्रथमतः सर्वेषां जीवानां
लिङ्गशरीरसामग्री भगवतो लिङ्गशरीरे सम्बद्धेति निरूप्यते—

SRI SUBODHINI: In the previous chapter, only a “cursory” description of the “objects with forms” was given. A doubt remained, as to where from these “objects” had got emanated. To remove this doubt, in the 5th chapter, it was categorically stated, that all of these “objects” got originated from Brahman — our Lord! The factors, such as “time” (Kaala) and others were not explained in the earlier chapter.

Now, in the 6th chapter, the “relationship” of the “formless Jeevas” (beings) with the “objects and forms” is being explained. (i.e. their “origination”, thereof). In the first instance, the “celestials” were created, though their “bodies” had “forms”, despite their essential nature being “centred” in “formless” objects! In this (6th) chapter also, the description of these “celestials” has been made. Hence, we should understand, that their “formless parts” are related to our Lord’s “formless parts”!

In the “celestials”, both the “formless” and “with form” aspects are present, and our Lord holds them as His “parts”, in His universal form. In this 6th chapter, the “formless” parts, which are present in this universal form of our Lord, and their undivided relationship with the “formless” parts of the celestials, are also explained, together with their relationship, as the “basis and being based” (i.e. our Lord is the basis, on whom, all these celestials are based). Despite these “relationships”, our

Lord is told to be always “undivided”. This is HIS GLORY!

In this chapter, the glory of this “formless” Lord also is explained. As the “celestials” are also “originated”, the four factors of relationship (with our Lord), the spiritual practice (Saadhan), the result (Phalam) and the glory of our Lord have been explained, by describing the nature and way of “creation” of this Universe. All these 4 factors are “formless” (i.e. this is their “common” factor). Hence, all these four, have been described in one chapter (same chapter) only.

Now, in the first instance, it is said, that, in the “subtle” body of this “universal” form of our Lord, (i.e. in the materials thereof), the materials of the “subtle” bodies of the “Jeevas” (beings) are situated – as per the next verse.

ब्रह्मोवाच—

वाचां वह्नेर्मुखं क्षेत्रं छन्दसां सप्त धातवः।

हव्यकवयामृतान्नानां जिह्वा सर्वरसस्य च॥१॥

VERSE 1 Meaning: “The face of this universal form of our Lord, is the residing place of the Jeevas (beings), the word (Vaani) and of fire (Agni). The seven basic materials of His body, are the residing places of the sacred metres of Trishtupa and others! The tongue of our Lord’s universal form, is the residing place of all oblations (both celestial and for ancestors), nectar and all types of bliss.”

श्रीसुबोधिनी : तत्र वाचामस्मदादिवागिन्द्रियाणां तदधिष्ठातुर्वह्नेश्च भगवतो मुखं विवरात्मकं क्षेत्रं स्थानम्। भगवतो हि मुखद्वयम्। इन्द्रियरूपं गोलकरूपं च। तत्र गोलकरूपे ब्राह्मणरूपत्वं पूर्वं निरूपितं

तत्त्वोत्पादित्वनिरूपणाय। तथा पातालादीनामपि भगवदवयवेभ्य उत्पत्तिर्भगवति च स्थितिरतः पातालादिरूपो भगवानिति निरूपितम्। अत्र तु तद्विपरीतं जगदुद्दिश्य भगवत्त्वं विधीयते। तत्र तु भगवन्तमुद्दिश्य जगत्त्वं विहितम्। आधारत्वेन च निरूप्यत इत्यमूर्तानां छन्दसां ये भगवदवयवा अमूर्ता आधिदैविकास्ते छन्दसां स्थानमित्याह—**छन्दसामिति**। गायत्री, जगती, उष्णिक्, त्रिष्टुप्, अनुष्टुप्, पङ्क्तिः, बृहती च। सप्तधातवस्त्वङ्मांसरुधिरमेदो-मज्जास्नाय्वस्थिदेवतारूपाः। एवं भगवन्मुखे मुखसम्बन्धिसर्वपदार्थानां शब्दार्थरूपाणां सम्बन्धं निरूप्य तत्र रसनेन्द्रियस्य विद्यमानत्वात्तत्सम्बन्धिनामपि तत्र सम्बन्धमाह—**हव्येति**। हव्यं देवानामन्नम्। अस्मिन्नेवाऽन्ने मन्त्रेण तद्व्यवहारोप्यते सदा पुरोडाशादीनां लौकिकानां हव्यत्वं भवति। एवं कव्यं पितृणामन्नम्। अमृतमतिथ्याद्यन्नम्। अयाचितप्राप्तं वा व्रतहेतुभूतम्। अन्नं ब्राह्मणभुक्तशेषम्। प्राणादिद्वारा ज्ञानसाधनं वा। तेषां भगवतो जिह्वा। रसानां च षड्विधानां हव्यादिषु सर्वत्र विद्यमानानाम्। चकारादस्मद्र-सनेन्द्रियतदधिष्ठात्रोश्च स्थानम्। अनेन हव्यादिव्यतिरिक्तरसानां भगवज्जिह्वास्थानं न भवतीति विमर्शः। सर्वपदप्रयोगाद्भवतीत्यन्ये॥१॥

SRI SUBODHINI: The “word” of all humans and others (i.e. the sense of “speaking”) and of fire, who is the presiding deity of all “words” – all these, are residing in the face of our Lord! In other words, the sense of speech, and it’s presiding deity viz. fire – both of them reside, in our Lord’s face! As both of them are “mental” in nature, they have an “undivided” relationship.

Our Lord has two faces viz. (1) Of the “physical” eyes(the eye balls) and (2) of the nature of “senses” (Indriyaroopa). In the previous chapters, we have already seen, that the “Brahmins” constitute the face, of our Lord. Hence, we should regard this face as the “form with eyes”. Fire, and the sense of “speech” (tongue) should be regarded as of the “nature of senses” (Indriyas).

In Sri Bhagavatam, through the verses, "The face of our Lord, who is the primordial Purusha" (2-5-37) and "The eyes of Brahma" (2-1-37), it has been said, that our Lord's eyes are to be regarded as the "Brahmins". And here, both fire and the "senses" are called, as the "face of our Lord". The Lord, who is with the "physical eyes", is also a "spiritual" principle, and the Lord's face being called, as the "Brahmins" (of the nature of Brahmin) is also a spiritual principle. That, one "principle" was born out of another "principle" (both "spiritual" in nature) — to show this only, the "eyes" are called as the "Brahmin". In the previous chapters, the origin of the other regions of "Paataala" and others, has been told to have occurred, from the root of the holy feet of our Lord. It was also explained, that these "regions" stay and reside in the various "parts" (limbs) of our Lord. FROM THIS, IT IS PROVED, THAT, IT IS OUR LORD ONLY, WHO HAS MANIFESTED, AS THE PAATAALA AND OTHER REGIONS! Like the pot is made out of earth!

Here, the "mental Universe" is spoken of, as consisting of the word, senses, fire etc, and these are called as the "face of our Lord". In the other example of "The face of primordial Lord (Purusha) is Brahman", our Lord is spoken first, and the Universe later. Both of these examples/explanations speak of the true nature of our Lord viz. Having in Him, at all times, "the qualities of opposite nature" (VIRUDDHA DHARMAASHRAYAM). Moreover, it is said, here, in this verse, that all the main seven "formless" sacred "chanting" (Chchandas), like the holy Gayatri Manthra and others, are also the "mental forms" of our Lord (Adhyaatmikroopam). There "formless" divine forms of

our Lord, reside in “celestial” places only. In other words, the formless mental objects such as Gayatri, Jagati, Ushnik, Trishtup. Anushtup, Pankthi and Brihati reside in the formless celestial flesh, blood, muscle, bones and marrow of our Lord! All these are “celestial” in nature (i.e. celestial deities). Our body is made of elements and our Lord’s “body” is made of these celestial deities!

In this way, after explaining the relationship of all these materials, like words (sound) etc. with the “face” of our Lord, now, all materials connected with the “tongue” also are told to be related to our Lord! Whatever is offered to the celestial deities, in a sacrifice, is called as “Havyam” (oblation). When, through the sacred Manthraas, (chanting) the oblation is charged with the limbs and parts of our Lord, then only, this “offering” of food becomes an “oblation”. Not otherwise! In the same way, the “offerings” made to the ancestors become an “oblation” (Kavyam) only, through these chanting (which is the “charging or ingress” of our Lord’s parts and limbs into them). The food, offered to the guests is called as “nectar”! — as also the food, which has been received, without being asked for! The remaining food, which remains, after the feeding of Brahmins, is called as “Annam” or “consecrated food”. All these four viz. the oblation to the celestials, to the ancestors, to the guests and the food, which remains, after feeding the Brahmins — all these reside in the “tongue” of our Lord. Here, we should always remember, the undivided relationship of the “mental” with the “celestial” objects. The “relish and taste” of bitter, acidic, sweet etc. (the 6 types of tastes) also reside in the tongue of our Lord. The syllable “Cha” (and) denotes, that the residing place of our “tongue”, and it’s presiding deity is also our Lord’s “tongue” only!

From this, we can also realize, that all other “taste and “truth” situated on other objects, except those of celestial offerings and the offerings made to ancestors, are not residing, or based on our Lord’s tongue! (i.e. only sacred offerings are treated, as of our Lord’s “tongue”). But some commentators say, that the word “Sarva” (everything) denotes, that even the “worldly” food, which we eat, also resides only, in the tongue of our Lord — especially, when the entire Universe is identified with Brahman (i.e. being as ONE).

सर्वासूनां च वायोश्च तन्नासे परमायने।

अश्विनोरोषधीनां च घ्राणे मोदप्रमोदयोः॥२॥

VERSE 2 Meaning: “The nostrils of our universal Lord is the best residing place of the vital air of the Jeevas, and of wind (air)! Our Lord’s “nose” is the residing place of the medicines of the Ashwanikumaarās, and also of feeling happy, with fragrances, and the joy/bliss thereof.”

श्रीसुबोधिनी : तथा सर्वेषामस्मदादीनामसूनां प्राणानां तदधिष्ठातुर्वायोः। चकाराद्घ्राणसम्बन्धिना सर्वेषाम्। नासे नासापुटे आधिदैविके। परमत्वमाधिदैविकत्वमेव। अयनं स्थानम्। पुटद्वयमपि सर्वेषां स्थानम्। तत्र घ्राणेन्द्रियं त्वश्चिनादीनां स्थानम्। ओषधीनां च ब्रीह्यादिरूपाणाम्। “तस्माल्लोमशा अन्तरतः प्राणा” इति श्रुतेः। बर्हिस्तुल्यत्वाच्चोषधीनां भगवतो घ्राणे। घ्राणमिति वक्तव्ये आध्यात्ममपि घ्राणमन्तर्निवेश्य घ्राणे इति। मोदप्रमोदौ सुगन्धविशेषौ। मोदो हि दूराद्यो वाति सुगन्धः। प्रमोदो हि सर्वगन्धाभिभावकः॥२॥

SRI SUBODHINI: The origin and sustenance of the vital air, (Praana) and it’s presiding deity viz. the wind (Vayoo) of all beings take place, in their residing place viz. our Lord’s two nostrils! In the “formless and

celestial" nose of our Lord, the "vital air" of the Universe, and the two types of "wind" reside. But, they are "undivided" (Abheda). The words used here viz. "Parama Ayan" denote clearly, the celestial divine nature of our Lord's limbs (parts). It is also said, that our Lord's "nose" is the residing place of the celestial deities of Ashwinikumaarās, and the medicinal herbs, such as Dhaana and others! In fact, the Vedas say, that there is "oneness and non-division", due to the ingress of our Lord's various limbs and parts, in each and every material. The "Kusa" grass is also treated as a medicinal plant. Hence, even this Kusa grass has it's residing place in our Lord's nose only. The word "nose" is used in "plural" gender, to indicate the "mental" nose also! In this way, all the objects/materials reside in our Lord's "dual senses" (mental and celestial). When, from a distance, a fragrance gets spread, this experience is called as "Moda" (happiness). When one fragrance dominates all the other "fragrances", then it is called as "special happiness" (Pramoda) Both of these fragrances reside in the mental and the celestial "nose" of our Lord!

रूपाणां तेजसां चक्षुर्दिवः सूर्यस्य चाऽक्षिणी।

कर्णौ दिशां च तीर्थानां श्रोतमाकाशशब्दयोः॥३॥

तद्गात्रं वस्तुसाराणां सौभगस्य च भाजनम्।

त्वगस्य स्पर्शवायोश्च सर्वमेधस्य चैव हि॥४॥

VERSES 3 and 4 Meaning: "Our Lord's "eye-balls" are the residing place of all types of "forms" (white etc.) and of "brilliance" itself! His organ of the physical "eyes" themselves, is the residing place of heaven, the sun and all the materials, connected with it! The ear openings of our Lord, is the residing place of the

four quarters, and of all pilgrimage centers! His organ of the physical “ears” is the residing place of “space” (Aakaasa) and sound (Sabdam). The entire holy and auspicious body of our universal Lord, is the essence of all objects, like gold and others, and is the residing place of all types of events and happenings! Our Lord’s “skin” is the residing place of the sense and quality of “touch”, and of the “highest sacredness” of every type.”

श्रीसुबोधिनी : रूपाणामनेकविधानाम्। तेजसां नक्षत्रादीनाम्। भगवतश्चक्षुर्गोलरूपम्। दिवः स्वर्गस्य सूर्यस्य च। चकारात्तत्सम्बन्धिनाम्। अक्षिणी पूर्ववत्। गोलकभेदेनेन्द्रियांशभेदो वा। कर्णौ गोलकरूपौ। दिशामस्मदादिश्रोत्रेन्द्रियदेवतानाम्। चकारादिन्द्रियाणां च। तीर्थानां गङ्गादीनाम्। कर्णौ स्थानमित्यर्थः। श्रोत्रमिन्द्रियमाकाशशब्दयोः। कर्णशष्कुल्यवच्छिन्ने नभस्युत्पन्नानां शब्दानां श्रोत्रेण ग्रहणाद्विषयाधारयोर्भगवदिन्द्रियं स्थानम्। वस्तूनां मध्ये ये सारभूताः उत्कृष्टरूपा वा देवतापरमार्थरूपाः। सौभगस्य सौन्दर्यस्य च। तत्सम्बन्धिनामन्येषां च। भगवद्गात्रं शरीरं स्थानम्। **भाजनमिति**। सर्वदा स्थानरूपं व्यवहारदशायामपि। अस्य भगवतस्त्वक् स्पर्शादीनां स्थानम्। मेधस्य पावित्र्यस्य। सर्वेषामेव पावित्र्यं भगवत्त्वगिन्द्रिये वर्तते। लोके हि जलाच्छुद्धिर्भवति। तदत्र भगवतः प्रस्वेदरूपम्। अतो मेधस्य भगवत्त्वचोऽधिष्ठानत्वे सन्देहो न कर्तव्य इत्याह—**चैव हीति**। चकारेण मेधाश्रया गृहीताः। एवकारेण च त्वगेव स्थानं नाऽन्यदिति। **हीति** युक्तत्वम्॥३॥४॥

SRI SUBODHINI: The “eye-balls” of our Lord is the residing place of all “forms” and colors, like white etc. and of the stars and planets! The word “Stithi” (residence) means not only “residing”, but also their “origin” too! Our Lord’s holy name of “Bhagawan” given here, has to be understood to mean, both the mental and celestial divine nature of our Lord! All the objects, which are “based” on our Lord, should be

regarded, as both “mental” and “physical” too! In this way, the residing place of all “forms” has been described, as the “eye-balls” of our Lord! What, we have to understand here is, that our Lord’s mental and celestial “eyeballs” are the originating and the “sustenance giving” place, for all the physical and mental forms, which we see!

The “eyes” of our Lord constitute the residing place of the heavens, the sun and all the materials connected with them!

The presiding deities of our ears, and other senses and also of all holy pilgrimage centers, such as the holy Ganges river, reside in the ear openings of our Lord. The residing place of “space and sound” is also our Lord’s “ears”. The space inside the opening of the “ear”, is the originating place of all “sounds”. These senses are all belonging to our Lord only. The essence of all materials like gold and others (i.e. substances of an invaluable nature) all beauty and their basis etc. are all in our Lord’s holy body only (Sri Anga). The word “Bhaajan” has been used to indicate, that all affairs and happenings take place, in our Lord only.

Touch, softness, toughness etc. of wind and air, and all types of sacredness — all these reside in the “skin” of our Lord. Everyone’s sacredness is in our Lord’s skin only! In this world, we see people getting purified through water! Hence, we should regard here the purification being done, through the “perspiration” of our Lord! The word “Chaivahi” (yes indeed), reemphasizes the, fact that in the SKIN OF OUR LORD, ALL TYPES OF SACREDNESS REMAIN! There should not be any doubt on this! The syllables and words of “Cha”

(and), “Yeva” (only) and “He” (yes, indeed) reemphasize this fact, that all types of materials connected, with one’s purification must be taken into consideration, while determining, that our Lord’s “skin” is the most sacred purifying factor and nothing else. This is told, in a very determined way!

लोमान्युद्भिज्जजातीनां यैर्वा यज्ञः सुसम्भृतः।

केशश्मश्रुनखान्यस्य शिलालोहाभ्रविद्युताम्।

बाहवो लोकपालानां प्रायशः क्षेमकर्मणाम्॥५॥

VERSE 5 Meaning: “Our universal Lord’s “hair” is the originating and residing place of all those materials, which come out of this earth! The Kusa grass, which comes out of this earth, is used in the making of materials, for the performance of sacrifices! Our Lord’s hair, beard and nails, are the residing places of rocks, metals, clouds and lightning! The huge arms of our universal Lord are the residing places of the protectors of this world, and it’s beings.” (i.e those, who live in these worlds).

श्रीसुबोधिनी : तत्र लोमानि सन्ति तान्युद्भिज्जादीनां स्थानानि। ऊर्ध्वभिन्नत्तीत्युद्भिदंकुरादि तस्माज्जाता उद्भिज्जा वृक्षादयः। तेषां जातयः अवान्तरा धवखदिरत्वादयः। सर्वे वृक्षा इति यावत्। अथवा। ये पापवृक्षा बिभीतकादयस्तेषां न तानि स्थानानीत्याह—**यैर्वेति।** यैः पलाशादिभियज्ञः। सम्भृतो निष्पादितः। सम्भारहेतवो वा अश्वत्थादयः। भगवतः केशश्मश्रुनखानि शिलालोहाभ्रविद्युतां स्थानानि। तत्र शिलाया नखानि लोहस्य च। अभ्राणां केशाः। विद्युतां श्मश्रूणि। हिरण्यश्मश्रुत्वात्। बाहवो भगवत इन्द्रियरूपाः पालनकर्तारो देवा इन्द्रादयः तेषां स्थानानि। अन्येषामपि धर्मकर्तृणां भगवद्बाहवः स्थानम्। जगद्रक्षकत्वात्। **“सप्तभिर्धार्यते मही”** ति वाक्यम्। प्रायश इति सकामधर्मकर्तृव्युदासार्थमुक्तम्॥५॥

SRI SUBODHINI: The trees have their residing

place in the “hair” of our Lord’s “skin”! All the plants, which germinate, from under the earth, such as trees etc. are called as “UDBHIJA”. All these multifarious types of plants, trees etc. are originated from the hair of our Lord. Of course, poisonous trees are not originated from the hair of our Lord. There are trees like the “Pepul” tree, whose twigs are used in the fire sacrifice. Substances like rocks, clouds, lightning and metals are established in our Lord’s hair, beard, moustache, nails etc.! The nail is the residing place of both metals and rocks. The residing places of both clouds and lightning are respectively the “beard and moustache” of our Lord.

The Vedas have described our Lord, as having “brilliant and illuminated (shining) beard and moustache”! Our Lord’s “sense” of His holy “arms”, are the residing place of Lord Indra and other “protectors” of this Universe! Those noble souls, who perform actions in a “desireless” way, also reside in the holy arms of our Lord, at all times! Why? IT IS OUR LORD ONLY, WHO PROTECTS THIS UNIVERSE, BY TAKING MANY FORMS, AND IN MANY WAYS! The word “sometimes” used in this verse, indicates to those persons, who do actions in this world, keeping a “desire” in their mind! — and it is told, that these persons do not reside, in the “hands” of our Lord!

विक्रमो भूर्भुवः स्वश्च क्षेमस्य शरणस्य च।

सर्वकामवरस्यापि हरेश्चरण आस्पदम्॥६॥

VERSE 6 Meaning: “Our Lord’s holy feet is the residing place of earth, space and the heavens! These “holy feet” is the repository of all auspicious welfare and surrender! Our Lord’s holy feet is the residing place of all types of desires and boons too!”

श्रीसुबोधिनी : भगवतो विक्रमः पादविक्षेपो भूरादीनां स्थानम् भूरादिशब्दा अव्ययानि। तेन षष्ठ्यन्तेऽप्येतदेव रूपम्। लोके क्षेमपदार्थस्य लब्धपरिपालनात्मकस्य शरणपदार्थस्य चाऽऽश्रितरक्षणरूपस्य। चकारात्प्रप्ति-भक्त्योश्च भगवद्विक्रमः स्थानम्। यद्यपि पादावेव स्थानं तथापि क्रियासहिताविति विक्रम उक्तः। सर्वकामवरस्य सर्वेषां कामानामाशिषां वरस्य च देवप्रसादनिरूपकस्य। अपिशब्दादणिमादीनां मोक्षस्य च हरेश्चरण आस्पदं स्थानम्॥६॥

SRI SUBODHINI: The earth, the space and the “heavens” are residing, in the holy feet of our Lord. As also, all types of auspicious welfare and for taking refuge (surrender). Protection of the fulfilled goals and desires is called as “Kshema” (welfare). The protection of those, who have come to take “refuge”, is called as “surrender” (Saranam).

The syllable “Cha” (and) used in the verse is to indicate, that OUR LORD’S HOLY FEET IS THE REFUGE FOR TOTAL SURRENDER TO HIM, AND AN IDEAL “REFUGE” FOR THE “BHAKTHAS” OF OUR LORD! The Holy feet has been qualified by the word “Vikram”, (powerful) as the holy feet by themselves act and function, to give our Lord’s grace and blessings! Our Lord’s holy feet also confer all types of happiness, fulfills, every kind of desire and gets the blessings of all celestial deities too (i.e. boons). The word “Api” (and) denotes the conferring of the Yogic powers of “Animaa” etc. (becoming like an “atom” etc.) and their residing place, viz our Lord’s holy feet!

अपां वीर्यस्य सर्गस्य पर्जन्यस्य प्रजापतेः।

पुंसः शिश्न उपस्थस्तु प्रजात्यानन्दनिर्वृतेः॥७॥

VERSE 7 Meaning: “The residing place of water,

power, creation, rain and the progenitors is our Lord's testicles! The residing place of all beings, and the happiness of their joy, is centered on the organ of generation of our Lord!"

श्रीसुबोधिनी : अपां जलानाम्। वीर्यस्य रेतसः। सर्गस्य सृष्टेः। पर्जन्यस्य मेघस्य। प्रजापतेर्ब्रह्मणस्तस्य वक्तुः। इदानीं सृष्ट्यभिनिवेशाभावान्ममेति नोक्तम्। शिशनो गोलकम्। उपस्थ इन्द्रियम्। तुशब्दः पूर्वव्यावृत्त्यर्थो लोक प्रसिद्धव्यावृत्त्यर्थो वा। प्रजातिनिमित्तो य आनन्दः। स्वभार्यायां ऋतुकाले सम्भोगजनितो य आनन्दः। निर्वृतिः कामस्य उभयोः। अथवा। प्रजातिः सेकः। आनन्दः सुखम् स्पर्शनिमित्तम्। निर्वृतिः कामशान्तिः। त्रयाणां भगवदिन्द्रियं स्थानम्॥७॥

SRI SUBODHINI: The essence of water, of creation, of the clouds which pour the rain, as also the residing place of Lord Brahma himself (who is the speaker here) — all these reside, in the testicles of our Lord's organ of generation. Now, due to the "ingress" of the power of creation, Lord Brahma does not call himself as "Me". But, he calls himself as "Prajapati" (progenitor) . The joy and happiness of all beings is centered on the organ of generation of our Lord.

Our Sri Mahaprabhuji says here, that a husband should have relationship only with his wedded wife, on the appointed days — and that too, only for the sake of getting children. Then only (in this event only) our Lord's relationship gets established. Not otherwise!

Our Lord's organ of generation is now told to be the residing place of (1) release of "Veeryam" (semen consisting of the "Jeeva"). (2) The joy of touch and feelings. (3) The ending of the desire due to lust (peace) — i.e. Prajaati, Aananda and Nivruthi.

To sum up, EVERYTHING IS OUR LORD AND LORD'S ONLY!

पायुर्यमस्य मित्रस्य परिमोक्षस्य नारद।

हिंसाया निरृतेर्मृत्योर्निरयस्य गुदः स्मृतः॥८॥

VERSE 8 Meaning: "Oh Sri Naarada! Lord Yama, Mitra and the function of defecation — all of these, reside in the organ of defecation of our Lord! The residing place of violence, Niruthi, death and of hell is the anus itself!"

श्रीसुबोधिनी : भगवतः पायुः स्थानं यमादीनां। यमः पितृराजः। मित्रः पाय्वधिष्ठातृदेवता। परिमोक्ष स्यमलत्यागलक्षणस्य सव्यापारस्येन्द्रियस्य नारदेति सम्बोधनं ये ये कलहकर्तारस्तेषामपि तत्स्थानमिति सूचनार्थम्। अथवा। नारदो हरीतकीरूपः। अनुद्भूतकलहानां कलहमुद्भाव्य तद्द्वारा तेषां निवारकत्वात्। हिंसायाः प्राणिवधस्या। निरृतेर्दिक्पतिरूपायाः। मृत्योर्मारकस्या। निरयस्य नरकस्या। भगवतो गुदः स्थानम्। असमीचीनां तत्स्थानं वदन् भीतः सन्नाह—स्मृत इति। एवं हि स्मर्यते। पायुगुदयोगोलककेन्द्रियरूपत्वम्॥८॥

SRI SUBODHINI: The king of ancestors viz. Lord Yama, the presiding deity of the organ of defecation viz Mitra and the organ of defecation (Paayoo) — all these reside in our Lord's "sense" (Indriya) of Paayoo. Here, the addressal of "Naarada" is made to indicate, that this "Paayoo" is the residing place of all those, who create "trouble and fighting" among persons! (Sri Naarada is well known for this!) Of course, Sri Naarada is well known to create "trouble", so that all bigger fights and troubles are avoided and averted in the future!

All types of violence with reference to the killing of beings, the Lord of all quarters viz. Niruthi, death, which destroys everyone, and of hell also — the residing

place for all these, is our Lord's organ of defecation. Lord Brahma is telling this, with an amount of fear (due to inappropriateness) by telling, "This is not my telling only. even the sages and saints have told about this in this way". The words of "Paayoo" and "Guda" denote respectively the actual "sense" and the "organ" thereof!

पराभूतेरधर्मस्य तमसश्चापि पश्चिमः।

नाड्यो नदनदीनां च गोत्राणामस्थितसंहतिः॥९॥

VERSE 9 Meaning: "Defeat, non-righteousness, ignorance or darkness — all these have refuge and residing place in our Lord's "back side". The nerves of our Lord, are the residing place of lakes and rivers! The mountains constitute the bones of our Lord!"

श्रीसुबोधिनी : पराभूतेः पराजयस्य। अधर्मस्य पापस्य। तमसः अज्ञानस्य अन्धकारस्य वा। पश्चिमः पृष्ठभाग आश्रयः। चकारात्संसारस्याऽपि। भगवतो नाड्यो नदनदीनामाश्रयाः। नदाः शोणभद्रादयः। नद्यो यमुनाद्याः। गोत्राणां पर्वतानाम्। अस्थिसंहतिरस्थितसङ्घात आश्रयः॥९॥

SRI SUBODHINI: Getting defeated, of unrighteousness (Adharma), of ignorance (Ajnana) and of even darkness too — all these are situated on the backside of our Lord. The syllable "Cha" (and) denotes, that the backside of our Lord is the residing place of "ego" (Ahamta) and "mineness", (Mamata) as also every attachment connected with "Samsaara" (this "worldly" existence, and all it's desires/attachments). The "nerves" of our Lord, constitute the big rivers and lakes. (Like the Sonabhadra lake and rivers, like Yamuna!) The residing place of all the mountains is, our Lord's "bones"!

अव्यक्तरससिन्धूनां भूतानां निधनस्य च।

उदरं विदितं पुंसो हृदयं मनसः पदम्॥१०॥

धर्मस्य मम तुभ्यं च कुमाराणां भवस्य च।

विज्ञानस्य च तत्त्वस्य परमात्मा परायणम्॥११॥

VERSES 10 and 11 Meaning: “The primordial nature (Prakruti), all the oceans (7), all the elements and the entry point, into the total destruction of this Universe (Pralayam) is our Lord’s “stomach”! The residing place of mind, is the heart of our Lord! (10)

“Our Lord of the Universe, by Himself, is the residing place of Dharma (righteousness), of you and me, of the Sanakaadi brothers; of Lord Siva, and of “Vijnana” (highest spiritual knowledge).” (11)

श्रीसुबोधिनी : अव्यक्तं प्रकृतिः। रससिन्धूनां क्षारादिसमुद्राणाम्। भूतानां पृथिव्यादिपञ्चभूतानाम्। अस्मदादीनां च। निधनस्य प्रलये प्रवेशस्य। चकारात्प्रलयानाम्। उदरं भगवतः स्थानम्। तथात्वे प्रमाणम्—विदितमिति। पुंस उदरमिति सम्बन्धः। अग्रेऽपि भगवतो हृदयमस्मदादीनां मनसः पदं स्थानम्॥१०॥

SRI SUBODHINI: Our Lord is the residing place of the primordial nature, consisting of the three “qualities” (Gunas), the seven oceans of salt water, of earth, water, fire, wind and space (5 elements); the entry point for “all of us”, to enter the “great dissolution” (Pralayam). [The syllable “Cha” (and) denotes “all the dissolutions”.] — All these are situated in the stomach of our Lord! The residing place of “our mind, is the heart of our Lord”!(10)

श्रीसुबोधिनी : धर्मस्य ब्रह्मणः स्तनाज्जातस्य। मम वक्तुश्चतुर्मुखस्य। तुभ्यं तव। अथवा। तव यत्प्रयोजनं रूपं भक्तिजनकं तस्य। चकारादन्येषां भक्तानाम्। कुमाराणां सनकादीनाम्। भवस्य महादेवस्य। चकाराज्ज्ञानिनां शुकादीनाम्। विज्ञानस्य। तत्त्वस्य महत्तत्त्वस्य। चकारात्सूत्रस्य। परमात्मा परमस्य आत्मा अन्तः—करणम्। परायणं स्थानमित्यर्थः॥११॥

एवं सर्वेषां परिच्छिन्नानामुत्पत्तिमुक्त्वा यदर्थमेतदुक्तं तदाह—अहमिति साद्वैस्त्रिभिः—

SRI SUBODHINI: “The Lord is the residing place for Myself (Lord Brahma). He is the residing place of “Dharma” also, which I am now explaining to you! He is the residing place of “you” also” (Sri Naarada). The syllable “Cha”, (and) denotes all the other devotees of our Lord viz. the Sanakaadi brothers, of Lord Siva and the other “Cha”, (and) denotes to noble “Jnanis” like Sri Sukadeva, and also of the three types of “Jnana” (knowledge). He is also the residing place of the “great principle” (Mahat Tatwam). The third “Cha” (and) is used to denote the primordial creation also. — All these are situated, in the inner mind of our Lord! (11)

After speaking about the “creation and origin” of the various objects/persons, so far explained, Lord Brahma is now going to tell as to why (what reason) he had told all these — in three and a half verses, as below.

अहं भवान् भचश्चैव य इमे मुनयोऽग्रजाः।

सुरासुरनगा नागाः खगा मृगसरीसृपाः॥१२॥

गन्धर्वाप्सरसो यक्षा रक्षोभूतगणोरगाः।

पशवः पितरः सिद्धा विद्याश्चाश्चारणा द्रुमाः॥१३॥

अन्ये च विविधा जीवा जलस्थलनभौकसः।

ग्रहर्क्षकेतवस्तारास्तडितः स्तनयित्तवः॥१४॥

VERSES 12, 13 and 14 Meaning: “Myself, yourself, Lord Siva and your elder brothers viz. the Sanakaadi brothers and the Mareechis, the celestials, the demons, the elephants, birds, animals, snakes,

Gandharvaas, Apsaraas; trees, the ghouls, the Bhoots, the crawling creatures, cows, the ancestors, the Siddhās, the Vidhyadharaas, the Chaaranaas, Drima and the other types of multifarious beings, the beings inside water, the other beings, on earth, and the beings, flying in space, the planets, the comets, the stars, the lightning, the clouds and thunder of clouds — all these, are of the form of our Lord, who is the primordial Purusha!”

श्रीसुबोधिनी : ब्रह्मादयः सर्वे भगवत्स्वरूपाः। समुदायो भगवान्। प्रत्येकं त एवेत्यपरे। अतः परं फलनिरूपणार्थमधिकारिणं साधनं च निरूपयन् पुरुषसूक्ते तन्निरूपितत्वात्तत्प्रकारेणैव निरूपयति। “**पुरुष एवेदं सर्वं**” मिति वाक्ये इदं गुणत्रयकार्यं श्लोकत्रयेणोच्यते। तत्र अहं ब्रह्मा। भवान्नामः। भवो महादेवः। चकारात् ये सम्बन्धिनः। एवकारेण तेषु सन्देहाभाव उक्तः। विशेषरूपेणाऽपि ते भगवन्त इत्यर्थः। ये इमे मरीच्यादयः। अन्येऽपि मुनयः। ते अग्रजास्तव ज्येष्ठभ्रातरः सनकादयः। एते शुद्धसत्त्वकार्याः। सुरा मिश्रसत्त्वकार्याः। असुरा रजोमिश्रकार्याः। नगादयस्तमोमिश्रकार्याः। नगाः पर्वताः। नागा गजाः। खगाः पक्षिणः। मृगाः हरिणादयः। सरोसृपाः सर्पाः। एते शुद्धतामसाः। गन्धर्वाप्सरसो रजोमिश्राः। यक्षरक्षआदयस्तमोमिश्राः। उरगा जातिसर्पाः। पशुप्रभृतयः सत्त्वमिश्राः। पशवो गवादयः। सिद्धादयस्त्रयः अन्तरिक्षै सत्त्वादिगुणप्रधानाः। द्रुमाः केवलतामसाः॥१२॥१३॥

तामसानाह —

अन्ये चेति। विविधा मत्स्यादयः। जल्लौकसः स्थल्लौकसो नभौकसश्च ग्रहा बुधादयः। ऋक्षा अश्विन्यादयः। केतवो धूमकेतुप्रभृतयः। तारा अन्यानि नक्षत्राणि तडितो विद्युतः। स्तनयित्त्वो गर्जितानि ॥१४॥

सर्वानुद्देशतो निरूप्य तेषां पुरुषत्वमाह—

SRI SUBODHINI: Lord Brahma and everything else is our Lord's “forms” only! EVERYTHING IS OUR LORD ONLY! I.E. THE ENTIRE CREATION IS THE “FORM” OF OUR LORD ONLY! Some people say, that everything is separate and divided!

Here, in this verse, whatever is explained in the Vedic "Purushasooktha" is being told. This Vedic hymn says, "Purusha Yevedam Sarvam" i.e. EVERYTHING HAS COME FROM OUR LORD! (PURUSHA). The "action" of the three "qualities" are explained in 3 verses. It is said, that Lord Brahma, Sri Naarada, Lord Siva (the syllable "Cha" (and) denotes the followers of Lord Siva — the "Sivaganaas")., that all of them also are the "forms" of our Lord only. The sages, like the Mareechis, "your elder brothers viz. the Sanakaadi brothers", - all of them are originated through the quality of Satwa, which is "mixed". The mountains etc. are originated from the pure "Satwik" quality. The "celestials" are originated, through the quality of Satwa which is "mixed". The demons are originated from the "Rajasik" quality (which is mixed). The mountains etc. are originated through the quality of "Tamas". The elephants, the birds, the deer and all the crawling animals are all from the quality of pure "Tamas". The Gandharvaas and the Apsaraas are of the quality of Rajas (mixed). The Yakshaas and the Rakshasas are of the quality of Tamas (mixed). The serpents, snakes and other animals (and cows), the Siddhas, the Vidhyadharaas, the Chaaranaas — are all "Satwika", and also mixed with Satwika quality. "Druma" is Tamasik. As regards others, such as the fish living in water, those beings living on the land, the planets, ("Budha" and others), the trees, the stars like "Ashwini" etc., the comets, the lightning and the clouds too, along with it's thunder — all these are the forms of our Lord only.

After explaining the "purpose" of all these "manifestations", Lord Brahma speaks about the glory and the eminence of our Lord, in this Universe.

सर्वं पुरुष एवेदं भूतं भव्यं भवच्च यत्।

तेनेदमावृतं विश्वं वितस्तिमधितिष्ठति॥१५॥

VERSE 15 Meaning: “This universal Lord, has enveloped this entire Universe with just one part of His divine power! In other words, this entire Universe is only a part of our Lord’s all-pervasive nature (12 inches). Yet, our Lord is endless and without any limits.”

श्रीसुबोधिनी : सर्वं पुरुष एवेति। पूर्वोक्तम् निरूपितं सर्वं पुरुष एव। इदमपि परिदृश्यमानं जडात्मकं सर्वं पुरुष एव। कालत्रयाधीनस्य पुरुषत्वाभावमाशङ्क्याऽऽह—भूतं भव्यं भवदिति। चकारात्तत्रोत्पन्नानामपि ग्रहणम्। यदिति प्रसिद्धम्। तेन श्रुतिसिद्धत्वात्ताऽत्र युक्तिर्वक्तव्येत्यर्थः। अनेन ‘पुरुष एवेदं सर्वम्’ त्यर्द्धार्थः कथितः। भगवतो विश्वमात्रत्वे तेन परिच्छेद सम्भवादपरिच्छिन्नताव्याहतिरित्याशङ्क्याऽऽहतेनेदमिति। विश्वेन न भगवानावृतः परिच्छिन्नः किन्तु विश्वमेव तेन आवृतं परिच्छिन्नम्। जातिवत्परिच्छेदं वारयति—वितस्तिमधितिष्ठतीति। जातिर्हि तावन्मात्रे स्थिता तं व्याप्नोति। अयं तु वितस्तिमधितिष्ठति। “अत्यतिष्ठदशांगुलम्” ति सूक्ते दशांगुलमुक्तम्। वितस्तिस्तु द्वादशांगुलम्। तथापि क्षुद्राङ्गुलिमानेन तदुपपद्यते। दशाङ्गुला वा वितस्तिः। अंगुष्ठदेशिनीमध्यं तावदेव। अनेनोभयध्याने सम्पूर्णो भगवान् ज्ञातो भवति। अतो विश्वात्मकः स्थूलः। वितस्त्यात्मकोऽतिरिक्तः। तुल्यश्च प्रमाणतोऽपि भवति। अष्टवितस्त्यात्मकः पुरुषः। ततः सर्वतो वितस्त्यात्मकोऽष्टवितस्त्यात्मकोऽपि भवत्यधिकोऽपि भवति। तस्माद्यावान् भगवान् सर्वं तावानधिकस्ततोऽप्यधिक इति न परिच्छेदः सम्भवति। किञ्च। नाऽयं वितस्तिमात्रे तिष्ठति किन्तु ततोऽप्यधिकम् तिष्ठति। अतः सुतरां न परिच्छेदः॥१५॥

तत्र स्थितस्य ततोऽप्यधिकव्याप्तौ दृष्टान्तमाह—

SRI SUBODHINI: In this way, in the previous verse, the origin of the “divided” materials has been explained.

NOW, IT IS SAID, THAT ALL THESE SPECIFIC MATERIALS ARE ALWAYS IN AN "UNITED AND UNDIVIDED" CONDITION, WITH OUR LORD! In reality, this entire creation from Lord Brahma onwards, is the FORM OF OUR LORD ONLY! This will be reiterated by our Lord Himself through the "4-verse Sri Bhagavatam" (Chatu Sloki) later! (AHAM YEVASAM YEVA GRE).

"PURUSHA YEVEDAM SARVAM" (Everything is our Lord only). — This saying of the Vedas, will be explained, in the 4 verses, to be told by our Lord, later.

It has been explained up to now, THAT, EVERYTHING IS OUR LORD ONLY! THIS UNIVERSE, WHICH WE SEE, IS OUR LORD ONLY! A doubt may arise here, as to how all these beings/objects, who are under the control of the past, present and future, can be "OUR LORD"! In fact, everyone will say, that this idea is untruthful! Answering this, it is said, that THE TIME OF THE PAST, PRESENT AND FUTURE — ALL THIS IS OUR LORD ONLY! All the objects, which get originated during this "time", are also "forms" of our Lord only! This is a well-known fact, as described by the Vedas! Hence, there is no necessity to give a "worldly" explanation! The Vedic "Manthraas" have been specified in this verse, through the words "Purusha" and "Yevedam Sarvam"!

When this entire Universe has become "seeable", only when our Lord had by Himself become the Universe itself — then, who can ever hope to measure or weigh this Universe or our Lord Himself? Answering this further, it is said, that OUR LORD IS NOT FILLED UP OR COVERED BY THIS UNIVERSE. BUT, IT

IS OUR LORD, WHO HAS FILLED UP THIS UNIVERSE! THE UNIVERSE IS FILLED UP BY OUR LORD! IT IS OUR LORD, WHO HAS COVERED THIS UNIVERSE, FROM ALL THE FOUR SIDES! Here the word "Vitasthi" (12 inches) has been used to indicate, that our Lord has used (perhaps) only 12 inches of His glorious form to cover this Universe, on all the four sides!

In the Vedic "Purusha Sooktham", there is a reference to the "10 inches" i.e. our Lord stood apart, from the created Universe 10 inches away! Here, reference is made to 12 inches (Vitasthi) slender fingers can make up the 12 inches of the 10! Or the word, used here may have the meaning of 10 inches only; - especially, when 10 inches are referred to in the Vedas!

OUR LORD FILLED THE ENTIRE UNIVERSE WITH HIMSELF - YET HE REMAINED, AS HE IS! AND MORE! This will remove the doubt of those, who think, that the Lord is not the "creator" of this Universe. How? BECAUSE, THERE IS THE REMAINING (BALANCE) OF OUR LORD EXISTING, AFTER THE ENTIRE CREATION IS MADE - OVER AND ABOVE THIS UNIVERSE - PROVES THE FACT, THAT THIS UNIVERSE ALSO IS "OUR LORD" ONLY - AND HE IS THE "CREATOR" OF THIS UNIVERSE TOO! OUR LORD (BRAHMAN) IS BOTH THE "PRODUCER AND THE PRODUCT" ALSO! There can be no doubt on this. Our Lord has become this Universe, and He remains as the "more" also! Through this analysis, anyone can attain, the true knowledge, about our Lord's glory and divine stature - and also use this knowledge for constant loving meditation on our Lord!

Moreover, our Lord has this quality of having the “opposite features” in Him, at all times (VIRUDHA DHARMAASRAYAM). How? He has become the Universe, and also as the “more or other”! In this analysis, the Lord, who has become the Universe, is the “gross” one, and the Lord, who remains 12 inches (or 10 inches) away is the “subtle” Lord! The supernatural Vedic sayings, also act as evidence, to this truth! All these types of “measurements” spoken, is only made, with a view to make us realize that THE LORD IS LIMITLESS AND ENDLESS! But everything is possible, in the case of our Lord, as He has in Him, the “opposite” virtues or qualities, at all times!

Now, through the Vedas themselves, it is established that this Universe is there, as big or as equal to our Lord! The “more” (remaining) of our Lord Himself, is higher and “more” (Adhik) than the Universe! Due to this, our Lord i.e. Brahman can never be divided! Our Lord is not, just “more” by 12 inches – but He is, indeed, limitless and all-pervasive! Hence, measuring or weighing our Lord is impossible, and no one can hope to think about this even!

The Lord, who is “stationed” in this Universe, is “more” and all-pervasive, than what is told up to now – this truth is being described, by giving an example.

स्वधिष्यं प्रतपन्प्राणो बहिश्च प्रतपत्यसौ।

एवं विराजं प्रतपंस्तपत्यन्तर्बहिः पुमान्॥१६॥

VERSE 16 Meaning: “Like the glorious sun illuminates, through it’s brilliance, not only the solar system, but also makes it’s brilliance pervade, everywhere (i.e. outside of itself), in the same way, our Lord also, after manifesting, illuminates, both the inside and outside!”

श्रीसुबोधिनी : स्वधिष्ण्यमिति। यथा प्राणः सूर्यः स्वधिष्ण्यं मण्डलं प्रतपन् बहिरपि सम्पूर्णं ब्रह्माण्डं प्रतपति। प्राणो वा आसन्यः स्वधिष्ण्यं शरीरं प्रतपन् सजीवं कुर्वन् बहिश्च फूत्कारनिःश्वासैः, प्रतपति काष्ठादीनग्नियुक्तान्करोति। एवं पुरुषोऽपि विराजं प्रतपंस्तद्बहिरपि तपति। प्राणादीनां मध्यप्रकाशकत्वाभावात्संघटिततया तत्र विवराभावान्मण्डलमध्यं न प्रकाशयति। अयं तु ब्रह्माण्डमध्यमपि प्रकाशयति। अयं तु ब्रह्माण्डमध्यमपि प्रकाशयति। तदाह—**अन्तरिति।** पुरुषो हि स्त्रियं सर्वतः प्रकाशयति॥१६॥

एवमपरिच्छेदं स्वप्रकाशत्वं चोक्त्वा तेन ब्रह्मत्वं साधयित्वा तस्य प्रपञ्चनिःप्रपंचफलदातृत्वं साधयितुमुभयस्वामित्वमाह—

SRI SUBODHINI: Though our Lord is stationed in this Universe, He is also beyond, and more than this Universe! Like, the life-giving “sun”, illuminates it’s own solar system with it’s heat and brilliance, and also spreads it’s heat and brilliance more i.e. to every other place! For it’s “outside”, it provides “heat and light”, to the entire Universe. In the same way, our Lord, as the most important “vital air” (Aasaanya Praana) provides life, heat and light from “inside” the bodies of everyone. In the “outside” also, through “exhalation”, heat is generated by Him! Wooden twigs get “fired” through this external heat! Our Lord also, in the same way, illuminates and “heats” up His universal form (i.e. makes it come alive!) He illuminates, through His brilliance, the “outside” also! Our Lord is self-brilliant and due to this, He is able to “illuminate” the middle portion of this Universe also — which the sun cannot do, to itself!

IN THIS WAY, OUR LORD ILLUMINATES THIS ENTIRE UNIVERSE, BOTH INSIDE AND OUTSIDE WITH HIS OWN BRILLIANCE! He makes everyone, both male and female, “conscious” through His power!

[NOTES: In the Nrisimha Puraana, it has been

said, that “The Lord, Sri Vaasudeva only, who has been described gloriously in the Vedas and the other scriptures, is the singular PURUSHA (the Lord of this Universe)! All others from Lord Brahma onwards, down to every being (including “gross” objects) are like “women” only, dependent on this “Purusha” (only “male” in this Universe). Due to this, this entire Universe, due to it’s gross inanimate nature, is considered as “feminine” (lady-woman) and this Lord of the Universe only makes it “conscious”!]

In this way, after explaining the all-pervasive nature and self-evident brilliance, it is proved, that our Lord is the Absolute Brahman! (Para Brahman). Now, with a view to explain, that our Lord only, confers both the “worldly and supernatural” benefits/results, it is said, that OUR LORD IS THE “SWAAMI” (master) of both these “results”.

सोऽमृतस्याऽभयस्येशो मर्त्यमन्नं यदत्यगात्।

महिमैष ततो ब्रह्मन् पुरुषस्य दुरत्ययः॥१७॥

VERSE 17 Meaning: “This universal Lord, as the indwelling Lord, in everyone, is the “Swami” (Lord) of permanent happiness, and is of the nature of absence from sorrow! This is due to the fact, that our Lord cannot be “touched or affected” by materials, susceptible to destruction or by those materials, which are of “nature” (food etc.!) Oh Sri Naarada! Due to this, THIS IS THE TRUE GLORY OF OUR LORD, AND NO ONE IS ABLE TO REALIZE HIS GLORY AT ALL!”(IN TOTAL “WAY”)

श्रीसुबोधिनी : सोऽमृतस्येति। स हि पुरुषः अमृतस्य नित्यसुखस्य अभयस्य मोक्षसुखस्य च ईशः स्वामी। उभयं दातुं शक्त इत्यर्थः। उभयदाने

सामर्थ्यमाह—**मर्त्यमन्नमिति**। मर्त्यं मरणात्मकं विराट्शरीरम्, यद्यस्मादत्यगात् अतिक्रम्य स्थितः। अतोऽमृतं दातुं शक्तः। अन्नं अद्यते अत्ति च भूतानीति मृत्युं कर्मफलं वा। यस्मादतिक्रम्य स्थितस्तस्मादभयस्येशः। अनेन “उताऽमृतत्वस्येशान” इत्यर्द्धार्थः कथितः। तत्र “अन्नेनाऽतिरोहती” ति अन्नेन हेतुना तिरोभावं न प्राप्नोति। सर्वे हि मृत्युना कर्मणा वा तिरोभावं प्राप्नुवन्ति। अयं तु न तथेत्यर्थः। ननु यः सर्वो न स सर्वातिरिक्तः। यो वाऽसर्वः यो वाऽतिरिक्तः स न सर्वः। प्रपंचस्याऽर्द्धपरिच्छेदकत्वं नाऽस्ति। तथा सति निजानन्दस्येशो न भवेत्। तस्मादविरोधप्रकारेण समर्थनानुपपत्तेः परस्परविरुद्धधर्माश्रयत्वेनाऽभेदो न स्यादित्याशंक्याऽऽह—**महिमैष ततो ब्रह्मन्निति**। ततो विरुद्धोभयधर्माश्रयत्वाद्भगवतो महिमा। न हि विरुद्धधर्माभ्यां स्वाश्रयभेदः कर्तुं शक्यते। एकस्मिन्नेवाश्रये उभयोर्जातत्वात्। किन्तु धर्माणां परस्परं विरोधो लोकवत्कार्यं कर्तुमसमर्थः स्वाश्रयस्य महिमानं बोधयति। सर्वत्र समर्थस्तत्र चेदसमर्थस्तदा तस्मिन् कश्चिन्महिमा वर्तते येन प्रतिबद्धः स्वकार्यं कर्तुं न शक्नोतीति सिद्धम्। तस्मादेष एव महिमा यद्विरुद्धधर्माश्रयत्वमिति। तस्य धर्मस्याऽनन्यसिद्धस्य कार्यसाधकत्वं न क्वचित्सिद्धमिति महिम्नः प्रतिबन्धकता न युक्ता। असमोद्ध्वत्वाच्च धर्मस्य। न वा अविरोधः। उक्तिमात्रविरुद्धत्वात्। अतो विरुद्धधर्माश्रयत्वमेव महिमा। अलौकिकत्वात्। स च महिमा दुरत्ययः केनाऽप्यतिक्रान्तुमशक्यो बुद्ध्या कृत्या वा। अविरोधं वा एकधर्मनिराकरणं वा देशकालादिभेदेन व्यवस्थां वा न कश्चिदपि कर्तुं शक्तः। लोके उभयकार्यदर्शनात्। **ब्रह्मन्निति** सम्बोधनं भगवन्माहात्म्यबोधनार्थम्। सूक्ते तु महिम्न एतावत्त्वं प्रतिपाद्य तेन पुरुषमाहात्म्यमाह—महत्त्वेन हि माहात्म्यमतिशयितं भवति। स एव हि दुरत्ययार्थः॥१७॥

एवं भगवतोऽपरिच्छेदनिरूपणेन माहात्म्यं निरूप्योभयफलेशत्वं निरूपितम्। लोके तस्याऽप्रकटने कृते व्यर्थं भवेदिति तत्प्रकटनार्थं पुरुषभेदं फलभेदं च निरूपयति—

SRI SUBODHINI: Our Lord is the Lord of everlasting and nectarian “bliss”, and also the “bliss”

of fearlessness and liberation. Both of His qualities viz. (1) "Nectarian" in nature and 92) conferring of "fearlessness" i.e. protection, have the capacity to give "results" (Phalam) to His devotees. How? Our Lord does not consume the "death-prone" food of the humans! He stands apart and beyond! The "food", which the "beings" eat and enjoy, is called as "Annam". The results of one's "actions" (Karma) have to be suffered/enjoyed, and in this way, the factor of "death", "eats up" everyone! In this way, both of these "eat" up the beings! Both of them, in turn are "eaten" by our Lord! In this way, both of these are treated as "Annam" or "food". Like, our body will get eventually eaten up by death, the all-pervasive Universe also "dies" eventually-eaten up by our Lord, who is also it's creator and protector!

Every second, our body declines, and due to this, it is called, as "prone to decline"! In the same way, is this universal body of our Lord! But our Lord, gives up both "death" and "food", and stays in His own "self" — thus He is hailed here, as the "Lord" (Swami) of everlasting happiness, and of liberation! All of us, the "Jeevas", are not able to "cross" or go beyond this "mortal" body! We get attached to this "body", and we regard this body, as our own real self and nature! But, the results of one's "actions" have to be enjoyed by the "body" only! Moreover "death" also "eats up" this body. Due to this "everlasting relationship with death", the "Jeeva" can neither be the Lord of permanent "bliss" nor of "liberation"! The Lord, though "living" in this "body", Cannot be "touched" by everyone! But He always has in Him, the knowledge about everyone, everything and of Himself! The qualities of this "body" do not touch our Lord, and due to this, OUR LORD

STANDS APART, FROM, BOTH “FOOD” AND “DEATH”! He does not have the false understanding about the “body”, which all “beings” have (i.e. “body” is real)! HENCE, HE IS OF THE NATURE OF EVERLASTING BLISS AND HAPPINESS AND NEVER HAS ANY “SORROW” IN HIM! Usually, the effects of one’s “actions” and “death” give rise to sorrow, and affect the prevalence of everlasting “bliss”. But, our Lord is not attached to the “body”, in which, He resides, and, as He is always in His own divine self, reveling in His own bliss. Both these factors viz (1) results of “actions” and (2) death, are not able to “touch or affect” our Lord! Being, full of “bliss” (Aanandamaya) and beyond “sorrow”, He is able to confer on everyone “everlasting bliss and liberation”! AS HE IS THE LORD OF BOTH OF THESE “BENEFITS”!

In this verse, reference has been made, to the meaning of the Manthram of Purusha Sooktham viz. “UTĀMRUTATWASYESAANAHA”. There is another Manthram in this Sooktham viz. “YADANNENA-ATIROHITI” —through this Vedic saying, it has been said, that “THIS PURUSHA (LORD) CANNOT GET DISAPPEARED OR DESTROYED THROUGH “FOOD”! In other words, like the beings of this mortal world consume “food” (defined as the results of one’s “actions”, and of “death”) and get destroyed, our Lord does not get destroyed like these “beings” — as HE cannot be touched by both the “results of actions and by death”! HENCE, HE IS BLISSFULLY EVERYLASTING!

A question arises here. The “material” having become everything, and also having become “all-pervasive”

— how, can this material, continue to remain as the “more of everything, and also as “separate”? In other words, it is said, that OUR LORD, INDEED, HAS BECOME EVERYTHING, AND HE IS ALSO SEPARATE FROM EVERYTHING, AT THE SAME TIME?!? How can these two “contradictory” situations, exist or arise? Both of these are “opposite” to each other! He, who is “everything” cannot be the “more” than “everything” and also “separate”! In other words, He, who is “separate” and “more” also, certainly cannot become everything either!

There is also another aspect. This Universe is said to be the “destroyer” of the true bliss of our Lord! (Due to infatuation and attachments of the “Jeeva” to the objects/pleasures of senses). How then, can there be “union and non-division” between our Lord, who is all “bliss”, and the Universe, which causes the “disappearance” (or “covers” up) this “bliss” (Aananda) of our Lord!?

Removing the above serious doubt, it is said, that “THIS INDEED IS THE SPECIAL “MAHIMA” (GLORY) OF OUR LORD! (MAHIMAISHATATO BRAHMAN). Our Lord has in Him, at all times, the “opposite qualities”. But, such “opposite qualities” do not affect our Lord’s unique divine status. SUCH IS OUR LORD’S GLORY!

Even, in this world, we see, that “water and fire” are the two elements, which have made this Universe, along with others. But, we see them, as completely “opposite” to each other — although, water has got originated only from fire! Hence, the Lord, is “beyond” (more) this Universe, and the Universe itself — BOTH

OF THEM, ARE OUR LORD ONLY! Though, both of them have the "opposite" qualities, these "qualities" are not able to divide our Lord or the Universe! These "opposite qualities" have not made two "Lords" — but the "contrary" situation took place. Both of them, continued to be our Lord only! In fact, we should say, that these "opposite qualities" have only enhanced the glory of our Lord! These "qualities" are used by our Lord, to get the various "tasks" completed, in this Universe! But, by themselves, they lack the capacity to affect our Lord (Brahman), in any way! THIS INDEED, IS THE "GLORY" (MAHAATMYAM) OF OUR LORD! These "qualities" are also not able to "divide or affect" our Lord, who is present in all materials and has become "everything" of this Universe! These "qualities" can affect/change /divide everything, but not our Lord at all!

Our Sri Mahaprabhuji, is giving an example here, to make us realize this truth. Both, the cup and jar are made of "mud" (earth). But, their use/form are completely different. Thus, the "qualities" in them have made, both "separate"! The cup is not "jar" and vice versa! Both of them are separate objects! But this "separate nature" cannot affect the "truth" of both of them being "mud" only! — Yet, these "qualities" cannot affect or divide "mud". WHY? THERE IS A UNIQUE GLORY OR CAPACITY IN THIS "MUD"! — WHICH IS INEXPLICABLE! THIS VERY SAME TRUTH OF UNIQUE GLORY IS IN OUR LORD — "YETAVAAANASYA MAHIMA" (SRI PURUSHA SOOKTHAM - VEDAS). That is why, it has been said, that our Lord has this glory — "MAHIMAISHA BRAHMAN PURUSHASYA".

Not only this, much more is the limitless glory of our Lord! The Lord, whom we have described, as being “more”, after and beyond His creation, also has these “opposite qualities” in Him — but, once again, these qualities cannot act or affect Him, in any way! Where did these “qualities” come from? We have to reply, that even from the first instance, these “qualities” were there, in our Lord — but, later, they got manifested! Like in “mud”, the “would-be” (future) forms of being a “pot” etc. are “hidden”, and later got manifested, through the “hands” of the potter!

The qualities and virtues of our Lord, always exist in Brahman (Sadevasowmyedamagna Aseet) — as our Lord has these “qualities” in Him, on a “permanent” basis! Sometimes, the Lord makes them get “manifested”! Sometimes, He keeps them “hidden” too! Our Lord is the master of His own bliss and qualities. Hence, as per His will and desire, they are “hidden” or “manifested”! THIS INDEED, IS THE GLORY OF OUR LORD! IN FACT, THE TRUE GLORY OF OUR LORD CONSISTS OF THIS FACTOR OF HAVING IN HIM, MUTUALLY OPPOSITE QUALITIES, AT THE SAME TIME, AND AT ALL TIMES.

This Universe is the “form” of our Lord. We can understand and realize this, in this world itself! How? In all of us, the qualities of desire, anger, peace, compassion etc. — qualities and virtues, which are mutually “opposite” to each other, always remain, together! We, also, exhibit these ‘qualities’, only on some occasions. We have this “capacity” in us. IN THE SAME WAY, IS OUR LORD! BUT, ALL THESE QUALITIES AND VIRTUES CONTROL A WORLDLY PERSON — BUT, OUR LORD CONTROLS THEM. THIS IS

THE DIFFERENCE! Even in noble saints and Mahaatmaas, this, indeed,, is a "fact", that, these qualities remain "dormant and ineffective" — that an onlooker gets the impression, that these "qualities" are not there in them, at all! In the same way, the glory of our Lord consists in these mutually opposite qualities, existing in Him — but under His control and refuge!

Our Lord's "qualities" however, are limitless and the "highest"! They "seem" only, as being "mutually opposite", to each other! They are not really "opposite" to each other! If this was "real" (opposition), then, they cannot remain together at all! Hence, THIS INDEED IS THE GLORY OF OUR LORD, WHO HAS, IN HIM, THIS "SEEMINGLY MUTUALLY OPPOSITE QUALITIES". MOREOVER, OUR LORD'S DIVINE NATURE (SWAROOPA) AND HIS "QUALITIES" ARE BOTH "SUPERNATURAL" (ALOUKIK) — BEYOND THE "UNDERSTANDING" OF WORLDLY PERSONS. That is why, in the verse, our Lord's glory has been hailed as "impassable and uncrossable" (DURATYAYA).

No "worldly" person can "go beyond or cross over" this glory of our Lord, through his own intellect or actions! Generally, one, "goes beyond" or "crosses over" an object, in three ways. (1) Through establishing "non-opposition". (2) By removing, the "qualities" present, and in this way going "beyond" and (3) or through the factors of space and time ("Desa and Kaala"), going "over it"! All these three ways are not capable of enabling a "worldly" person, to "go beyond" the glory of our Lord!

OUR LORD IS EVERYTHING! Everyone can realize this truth, as it is our Lord, who has become

everything in this, and as the Universe! "There is this pot; there is this material/object" — in this way, through the experience of seeing and feeling, we experience the presence of our Lord everywhere. Everyone is, indeed, daily experiencing the "divided Lord, as the many" in this Universe! Through the spiritual practices, such as meditation and others also, a devotee can experience our Lord, as a "result" of our Lord's grace, as being "beyond" this Universe! - As this "direct Darsan", through meditation of our Lord is the evidence and proof of our Lord being "beyond" the Universe too! Our Lord, despite being of the nature of having "opposite qualities" in Him, blesses the "Jnanis" with His "experience". In other words, no one can realize the "secret" of our Lord's "true nature and glory" by himself i.e. only through our Lord's grace, this "realization" can be attained! THIS INDEED, IS, AGAIN, THE GLORY OF OUR LORD! Like, in the presence of a powerful "magnet", the gross bits of metal become "alive and moving"! Hence, our Lord is such, that **WHATEVER IS HAPPENING, IS DUE TO OUR LORD'S WILL AND PRESENCE!**

The addressal of "Brahman" made, in this verse, indicates the capacity to understand and realize the glory of our Lord.

In the Purusha Sooktham, the references to "This indeed is the glory of our Lord" i.e. after specifying the "glory" of our Lord (counting it), it is further said, that **OUR LORD IS THE "BEST" OF ALL! I.E. HE IS THE BEST OF "ALL BESTS!"** This impossibility to cross over our Lord, or to go beyond, is due to our Lord's wonderful "highest" status, as the primordial Lord of the Universe! In other words, this sort of the

“highest Lordship and status”, is not “appropriate”, for anyone to go beyond!

It has been told, up to now, that OUR LORD IS ALL PERVASIVE. HE IS THE ONLY ONE, WHO HAS ENVELOPED THE ENTIRE UNIVERSE. MORE-OVER, HE IS ALSO BEYOND AND MORE I.E. A “LOT” OF OUR LORD REMAINS AS “BALANCE”! In this way, after showing our Lord’s glory, it was specified, that our LORD WAS HAILED, AS THE “SWAMI”, (MASTER) WHO BLESSES EVERYONE, WITH BOTH “WORLDLY AND SUPER-NATURAL” BENEFITS! If this “dual universe nature” of our Lord is not manifested in this Universe, then, the earlier description done, on His nature and status, will be wasteful! Hence, with a view to throw light, on this aspect of our Lord, through the following verse, our Lord’s “further glory and status”, is being explained (the other divisions or aspects of our Lord).

पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः।

अमृतं क्षेममभयं त्रिमूर्ध्नोऽधायि मूर्द्धसु॥१८॥

VERSE 18 Meaning: “All the worlds, such as this earth and others are seen existing and flourishing at the holy feet of our Lord! The world of “Maharloka”, and the upper worlds beyond it, are seen existing and flourishing due to the grace of our lord in the welfare, which is nectarian in nature and affording all-round protection from every type of fear! (AMRUTAM KSHEMAM – ABHAYAM). This is the considered opinion of the celestial sages!”

श्रीसुबोधिनी : पादेषु सर्वभूतानीति। पादेषु भूरादिलोकेषु सर्वाणि भूतानीत्यर्थः। अनेन स्थानभेदात्फलभेदो भविष्यतीति सूचितम्। ननु सर्वावयवेषु

लोकत्वनिरूपणात्कथं पादेष्वेव सर्वे लोका इत्यत आह—**पुंसः स्थितिपद इति**। तिष्ठन्त्यस्मिन्निति स्थाः भूरादिलोकाः स्थितिशब्दवाच्या भवन्ति। स्थितयः पादा यस्येति स्थितिपात्। सर्वे हि लोका अवयवा अप्यवयविनं भगवन्तं प्रति पादा एव। तत्तत्स्थानमधिष्ठाय यतो भगवांस्तिष्ठतीति। अत्र प्रमाणमाह—**विदुरिति। पादोऽस्य सर्वा भूतानि**”ति भगवन्माहात्म्यार्थं सर्वाण्यपि भूतान्येकः पाद इत्युक्तम्। अथवा। पादाः पादस्थिताः पुरुषाश्च। “तात्स्थानात्तद्व्यपदेश” इति न्यायेन पादा एव सर्वाणि भूतानि। एकवचनं तु जात्यभिप्रायम्। एवं भगवदवयवेषु सर्वेषां जीवानां स्थितिमुक्त्वा तद्भोग्यस्य फलस्य स्थितिमाह—**अमृतमिति**। भगवति सुखचतुष्टयमस्ति। अनित्यमेकं, नित्यं त्रिविधमिति। तस्य त्रिविधस्याऽमृतं क्षेममभयमिति नामत्रयम्। तेषां स्थानमाह—**त्रिमूर्ध्नोऽधाधि मूर्द्धस्विति**। त्रयाणां लोकानां मूर्द्धा महर्लोकः। तस्य मूर्द्धसु जनस्तपःसत्यलोकेषु त्रिविधमपि सुखं स्थापितमित्यर्थः। अत्रैवं व्यवस्था। त्रिलोक्यामनित्यमेव सुखम्। महर्लोकेऽपि स्थानत्यागलक्षणस्य दुःखस्य विद्यमानत्वात्। “यान्त्यूष्मणा महर्लोकमि”ति वाक्यात्तत्राऽप्यनित्यप्रायं सुखम्। अतो जनलोके अमृतं सुखम्। तस्य स्वरूपतः स्थानतश्च नाशाभावात्। तपोलोके तु क्षेमम्। अक्षेमदर्शनाभावात्। जनलोके तु महर्लोकात्पलाय्य आगतानां दुःखितानां दर्शनरूपमक्षेमदर्शनमस्ति। जनलोकस्थितास्तु नैव तपोलोके गच्छन्तीति तत्रत्यं सुखं क्षेममेव। सत्यलोके त्वभयं सुखम्। मोक्षप्रत्यासन्नत्वात्। अतो नित्यं सुखं त्रिष्वेव लोकेषु। इदमेवाऽभयं सुखं ज्ञानिनः प्राप्नुवन्ति न्यासिनः। तदग्रे वक्ष्यते। “त्रिपादस्याऽमृतं दिवी” त्यस्याऽप्ययमेवाऽर्थः। अस्य त्रिपादमृतं दिवि। उपरितनलोकेष्वित्यर्थः। त्रिलोकपक्षाभिप्रायेण दिवित्युक्तम्॥१८॥

एतेषां सुखानां भोक्तृनाह—

SRI SUBODHINI: In the holy feet of our Lord, “Worlds” and regions, such as earth and also the entire Universe are situated. This is the purport of the first part of this verse. From this, it becomes clear, that “results” also (in these “worlds”) will be different and separate, due to the separate and divided nature of the various worlds!

A question arises here. We have already seen, that the various worlds, were told to be situated in the various limbs and parts of our Lord. Now, how can we say, that all the "worlds" are situated, on His holy feet only? Answering this, it is said, that worlds, such as this earth and others, are called as "STHITI" — as in these regions, there is the existence of the various "worlds" (STHITI = to exist or being established). This "STHITI" word is referring only to our Lord's holy feet — i.e. all the "worlds" are our Lord's holy feet only. That is why, our Lord is called as "STHITIPATA". But, as our Lord, indeed, had become all the "worlds" (i.e. everything came from His holy body), our Lord is hailed as "Anghi", and the Universe is called as "Angha". But, on seeing our most "wonderful" Lord, all these "worlds" gather themselves, on to the holy feet of our Lord only. Hence, all these "worlds" are called as the "feet" of our Lord! The "feet" is used, by a human being, to stand erect — as a base (foundation). In the same way, our Lord also, who has manifested Himself as this Universe, exercises His control over the entire Universe, and stays erect on His feet! - The "feet" being all these "worlds"!

The Vedas also have told this "truth" only. "Paadosya Viswaa Bhootani" — i.e. "All the worlds and the beings of this Universe are in the feet of our Lord"! — In fact, this Vedic saying explains, that all this Universe is firmly established in "one foot" of our Lord only! This, indeed, brings out the wonderful greatness of our Lord.

Alternately, this "foot" has been interpreted to mean the "Jeevas" i.e. as told in the Brahma Sutraas, wherein the "Jeevas" have been told to be "parts" (Amsa) of our

Lord — hence, as the “foot” (Paada) of our Lord. — Here, however, the Lord, who has the “foot” of the worlds, is being described. But, we should accept the other view, that all the “beings” are also situated on the “foot” of our Lord only!

In this way, after explaining, that all the “Jeevas” have their basis, in the “foot” of our Lord (and also in the other limbs/parts of His holy body), now, even the factor of worldly happiness and joy are told to be based on the various parts of our Lord only! — Through the words “AMRUT” (nectarian) etc. IN OUR LORD’S FORM OR SELF, THERE ARE FOUR TYPES OF HAPPINESS OR BLISS. (1) AMRUT (NECTAR). (2) KSHEMA (AUSPICIOUS WELFARE). (3) ABHAYAM (REMOVAL OF ALL TYPES OF FEAR) AND (4) LOUKIK SUKHAM (WORLDLY JOYS AND HAPPINESS). Out of these, the first three are “permanent” bliss, and the fourth happiness is “impermanent”. The first three do not get destroyed. The “nectarian” happiness exists forever! That, which is everlasting is “auspicious welfare” (Kshema). Where there is no “fear” at all, that state is called as “Abhaya” (no fear). These three types of “bliss”, are established in Maharloka, which is the “head” portion of the three worlds of earth, space and the heavens! Beyond this, are the Janaloka, Tapoloka and Sathyaloka! In all these three “worlds”, the bliss as described earlier remains. But in this world, (i.e earth) in space and in the heavens, all types of joys and pleasures are “impermanent” (Anithyam). Even from Maharloka, a “Jeeva” is made to quit and leave, and hence “sorrow” is there in this place also, as the bliss here, is not permanent! But, in the Janaloka, the bliss of a “nectarian” nature is seen. Here also, there is a

“trace” of sorrow seen. How? The “Jeevas” in the Janaloka get sorrowful, on seeing the sorrow of “beings”, fleeing from Maharloka, due to the “sorrow” there! But, the “Jeevas” in the Janaloka do not leave their place, to do further penance. Hence, their welfare is considered “auspicious” (Kshema). In the Satyaloka, there is the bliss of “absence of fear” (Abhayam) — as only the “Jeevas” in this Sathyaloka, attain “liberation”. From this, we can realize, that ‘permanent bliss’ is there only in these three worlds. But, the ‘Jnanis’, who renounce and give up everything, attain the highest bliss of “Abhayam” (in Sathyaloka). This will be explained later.

In the Purusha Sooktham, it has been said, that “The bliss of the “three (part) feet of our Lord” is stationed in the upper three worlds! In the Universe, however, there are only three worlds of earth, space and the heavens. Beyond these three, are the upper worlds, as mentioned earlier. Due to this only, the Vedas have used the word “DIVINE” (DIVI) to the “upper” worlds of Mahar, Jana and Sathya Lokas. (TRIPAADASYAAMRUTAM DIVI).

A description of the ‘beings’, who enjoy these types of “bliss”, is being made.

पादास्त्रयो बहिश्चाऽऽसन्नप्रजानां य आश्रमाः।

अन्तस्त्रिलोक्यास्त्वपरो गृहमेधोऽबृहद्व्रतः॥१९॥

VERSE 19 Meaning: “Three feet (part) of our Lord are beyond the three worlds! These are called as the Brahmacharya, Vaanaprastha and Sannyasa Ashrams (status) of the beings! But, the householder (Grihasthi), who does not observe continuous continence is placed within the three worlds only. He is also considered as ordinary, and not being the “best”!

श्रीसुबोधिनी : पादास्त्रयो बहिश्चाऽऽसन्निति। चत्वारो वर्णा भगवतश्चत्वारः पादाः। यतो भगवांस्तानधितिष्ठति। तत्र त्रयः पादा-ब्रह्मचारी, वानप्रस्थः, संन्यासी च। ते त्रयोऽपि त्रिलोक्या बहिश्चाऽऽसन्। चकारात्स्वेच्छया अन्तरपि। तेषां व्युत्क्रान्तानां त्रयाणामेकं साधर्म्यमाह-अप्रजानां य आश्रमा इति। न प्रजायन्ते पुत्रादिरूपेणेत्यप्रजा गृहस्थव्यतिरिक्ताः। तेषां य आश्रमाः। आश्रमधर्मत्वने ते न प्रजायन्ते न तु वन्ध्याः। अर्थात्ते सुखत्रयस्य भोक्तारः। अनित्यसुखभोक्तारमाह-अन्तस्त्रिलोक्यास्त्वपर इति। त्रिलोक्या अन्तः अपरो हीनः स गृहस्थः। गृह एव मेधा बुद्धिर्यस्येति बाह्यो दोषः। अबृहद्ब्रत इत्यान्तरः। बृहत्स्थूलमूढध्वरितोरूपं ब्रतं यस्य नास्ति स तथोक्तः॥१९॥

एवं वर्णचतुष्टयस्य स्वरूपं फलं चोक्त्वा तेषां वैलक्षण्ये हेतुमाह-

SRI SUBODHINI: "Brahman" (our Lord) has "four feet" viz. the Brahmins, the Kshatriyaas, the Vaisyaas and the Soodras! — as our Lord, with this universal form is established on these "feet"! Among these, the Brahmachari (celibate), the Vaanaprasthi (the anchorite) and the Sannyasi (the Saadhu, who has totally renounced) are also considered as the "feet" of our Lord. — especially, when they are separate from the three worlds explained. The syllable "Cha" (and) explains, that these three "states" can also be seen in the three worlds. On the renunciation of the "physical bodies", these three "states" (Aashrams) become common! Excluding the "householder", the other three "Aashrams" are called a "Apraja" — as these three types of persons do not take birth again in this world! These three types of persons, therefore, are able to enjoy the bliss of the permanent nature. All other persons, who are living within the three worlds of earth, space and the heavens, enjoy "impermanent" bliss/joys. Among these, the most "ordinary" life, is that of the "householder" on this earth. A "householder" is defined as a person, whose

“intellect”, is always concentrated on the house! This is his “external” blemish, and the lack of observing “continence” is his “inside” blemish. This verse gives the meanings of the Vedic verses of Sri Purusha Sooktham. (“Tripaddoordhwamudaitpurusaha” - “Paadosyehaabhavatpunah”).

In this way, after explaining the nature and result of the four “castes”, the “special” nature of our Lord is being described, through the following verse.

सृती विचक्रमे विष्वङ् साशनानशने उभे।

यदविद्या च विद्या च पुरुषस्तूभयाश्रयः॥२०॥

VERSE 20 Meaning: “This Lord of the Universe, always “roams” around, on all the four sides, through the two ways (paths) of “eating” and “not eating”. This is due to the fact, that both “ignorance” and “knowledge” have taken “refuge” in our Lord!”

श्रीसुबोधिनी : सृती विचक्रमे विष्वङ् इति। न हि स्वभावत एव ते तथा जाताः। किन्तु भगवानेव मार्गद्वयेन गच्छति। तदनुरोधेन तेऽपि लोकास्तमनुगच्छन्ति। तदाह। सृती मार्गौ। विचक्रमे विशेषेणाऽऽक्रान्तवान्। विष्वङ् परितः। एकस्मिन्नपि मार्गे एकोऽप्यंशोऽनाक्रान्तो नास्तीत्यर्थः। तत्र भेदकमाह—साशनानशने उभे इति। एकः साशनमार्गः। अशनेन सहितं साशनं कर्मफलभोगसहितम्। एकस्त्वनशनमार्गः कर्मफलभोगरहितः। ते उभे। नत्वन्ययोरत्र निरूपणम्। ननु भगवान्किमिति मार्गद्वयेन गच्छति? तत्राऽऽह—यदविद्या च विद्या चेति। भगवतो गमने शक्तिद्वयमविद्या विद्या च। तत्राऽविद्या साशनमार्गं एव चलति। विद्या त्वनशनमार्गं। भगवांस्तूभयाश्रितस्तदनुरोधेनोभयत्र चलति। अन्यथा भगवच्छक्तित्वं तयोर्न स्यात्। चकारात्तत्कार्यं सामग्री च न मार्गान्तरे गच्छतीत्यर्थः॥२०॥

एवं मार्गभेदेन भोक्तृभेदात्फलभेदं निरूप्य, तस्मात्पुरुषादयं विराट्ः पुरुषो भिन्न इति वक्तुं तत् उत्पन्नत्वमाह—

SRI SUBODHINI: The “four castes and stations of life” explained above, and the “Jeevas” therein, enjoy only “impermanent joy”, and they are denied the permanent joy and bliss. IT IS SAID, THAT THE CAUSE FOR THIS, IS ALSO OUR LORD ONLY! Our Lord, on his own, “walks” through two ways! The “Jeevas”, also getting out of control from our Lord, have to perforce go through, these two paths only. Our Lord has put a “boundary” on all the four sides, through these two “paths” – all of them being under the very strict control of our Lord! How come these paths have become two, in number? The reason for this, is being told. One path is with “eating” (enjoying) i.e. in this path the “Jeeva” is made to experience and enjoy the “results” of his actions (Karma). The second path is “non-eating”. In this path the Jeeva is not made to enjoy the result of his actions. There is no other separate path mentioned here.

A question arises, as to why, the Lord moves into these two paths? Answering this, it is said, that OUR LORD HAS GIVEN THE BASIS AND REFUGE OF HIS POWERS OF “KNOWLEDGE” (VIDHYA) AND “IGNORANCE”, (AVIDHYA) FOR THIS JOURNEY INTO THESE TWO PATHS, TO THE “JEEVAS”! “Ignorance” always follows the path of enjoying the results of one’s actions! Whereas “knowledge” follows the path of “non-enjoyment” of Kaarmik results. But, both of them, are the powers of our Lord only, and our Lord has given them “refuge” in Him. Due to this, following His own “powers”, our Lord also “walks” into these two paths!. Thus, both “Knowledge” and “Ignorance” depend on the will of our word!

In the verse, there are two “Cha” (and) used. The

purport of this, is that both these paths are totally different from each other in their course, as also the ingredients thereof.

In this verse, the Vedic saying, as contained in the "Purusha Sooktham", describing the above fact and truth are explained (TATO VISWAMVYAKRAAMAT SAASANAANASANE ABHI).

In this way, due to the "difference in the two paths", we see division and difference among the "enjoyers" and the "results", which they enjoy! After explaining this, with a view to show, that this universal "Purusha" is different from our Lord, who is primordial, it is said, that this "universal Purusha" gets originated from our primordial Lord only (i.e. Viraat Purusha is originated by "Bhagawan" Purusha).

तस्मादण्डं विराट् जज्ञे भूतेन्द्रियगुणात्मकः।

तद्द्रव्यमत्यागाद्विश्वं गोभिः सूर्य इवाऽतपन्॥२१॥

VERSE 21 Meaning: "From our "Bhagawan" (primordial Lord), this universal "Purusha" consisting of the elements, the sense organs and qualities gets originated (born). This "Universal Purusha" also goes beyond the "material based" (objects) Universe, and like the "sun", has made brilliant everything else, through his own brilliance."

श्रीसुबोधिनी : तस्मादिति। तस्मात्परमपुरुषान्नारायणादण्डं ब्रह्माण्डं जातम्। तस्मादधिदैवादिदमाध्यात्मिकमण्डं जातमित्यर्थः। तस्मादण्डाद्विराट् जज्ञे। स च भूतेन्द्रियगुणात्मकः। भूतान्यधिभूतं द्रव्यम्। इन्द्रियाण्यध्यात्मम्। गुणा अधिदैवमिति। अथवा। महाभूतानि, इन्द्रियाणि, शब्दादयश्च विषयाः। शरीरेन्द्रियैर्विषयभोगकर्तृत्यर्थः। सोऽपि पितृवदाक्रमणं कृतवानित्याह— तद्द्रव्यमत्यागादिति। तद्विश्वात्मकं द्रव्यं ब्रह्माण्डरूपं स्वशरीरमत्यागात्। अतिक्रम्य दशाङ्गुलवृद्ध्या स्थित इत्यर्थः। न केवलमपरिच्छेदसाम्यं किन्तु

स्वप्रकाशकपीत्याह—गोभिः सूर्य इवाऽतपन्निति। गोभिः स्वकिरणैर्यथा सूर्यः स्वधिष्ण्यमपि तपति बहिरपि, तद्वत् अयमपि स्वशरीरं बहिरपि प्रकाशितवानित्यर्थः॥२१॥

एवं द्विविधं विश्वं प्रतिपाद्य, नियम्यनियामकभावार्थं पुरुषद्वयं च प्रतिपाद्य, अमूर्तानां समागममुक्त्वा, यज्ञरूपस्याऽपि भगवतः सर्वपदार्थसम्बन्धश्रवणात्तत्साधनभूतानां पदार्थानां भगवद्भिन्नत्वे पूर्वोक्तसर्वत्वं विरुध्येतेत्याशङ्क्य, तदीयपदार्थानामपि भगवानेव तत्त्वमित्याह—

SRI SUBODHINI: From the highest primordial Bhagawan Sri Narayana, this “egg” of Brahmaanda is born. In other words, from the celestial and divine Purusha of the form of this Universe, this “mental” egg of Brahmaanda gets born. From this, came the physical Universe consisting of elements, sense organs and qualities. Thus, on this “mental” Universe only, the elements, like earth etc., the sense organs like ears etc., the qualities etc. got manifested. Alternately, the results of actions are explained here (of the Jeeva). With a view to explain this only, it is said, that the five elements (space etc., which can be seen through the eyes), the eyes with the eye-balls (sense organs) and qualities (such as sound, form, taste, fragrance and touch) — all of these were born from this universal Purusha. This Universe now, began to enjoy the objects, through its sense organs.

Like, the father of this universal Purusha viz. the celestial primordial Lord, this universal Purusha also went beyond this Universe (TADDRAVYAM). How? He filled up this Universe, with Himself and came out and stood outside — 10 inches away (as per Sri Purusha Sooktham)! He was as brilliant as His father, and also same in His all-pervasiveness! Like, the sun

illuminates itself, and also the entire Universe, in the same way, this universal Purusha, not only illuminated, from inside, his own universal form, but also illuminated everything outside!

This verse gives the meaning of the Vedic chanting of Sri Purusha Sooktham viz. "TASMAAT VIRATA JAAYATA" (The "Viraat" Purusha was born, out of Him).

In this way, the "mental" and "physical" Universes have been described up to now. The nature of our Lord as the "controller", and the "controlled" Universe were also explained clearly, by describing the supreme nature of our Lord, and His "beyond the Universe" nature! The nature of the "Jeevas", and of the celestial forces such as sound (word) etc. also have been explained. Now, through the next verse, it is said, that the various ingredients used in the performance of a sacrifice also, is our Lord only — as it is our Lord, who has become everything (all forms). In other words, our Lord and all the ingredients of a sacrifice are "same" i.e. the principle behind all these objects is our Lord only (i.e. the basis)!

यदाऽस्य नाभ्यान्नलिनादहमासं महात्मनः।

नाऽविदं यज्ञसम्भारान् पुरुषावयवादृते॥२२॥

VERSE 22 Meaning: "Lord Brahma told Sri Naarada, "When I was born, from the lotus flower of the navel of this highest divine Bhagawan, then, I did not get any other ingredient for conducting a sacrifice except the limbs and parts of our Lord! Then, I attained the knowledge, that our Lord's limbs and parts only have become all the ingredients of a sacrifice (i.e. the Lord Himself manifested, as the "sacrifices")!"

श्रीसुबोधिनी : यदाऽस्य नाभ्यान्नलिनादिति। यदैतन्न निरूप्यते तदा जैमिनिसिद्धान्तन्यायेन पदार्थक्लृप्तौ पूर्वोक्तभगवत्स्वरूपवाचकानां वाक्यानामर्थवादत्वं स्यात्। अतो महता कष्टेन निरूपितमप्यनिरूपितं भवेत्। तस्माद्यज्ञोपयोगिपदार्थानां भगवदवयवत्वं निरूपयति। तत्र ब्रह्मा स्वयमाह—यदा अहं (?) अस्य नाभ्याः यन्नलिनं कमलं तस्मादहमासम्, तदा मया विचारितमयमाराधनीय इति। यतोऽयं महान्। महानात्मा स्वरूपमन्तःकरणं वा यस्य। अयं ह्याराधितो महत्फलं दास्यतीति। तदा केनाऽऽराधनीय इति जिज्ञासायां योगजधर्मेण यज्ञमपश्यम्। स कथं कर्तव्य इत्याकाङ्क्षायां वेदपर्यालोचनेन सम्भारैः पशुपुरोडाशादिभिः कर्तव्य इति ज्ञातम्। तत्र क्व ते पशुपुरोडाशादय इति जिज्ञासायां यद्योगजधर्मेण ज्ञातवांस्तदाह—**नाऽविदं यज्ञसम्भारानिति।** पुरुषावयवव्यतिरेकेण अहं यज्ञस्य सम्भारान्नाऽविदं न ज्ञातवानस्मि। तदा स एव पुरुषो यज्ञरूपेण प्रादुर्भूत इत्यर्थः। अनेन साधनरूपः स इत्युक्तं भवति॥२२॥

तत्र के के सम्भारास्तेष्ववयवेषु दृष्टा इत्याकाङ्क्षायामाह—

SRI SUBODHINI: In the system advocated by Sage Jaimini, the various Vedic words, such as “Kusa” etc. have been given “known” (worldly) meaning only — and not the “meaning”, as being “unseen or beyond the senses!” But the truth is, that the Vedas have told, that all the objects/ingredients used for a sacrifice are of the forms of our Lord only! In a sacrifice, the ingredients such as Kusa grass, rice, sesame seeds, ghee etc. are used. If these ingredients are not consecrated, through the relevant Vedic chanting, then, the sacrifice is not possible to be successfully completed! Why is it necessary to invoke the blessings of the celestial deities? It is, said, that inside these various objects, used, for the performance of the sacrifice, there is the presence of a supra-sensual supernatural object or essence! The Vedic chanting of the “Manthraas”, make the devotee remember

this supernatural object or essence! In fact, the Vedas have clearly stated, that “the sacrifice is Lord Vishnu only” (YAGNO VAI VISHNUHU) – Lord Vishnu being “beyond the senses and supernatural” (ATEENDRIYA AND ALOUKIKA). In fact, whatever is told by the Vedas are always truthful and correct!

In this way, we have to realize and conclude, that the sacrifice being our Lord Vishnu, both the sacrifice and the ingredients used for the performance of this sacrifice are “supernatural” and “permanent”! Through the various “actions” (Kriya = steps to perform the sacrifice) and the chanting of holy “Manthraas”, the manifestation of the divine nature of the sacrifice takes place! Especially, due to the reference, in the Sri Purusha Sooktha viz. “SARVAM PURUSHA YEVEDAM YADBHOOTAM YASCHA BHAVYAM” - Everything is our Lord only and from our Lord only – i.e. Whatever is born, and whatever is going to be born, or happen – everything is our Lord only – We have to conclude, that all the objects of the sacrifice, are not different from our Lord!

Due to the above only, Lord Brahma is now calling all the useful ingredients for a sacrifice as “limbs and parts” of our Lord! “When I got my birth, from the lotus flower, emanating from the navel of our Lord, then, I got a desire to “worship” our Lord, who had given birth to me! AS OUR LORD IS THE HIGHEST! (Mahaatma). If I worship our Lord, He will certainly bless me with great results! Now, I got the desire to worship, but, with what ingredients, should I worship my Lord? On my getting this desire and curiosity, through my power of Yoga, I got the “Darsan” of “sacrifice” (Yagnam). When I began to think about the performance

of this sacrifice, then, I immediately remembered the holy "Vedas" given to me by our Lord! Through the Vedas, I realized, that I should perform the sacrifice through the ingredients, mentioned in the Vedas. Now, I saw once again, through my "Yogic" power, that all ingredients for my sacrifice were in the form of the various limbs and parts of our Lord! I could not see any other objects/ingredients, except our Lord's limbs and parts! In this way, our Lord only, who is the original root-cause and Purusha of this Universe, showed Himself as the "Yagna". FROM THIS, I KNEW, THAT OUR LORD HIMSELF IS THE WAY (SAADHANAROOPA) ALSO!"

Lord Brahma is now explaining through the following 4 verses, what all "ingredients for the sacrifice" he saw, in the limbs and parts of our Lord.

तेषु यज्ञस्य पशवः सवनस्पतयः कुशाः।

इदं च देवयजनं कालश्चोरुगुणान्वितः॥२३॥

वस्तून्योषधयः स्नेहा रसलोहमृदो जलम्।

ऋचो यजूंषि सामानि चातुर्होत्रं च सत्तम॥२४॥

नामधेयानि मन्त्राश्च दक्षिणाश्च व्रतानि च।

देवतानुक्रमः कल्पः संकल्पः सूत्रमेव च॥२५॥

गतयो मतयश्चैव प्रायश्चित्तं समर्पणम्।

पुरुषावयवैरेते सम्भाराः सम्भृता मया॥२६॥

VERSES 23 to 26 Meaning: "I saw the animal for the sacrifice, the Kusa grass along with the plants, the fit earth (place) for the performance of this celestial sacrifice; time, (Kaala) which is of finest quality (Guna), all objects, the medicinal herbs, ghee and other objects,

Rasa (juice), the stones, the earth (mud), water, Rig Veda, Yajurveda and the Saamaveda! Oh! best one! in this Lord, I saw the four types of sacrifices, the holy Manthraas, the sacrificial offerings (Dakshina), the vows, the succession of the celestial deities, to be invoked and worshipped; the Kalpa Sutraas etc, for the due performance of all types of sacrifices, the scriptures, the way of chanting, the Sutraas, the path (Gati), the intellect, the penitent actions, the consecration etc. — I got all these ingredients for the sake of performing the sacrifice only from the limbs and parts of our Lord!" (23 and 26)

श्रीसुबोधिनी : तेष्विति। तेष्ववयवेषु यज्ञस्य सम्बन्धिनः पशवः अजादयः। सवनस्पतयो वनस्पतिसहिता यूपसहिताः। सवनस्पतयः कुशा इति वा सम्बन्धः। तदा वनस्पतयोऽश्वत्थादयः। कुशा बर्हीरूपाः। इदं च देवयजनम्। देवा इज्यन्ते अस्मिन्निति यज्ञभूमिर्देवयजनम्। इदमित्यंगुल्या प्रदर्शितम्। अनेन यज्ञभूमौ स्थित्वा भागवतं कथयतीति ज्ञापितम्। चकाराद्देवयजनान्तरमपि। कालो वसन्तादिः। चकाराद्योगविशेषो नैमित्तिकः। उरुगुणान्वित इति। यदि तस्मिन्काले सूर्यो नाऽऽविः। स्यात्-पुरस्ताच्चन्द्रमा अभ्युदियात्-सस्यसम्पत्तिर्भवेत्। अन्येऽपि गुणाः कालस्यः बहवो वेदे उक्ताः। स उरुगुणान्वितः कालः। वस्तूनि पात्रादीनि। ओषधयो व्रीहियवादयः। स्नेहा घृतादयः। रसा दधिमध्वादयः। लोहाः स्वाधित्यादयः। मृदो महावीराद्यर्थाः जलं वसतीवरीप्रभृतयः। ऋचो यजूंषि सामानि वेदत्रयमन्त्राः। चातुर्होत्रं होत्रादिचतुर्गुणसाध्यं कर्म। चतुर्होत्रनिदानकं वा। अत्र सत्तमेति सम्बोधनमुक्तार्थविश्वासाय। नामधेयानि ज्योतिष्टोमादीनि। मन्त्राः स्वाहाकारादयः। चकारान्निगदाः। दक्षिणा गावः। चकाराद्वराः व्रतानि दीक्षादयः। चकारान्मांसभक्षणादिनिषेधादयः। देवतानुक्रम इज्यानां देवतानामानुपूर्वी आग्नेयः। कृष्णाग्रीव इत्यादिरूपा। कल्पः कल्पसूत्रम्। सङ्कल्पः कृमनाविषयः। सूत्रं न्यायसूत्रम्। पद्धतिर्वा। गतयो विष्णुक्रमाद्याः। मतयो देवताध्यानानि। चकारादाचतुर्थात्कर्मणोऽभिसमीक्षणादि। प्रायश्चित्तं अनाज्ञातमित्यादि। समर्पणं

संस्था। निवेदनं वा। एतावन्तो हि यज्ञे सम्भाराः। ते पुरुषावयवैरेव कृता इत्याह—पुरुषावयवैरिति। अत्राऽवयवादिव्यवस्था तृतीयस्कन्धे वक्ष्यते। एते सम्भाराः पुरुषावयवैरेव सम्भृताः। मयेति साधारणाधिकारिणा नैवं कर्तुं शक्यत इतिसूचितम्॥२३॥२४॥२५॥२६॥

ततः किमत आह—

SRI SUBODHINI: “On the various “limbs” (parts) of our Lord, I saw all the ingredients and objects connected with the performance of a “sacrifice” — animals, horses, the pillar to tie the animals, Pepul and other trees, Kusa grass — so that, the celestial deities can be worshipped with all! By telling the place of “earth” as “IDAM” (this place), it looks as though, Lord Brahma is actually showing the place of sacrifice. It also becomes clear, that Lord Brahma was sitting on this “sacrificial earth”, and expounding Sri Bhagavatam to Sage Naarada! The syllable “Cha” (and) used here indicates the auspicious nature of “time” (the spring season etc.). “I saw this factor of auspicious “time” in our Lord” (so said, Lord Brahma).

The various ingredients to be given in charity, during the sacrifice, grains and medicinal herbs, and other liquid materials such as ghee etc. — all these were also seen in our Lord! “Rasa” (relish) like curd and honey, mud (earth) to make the vessels, consecrated water, the holy Vedic chanting of the three Vedas viz. Yajur, Rig and Saama Vedas, the principal 4 priests viz. Hota and others; and the various “Vedic” rituals themselves, the 4 types of sacrifices — all these were also seen.

The word “Sathama” (best) is used to indicate, that Sri Naarada had undivided faith in all these truthful facts. The names of these sacrifices seen on the body of

our Lord are Agnihotra, Chaaturmāsya Agnishtoma etc. Both, special and ordinary “Manthraas” were also seen. The offerings to be given to Brahmins, such as cows etc. and the vows (Deeksha) were also seen. The “Cha” (and) is used to indicate, that “no flesh or meat” was seen. (Alternately, it may mean also, that these “flesh food items” were seen). All the celestial deities and their respective ways of doing their worship were also seen. The “Kalpasutras” (the way to prepare the sacrificial place and the rituals thereof); all types of desires, which are expressed to be fulfilled; the ways to conduct these sacrifices; the goal viz. attainment of our Lord Vishnu!; the intellect, which would be necessary to do meditation of the celestial deities, the word “Cha” (and) indicating the proper supervision of the rituals to be performed; the various ways of doing actions of penitence (Praayaschittam); consecration or the final offering (Nivedanam) — all these ingredients of each and every type of sacrifice were seen in our Lord, by Lord Brahma!

“All these materials, I prepared from the “limbs” of this Lord of all sacrifices only!” Lord Brahma has used the word “Maya” (I did) to reemphasize the fact, that other “ordinary” persons cannot hope to do this type of task! “Only, I was able to understand THAT EACH AND EVERY OBJECT IS INFUSED WITH OUR LORD’S PRESENCE! As all of these were belonging to our Lord only, it was appropriate to use them for the performance of this sacrifice! “By doing like this, I got the power from our Lord (i.e. strength).”

Whatever, Lord Brahma did later is being told.

इति सम्भृतसम्भारः पुरुषावयवैरहम्।

तमेव पुरुषं यज्ञं तेनैवाऽयजमीश्वरम्॥२७॥

VERSE 27 Meaning: “In this way, I gathered all the useful materials for the performance of this sacrifice from the various “limbs and parts” of our Lord Himself – FROM THE LORD, WHO IS “YAGNA PURUSHA” – THE LORD OF THE UNIVERSE. Then, I worshipped this supreme Lord of this Universe, with these materials only (i.e. with those materials taken and gathered from the Lord only)!

[NOTES: “Yagna” or sacrifice is of three kinds. (1) Celestial, (2) mental and (3) physical. There is also the 4th category ‘Yagna’, which is considered as the “lowest”.

(1) Celestial “Yagna” (Aadidaivik): This sacrifice is done, as per the rules of rituals provided in the Vedas, through pure “Bhakthi” to our Lord, through invoking the manifestation of our Lord’s various “parts and limbs”. Pure ingredients like the consecrated “Kusa” grass etc. are used to perform this sacrifice, for the sake of our Lord only (i.e. to please Him only - no other goal or motive), through full “knowledge” thereof! This is considered as the “best”.

(2) Mental “Yagna” (Adhyaatmik): The performer of this sacrifice is the “deserving” person of the “middle order” (not ‘best’, but of ‘better’ category). He lacks the knowledge of “Brahman” – but is able to see everything as “Brahman”. He performs this sacrifice only for the sake of doing a sacrifice (no other motive) and after completing the sacrifice, consecrates it to our Lord.

(3) Physical “Yagna” (Aadhibhoutik): The performer of this sacrifice is considered as of the “lower” (good) category. He lacks the knowledge about the true nature of all objects. Hence, he does not regard all these “sacrificial objects” as being belonging to our Lord’s “limbs and parts”. He does this sacrifice for his own sake (for fulfilling some desire or another). The result of this sacrifice is not accepted by our Lord! The result of these sacrifices viz. attainment of heaven etc. is attained by the “doer” of the sacrifice himself (Karttha).

(4) – The “lowest” category of “Yagna”: This is done by “worldly” persons treating all the ingredients of a sacrifice, as only “worldly” with “worldly” fire being propitiated and done with deep “ignorance”. This sacrifice is done for the sake of attaining one’s own “fame” and other “worldly” desires! The sacrifice is done also without strictly adhering to the rules and rituals of properly conducting a sacrifice. He also does not attain any “result” either! He may get some fame and honor (perhaps) and being “worldly” in nature, is considered as the “lowest”.]

श्रीसुबोधिनी : इति सम्भृतसम्भार इति। इत्यमुना प्रकारेण पुरुषावयवैरेव सम्भृतसम्भारो भूत्वा तेन यज्ञेन तमेव पुरुषमयजम्। फलार्थं न यागः किन्त्वीश्वरार्थमिति। तदाह—ईश्वरमिति। यथा मया यागः कृत एवमेव करणमुचितम्। यज्ञीयान्पदार्थान् भक्त्या भगवदवयवाविर्भावं कृत्वा तत उत्पाद्य भगवत्प्रीत्यर्थमेव तैर्भगवत्कर्मकरणम्। भगवतो ह्यस्ति किञ्चित्कार्यं स्वार्थम्। यथा पुरुषस्य स्वप्रयोजनार्थं सर्वाणि कर्माणि तथा भगवतः प्रयोजनार्थं सर्वे यागाः। ततश्च ते यदि भगवदवयवैरेवोत्पादितैः पश्वादिभिर्भगवत्कार्यं कुर्युस्तदा भगवदर्थं तत्फलं भवति। नाऽन्यथा। यद्यपि लौकिका अपि पदार्थास्तथैवोत्पन्नास्तथापि ते सर्वार्था इति नैकान्ततो यागफलसाधकत्वम्। मध्यमाधिकारिणस्तु यज्ञार्थमेव तथा ज्ञात्वा तान्पदार्थान् सम्पाद्य यज्ञकरणे

फलं भवति। परं तत्फलं समर्पणीयम्। यदा पुनस्तथा अज्ञानात्तैः पदार्थैर्यागं करोति तदा तत्फलं भगवान्न गृह्णाति। यत्पुनर्यागार्थमेव न पदार्थाः सम्पादिताः किन्तु साधारणास्ते। तैस्तु फलमेव नोत्पद्यते। उत्पद्यमानं वा काकतालीयन्यायेनोत्पद्यते चेत्ते पदार्थास्तदर्थं भवेयुः। एवं यागश्चतुर्द्धा निष्पद्यते-उत्तम-मध्यम-निकृष्ट-निष्फलभेदेन। तत्र पशवो भगवत ऊरुदेशादुत्पन्नाः। लोमभ्यो वृक्षाः। स्वेदसहितेभ्यः कुशाः। देवयजनं पद्भ्याम्। कालः पक्ष्मभ्यः। वस्तून्योष्ठादिभिः। स्नेहा दृष्ट्या। रसा जिह्वातः। मृदो घ्राणात्। जलानि नाडीभ्यः। ऋचो यजूंषि सामानि कर्णाभ्यां मस्तकाच्च। चातुर्होत्रं कर्म बाहुभ्यः। नामधेयानि मुखात्। मन्त्राश्च शिरोऽवयवेभ्यः। दक्षिणा गावो वामोरुप्रदेशात्। व्रतानि मनसः। देवताऽनुक्रमः पर्वभ्यः। कल्पो बलात्। सङ्कल्पो बुद्धेः। सूत्रं प्राणात्। विहारयोगरूपं वा। गतयो विक्रमात्। मतयो ज्ञानेन्द्रियेभ्यः। प्रायश्चित्तं कर्मेन्द्रियेभ्यः। समर्पणमात्मनः। अन्येऽपि यज्ञियाः पदार्था यथायथमूह्याः। अत एव वेदे सर्वे यज्ञियाः पदार्था भक्तिमद्भिः साक्षात्क्रियन्ते। पश्चात्ततोऽवयवात्तेषां पदार्थानामाहरणं क्रियते। तदनन्तरं यागः। अन्यथा-अपश्यत्, आहरत्, अयजतेति वैयर्थ्यापत्तिः॥२७॥

SRI SUBODHINI: “In this way, after preparing all the ingredients for the performance of this sacrifice, from the various “parts and limbs” of our Lord, I performed the worship of our Lord, with the same ingredients! I did not perform this sacrifice, to attain any other “result”. I did this sacrifice, for the sake of pleasing our Lord only!” (That is why, the word “Purusha” is used along with the word “Ishwara” (Lord)). “Though, at the time of this worship, I did get a thought, regarding the desire for “results”, but, on seeing everything as our Lord Himself, I got rid of this tinge of “desire for result” also, due to this worship done for our Lord.” This type of doing “sacrifice” only attains the role of being a “celestial” Yagnam. The word “Yatha” (such as this) is used by Lord Brahma to exhort

gradation of the celestial deities. From His “strength”

to this world, "Do all your sacrifices, in the way, I have done!"

Through pure devotion to our Lord, a devotee is expected to manifest the holy "parts and limbs" of our Lord, in his heart. "I did this, in this way, and having regarded all the ingredients for conducting this sacrifice, as having emanated from our Lord, I did this sacrifice, only with a view to please our Lord!" For our Lord, performance of "Yagna" for pleasing Him is His own "task" — like a human being does work for himself at all times! When, in this way, all the ingredients for a sacrifice are gathered from our Lord only, then this sacrifice also is done to please our Lord only! Otherwise, this sacrifice does not please our Lord. This is the nature of the performer of a "sacrifice" of the "best" nature (UTTAMAADHIKAARI).

The person of the "middle" order does this sacrifice for the sake of doing this "sacrifice" only, having regarded all the ingredients, as belonging to the "Yagna" (of the form thereof) only. Through this sacrifice, "results" arise. But, it is essential to consecrate the results of such sacrifices, to please our Lord.

The person of the "third" category (lower) does not know, that all the ingredients of a sacrifice are, in reality, "limbs and parts" of our Lord only! Even then, he gathers all the materials, for performing a sacrifice. But, our Lord does not "accept" the results of this sacrifice. This sacrifice neither becomes a "Yagna" to please our Lord, nor is the result of this sacrifice, accepted by our Lord. Moreover, this sacrifice is done with all "worldly" ingredients, which are used also by all people in this world (i.e. not belonging or consecrated

to our Lord)! The results of this sacrifice also will be “worldly” only!

The person of the “fourth” category (lowest) does not get any result at all!

When a sacrifice is done to please the celestial deities, who are, in reality, “parts and limbs” of our Lord only, our Lord ensures the welfare and satisfaction of the entire Universe, through His grace! Hence, everyone is expected to do this sacrifice for the sake of pleasing our Lord only! Due to this, the followers of the “Meemaamsaka” system, have regarded the sacrifice as of two kinds. (1) Those, done only for the sake of doing the sacrifice and (2) those done to attain some special goals.

Our Sri Mahaprabhuji, has now explained, that all the ingredients for the sacrifice have come out of our Lord’s “limbs” only. From our Lord’s waist came, the sacrificial animals. For His “hair” came, the trees! The “Kusa” grass came from his hair mixed with perspiration. From His holy feet, came the “earth”, on which the sacrifice is done. The factor of “time” came from His “eye lashes”. From His lips came all other ingredients. From the tongue came ghee and other liquid objects. The “mud” came from His nose. Water came from his nerves. From His ears and head came the three Vedas viz. Rig, Yajur and Saama Vedas. The four hands manifested the four priests! and their “tasks”! From His face, came the name of the sacrifice! The “Manthraas” came from the various parts of His head. From His left “waist” came the offerings and fees for the sacrifice (cows etc.). From His “mind” came the “vow” to do sacrifice. From his “tears” came the gradation of the celestial deities. From His “strength”,

came the “Kalpa Sutra”. From His “intellect” came the “Kalpa” itself. From His “vital air” (Praana) came the “Sootra”. From His “prowess” (Vikrama) came the “way” (to attain the goal/result). The knowledge of intellect came from His senses of knowledge. From His senses of action, came the ways and means of doing reparations (Praayaschitham). From His own self came the act of consecration.

In the above way, a person should regard all other ingredients for the performance of a sacrifice also, as being belonging to the various “parts” of our Lord only. Thus, a person with devotion to our Lord, consecrates all ingredients to our Lord! Then, regarding all these objects as being emanating from the limbs and parts of our Lord, they perform the sacrifice. If the sacrifice is not done, in this way, everything done during this sacrifice, become useless and a waste!

ततस्ते भ्रातर इमे प्रजानां पतयो नव।

अयजन् व्यक्तमव्यक्तं पुरुषं सुसमाहिताः॥२८॥

ततश्च मनवः काल ईजिरे ऋषयोऽपरे।

पितरो विबुधा दैत्या मनुष्याः ऋतुभिर्विभुम्॥२९॥

VERSE 28 and 29 Meaning: “After this, your nine brothers viz. the Mareechees performed the worship of our Lord—both to His divine form, and to His “formless” nature! They performed this worship, with great sincerity, devotion and concentration of their minds! Afterwards, “Many” other sages, did the worship of our Lord, in their “times”. The ancestors, the celestials and the “humans” later worshipped our Lord, who is all-pervasive, and made our Lord happy and pleased.”

श्रीसुबोधिनी : एवं यथा मया कृतं तथैव तत्करणानन्तरं ते इमे भ्रातरो मरीच्यादयः। प्रजानां पतयः। नवविधप्रजानां नवविधाः स्वयम्। अयजन्। ततः सात्त्विकसात्त्विकेषु व्यक्तो भगवान्। तामसतामसेष्वव्यक्तः। मध्यमेषु द्वयम्। तदाह—**व्यक्तमव्यक्तमिति।** सुसमाहिताः सावधानाः। अन्यार्थपदार्थैरमेलनार्थं ज्ञानार्थमुत्पादनार्थं वा॥२८॥

SRI SUBODHINI: “Afterwards, your brothers viz. the 9 Mareechees (Prajapati) including Daksha and others, in a disciplined way, performed the worship of our Lord, both in His “formless” and “with form” natures! As, now the qualities of Satwa, Rajas and Tamas got mixed up, they became 9 in number in total! The “people” who were created, through these “qualities” (Gunas) also became 9 in number (i.e. 9 types). Then, Lord Brahma, with a view to keep all these, under his control, created the “9 Prajaapaties” viz. Mareechi, Atri and others.

“I worshipped our Lord of “sacrifices”, through His own materials, manifested from his parts and limbs! In the same way, Daksha and the Prajapatis like Mareechi and others also performed the worship of our Lord! But the Prajaapaties, such as Mareechi, Angira and others, were careful to ensure, that the materials, which are “worldly”, should not get mixed up, with the materials manifested from the parts and limbs of our Lord. They were eager also to prevent the entry of any other type of knowledge into their worship! They were careful to ensure, that no other object or product got created. But, despite all these careful attention, they had to satisfy themselves, with the worship of our Lord with “form”; some others had to worship our Lord without a “form”, and some others with “both combined” (form and without form)!

The deserving sage of the “Satwik-Satwik” nature got the clear “Darsan” of the Lord, with His “parts and limbs” (of our Lord.) They prepared all the materials required for the worship of our Lord, from His “limbs and parts” only. Later they worshipped our Lord with great devotion.

Those deserving sages of the “Rajas-Rajas” nature got the “Darsan” of our Lord, with His limbs and parts in a “seeable and unseeable” way. Hence, they performed the worship of our Lord accordingly.

Those deserving sages of the “Tamas-Tamas” nature, got no “Darsan” of our Lord, as the Lord continued to remain “unseeable” to them! They worshipped our Lord, in their own way!

The remaining sages of the “Satwika-Rajasika” nature also worshipped our Lord, as per their “deserving” nature and “authority”. This is to be understood! (28)

श्रीसुबोधिनी : तदनन्तरं बहुकालव्यवधानेन मनवः केवलमीजिरे। ऋषयश्चाऽपरे च। एते सत्त्वादिभेदा द्वितीयकक्षायाम् ततस्तृतीयकक्षायां पितरो विबुधा दैत्याः राजसाः सात्त्विकास्तामसाश्च। मनुष्यास्तु चतुर्थकक्षायाम्। अतस्ते सन्निपातरूपा एकविधा एव। तथापि भ्रमादपि कुर्वाणाः कामिकं किञ्चित्फलं प्राप्नुवन्ति समर्थत्वाद्भगवतः। तदाह—विभूमिति। ऋतुभिरिति द्वादशाहादिभिः॥२९॥

एवं सर्वपदार्थानामुत्पत्तिं भगवतः सकाशादुक्त्वा स्थितिमाह—

SRI SUBODHINI: Afterwards, when a lot of time had lapsed, then, at some time, Swaayambhu Manu and other sages, the ancestors,, the celestials, the demons and the “humans” also worshipped our “all-capable” Lord, through their 12 types of sacrifices! The

sages and Swwyambhu Manu were Satwik! Likewise were the celestials and the ancestors! The demons are “Tamasik” in nature.

Now, due to their nature (Satwa etc.), as the celestials had one “quality” (of Satwa) as predominant in them - through which, they helped everyone else. But, the “humans” developed all the three qualities in the same measure in themselves, and they developed a nature, which is full of “delusion” (Bhraanthi). Hence, the “humans” also worshipped our Lord, as per their desire. Our Lord, in turn, who is free and all-capable, blessed these “humans”, with “results”, as per their desire! EVEN NOW, OUR LORD BLESSES HIS DEVOTEES WITH THE RESULTS, AS PER THEIR DESIRES! That is why, in the verse, the word “Vibhu” — all pervasive and all capable—has been used, to hail our Lord!

In this way, after explaining, that every object/material is originated from our Lord only, now it’s “status or situation” is being explained.

नारायणे भगवति तदिदं विश्वमाहितम्।

गृहीतमायोरुगुणः सर्गादावगुणः स्वतः॥३०॥

VERSE 30 Meaning: “This entire Universe is stationed in our Lord Sri Narayana! For the sake of creating this Universe, He has adopted, into His own self, the great (Mahaan) qualities of “Māya”. Even then, by Himself, He is not affected by these qualities, as He is always beyond the three Gunas (Nirguna).”

श्रीसुबोधिनी : नारायण इति। विश्वाधारत्वेन भगवद्धारत्वव्युदासार्थं नारायण इत्युक्तम्। “आपो नारा इति प्रोक्ता” इति प्रकारेण पुरुष एव नारायणः। तदिदमिति लौकिकं वैदिकं च। आहितं स्थापितम्॥३०॥

ननु भगवतैव चेदुत्पत्तिस्थिति क्रियेते, अर्थात्प्रलयश्च, तदा भवतां
क्वोपयोगः? तत्राऽऽह—

SRI SUBODHINI: This entire Universe is established and stationed in our Supreme Lord, Sri Narayana. He is bereft (without) of any of these “qualities” pertaining to “nature” (Prakruti). But, when He began to create this Universe, He has taken on Himself (in His self), the qualities of Maya!

This Universe is of three kinds. The physical, the mental and the celestial. In this, the celestial Universe is our Lord only. The “mental” Universe is our Lord, infused with “Maya”; the “physical” Universe is our Lord Himself of the nature of “Maya”. The celestial Universe is totally our Lord only! In other words, the Lord has created this celestial Universe from Himself and having entered into this Universe, as the “indwelling Lord” (Antaryaami), it is He, who is “playing all His games” (Kreedā). With a view to make us realize this “truth” only, here, our Lord is called as “Sri Narayana”, as He is the Imperishable Brahman. He is beyond all qualities i.e. he has no qualities in Him (Aguna). This “Purusha”, is Sri Narayana only i.e. Sri Narayana’s “form” (Roopa). This “Imperishable Purusha” will be explained later.

The word “Tadidam” (this Universe from that) is used, to indicate the “worldly” (Loukik) and the “Vedic” Universe. In other words, the creation of the “first and the middle” Universe is indicated. Both of these Universes, like the “pot” is stationed in “mud”, are established in our Lord only!

If, Lord Brahma is asked a question, as to his own role in the creation of this Universe, especially

when it is clearly said, that the creation, preservation and destruction of the Universe are done by our Lord only? On this, it is told, as follows.

सृजामि तन्नियुक्तोऽहं हरो हरति तद्वशः।

विश्वं पुरुषरूपेण परिपाति त्रिशक्तिधृक्॥३१॥

VERSE 31 Meaning: "On the basis of our Lord's "orders", I originate (create) these "Universes"! Lord Mahadeva, under the control of our Lord, destroys these Universes. Our Lord only having become the "Purusha", and having assumed the "three powers", protects this Universe also."

श्रीसुबोधिनी : सृजामि तन्नियुक्तोऽहमिति। भगवान् हि प्रकारप्रदर्शनार्थं सर्वानेव पदार्थान् कृतवान्। ततः परम्परानिष्पत्यर्थं मामाज्ञापयति। सहारार्थं च महादेवम्। अतो ये भगवतोत्पादितस्तद्वंश्या वा ते भगवतैव मारणीया न महादेवादिशक्याः। अतो भगवदवतारः। पालनं तु भगवानेव करोतीत्याह—**विश्वमिति।** स हि पुरुषरूपेण विश्वं परिपालयति। अत एव तदनुरोधेनैव हरः संहरतीति तद्वशत्वमुक्तम्। यद्यप्येतावुत्पत्तिप्रलयौ कुरुतस्तथापि तत्करणसामर्थ्यं भगवदधीनमेवेत्याह—**त्रिशक्तिधृगिति॥३१॥**

एवमंशत्रयं निरूप्य माहात्म्यं वक्तुं पूर्वोक्तमुपसंहरति—

SRI SUBODHINI: "I am creating this Universe, on the basis of "orders" from our Lord. Lord Siva, being under the control of our Lord, destroys this Universe also. This same Lord, assuming the form of the "Purusha" (Lord), protects and rules this Universe too! In this way, our Lord assumes and adopts the three kinds of powers. With a view to show to me, the ways and means of creating this Universe, our Lord, for one time, makes all the objects/materials of this Universe. With a view to continue this creation, He has given me His "orders". For the task of destroying this

Universe, He has ordered Lord Siva to do the same. Due to this, Lord Siva does not have the power to destroy those, who have been created by our Lord directly, or those, who are born in His family! Hence, our Lord Himself has to come down, taking an incarnation, with a view to destroy these persons.

Protection and sustenance is done by our Lord Himself. All others, like Lord Siva, follow the orders of our Lord and adopt His ways as per His desire for destroying this Universe. "Even though, I and Lord Siva respectively create and destroy this Universe, even then, our "powers and strength" are under the control and obedience of our Lord Sri Narayana (Trishakthidruk)!"

In this way, after explaining the "three-part" nature of our Lord, with a view to reemphasize the highest glory of our Lord (Mahaatmyam), Lord Brahma is speaking as follows.

इति तेऽभिहितं तात यथेदमनुपृच्छसि।

नाऽन्यद्भगवतः किञ्चिद्भाव्यं सदसदात्मकम्॥३२॥

VERSE 32 Meaning: "I have told you everything, about, what you had asked for! Oh, My beloved son! Without our Lord Sri Narayana, this Universe of "tasks" and "causes" etc. and everything else therein, cannot happen or exist!"

श्रीसुबोधिनी : इतीति। पृष्टं तु त्वयैतावदेव। माहात्म्यकथनं त्वर्थादायाति। तदग्रे कथयिष्यामीति भावः। किमुक्तमित्यपेक्षायामाह—नाऽन्यद्भगवत इति। यावन्तः प्रश्नाः कृताः स्वरूपतः प्रकारतो वा। तत्र सर्वत्र उत्तरं भगवानेव। यतो भगवद्व्यतिरिक्तं किमपि नास्ति। ननु सर्वाधारत्वेन वस्तुतत्त्वरूपेण च मतान्तरस्थैरपि सर्वं भगवानित्यङ्गीक्रियते। ततोऽस्मिन्मार्गे को विशेष इत्याकाङ्क्षायामाह—भाव्यमिति। यत्क्रियया निष्पाद्यम्। यत्र हि क्रिया व्यापृता

भवति तद्भगवानित्यर्थः। ननु ब्रह्मवादेऽपि सर्वं ब्रह्म। ततोऽस्मिन्मार्गे को विशेषस्तत्राऽऽह—सदसदात्मकमिति। सदसद्व्यवहारयोग्यं घटादिकं शशशृङ्गादिकमपि। भ्रमविषयश्च। तस्माद्यत्राऽपि मिथ्याप्रत्ययस्तद्विषयोऽपि भगवान्। अन्यथा तस्य भानं ज्ञानं च नोत्पद्येत। अनुव्यवसायश्च न भवेत्॥३२॥

एवं पूर्वोक्तमुपसंहृत्य तस्य माहात्म्यं वदन् तद्धर्माणां माहात्म्यं प्रथममाह—

SRI SUBODHINI: “Oh Naarada!, I have replied to you on everything, as per your asking! I have told you that, whatever is there in this Universe, both truthful, and untruthful, are all “filled up” by our Lord only — as, it is our Lord, who has assumed all these forms and names! THERE IS NOTHING ELSE, THAN OUR LORD! Sri Naarada! You had asked me this much only. Through your questions, our Lord’s glory and greatness have got fully explained! Whatever I have told you, has ONE CENTRAL CRUCIAL PURPORT i.e. In whatsoever manner and way, you wish to know the nature of this Universe, for which sake, you have asked me your questions also, in so many ways — for all this, THE ONLY ONE ANSWER IS THIS UNIVERSE IS OUR LORD ONLY — BOTH, IN IT’S FORM AND NATURE!, EVERYTHIG IS OUR LORD ONLY! There is nothing different or apart from our Lord!

Sri Naarada might be tempted to ask a question now! “When, every other system of thought or philosophy, also think and accept, that it is our Lord, who has become the basis and principle behind every object, what is the special feature or aspect in this path of Bhakthi to our Lord? And, what is the difference between this path of “Bhakthi” and of others? Answering this, Lord Brahma says, “BHAVYAM” — means, that wherever, there is the entry of a “task, the same and

it's cause and everything else, is our Lord only. Those, who see the difference, due to "division", have not accepted our Lord fully and totally, as having become everything in this Universe. Their acceptance is only superficial and not real! Those, who have accepted the "undivided" nature of this Universe and have accepted this Universe as the "body" of Brahman (our Lord) also, are not speaking the real truth, about our Lord, and His connection, with this Universe.

THE TRUTH IS THAT THE BASIS OF THIS UNIVERSE IS OUR LORD'S LIMBS AND PARTS, AND THE LORD IS THE ONE, WHO HAS BECOME THIS UNIVERSE. IN THIS, THERE IS NO "DIVISION" (BHEDA) BETWEEN THE "BASIS", AND IT'S "RESULT". IN IT'S ESSENCE, BOTH ARE OUR LORD ONLY I.E. ONE MATERIAL (VASTHU) ONLY! In this way, it is said, that everything is our Lord only. Hence, this "unity" view, is higher than all others.

Some people may say, that only in the path of "Jnana" (i.e. in Brahmapada), everything has been regarded as "Brahman" only, and when this is so, what is the difference between this path and the "Brahmapada"? This is also answered through the words of "SADASADAATMAKAM" - i.e. everything, which is "truthful" like the pot and cloth etc. - which we can see actually, through our eyes - and all other "untruthful" objects, which are non-existing viz. "the silver in the sea shell" or the "horn of the rabbit" etc. - all these are our Lord only, and no one else! In other words, both "truthful knowledge and delusion" are our Lord only! Whatever is considered or realized as "untruthful" also, is our Lord only. If this were not so, then no one can be aware of the knowledge of "delusion"

or of the truthful existence of “pot”, “cloth” etc. either! No one will have determined (doubt free) knowledge also. Wherever, and whatever is happening, is belonging to the truthful divine conscious form of our Lord only (CHIDROOPA AND SADROOPA).

In this way, after concluding the earlier subject, Lord Brahma, desired to describe further, the glory of our Lord. Hence, in the first instance, he speaks about the glory of our Lord’s “virtues and qualities”. He says, that the ardent loving devotional attitude towards our Lord in the mind of an ideal “Bhaktha”, is also a quality and virtue of our Lord only.

न भारती मेऽङ्ग मृषोपलक्ष्यते न वै-

क्वचिन्मे मनसो मृषा गतिः।

न मे हृषीकाणि पतन्त्यसत्पथे यन्मे-

हृदौत्कण्ठ्यवता धृतो हरिः॥३३॥

VERSE 33 Meaning: “Oh Sri Naarada! My words never will speak an untruth! My mind never strays into untruthful ways and paths! My sense organs never attempt to go into wrong and bad ways! Nor, they have any desire for the same! Why? This is due to the fact, that I have lovingly established our Lord Sri Hari, in my heart, with full devoted enthusiasm and Bhakthi!”

श्रीसुबोधिनी : न भारती मेऽङ्गेति। हृदये तिरोहितो भगवानसद्बुद्धिमुत्पादयति। अतो मयौत्कण्ठ्यवता प्रेमोद्गमवता हृदा भगवान् धृतः। तत्र च भारती वर्तते। सा हि भगवन्तमालिङ्ग्य मन्मुखात्तेन सह निःसरतीति कदाचिदपि मृषा नोपलक्ष्यते। भाविनाऽपि न बाधितविषया भवतीत्यर्थः। तथा मनोव्यापारोऽपि न यः पदार्थो भावी, तद्विषयको न भवतीत्याह—न वै क्वचिन्मे मनस इति। परम्परासम्बन्धेऽपि माहात्म्यम्। भगवता सहाऽहं सम्बद्धः। मम चाऽभिमानमात्रेण मनःप्रभृतयः सम्बद्धा इति

ज्ञापनार्थं सर्वत्र म इत्युक्तम्। हृषीकाणि इन्द्रियाणि। असत्पथे निन्दिमार्गे। वाक्संबन्धे तु भगवान्न हृदये स्थापित इति न तेन व्यभिचारः। ननु धृतो भगवान् कथमिष्टं कृतवान्? तत्राऽऽह—हरिरिति। औत्कण्ठ्यवता हृदेत्यनेनाऽयमर्थो निरूपितः—चित्ते भगवत्प्रेम सम्पादनीयम्। ततः प्रेमसंवलितं चित्तं सर्वत्र विद्यमानं भगवन्तं विषयीकरिष्यति। यथा रसनेन्द्रियसहिता जिह्वा द्रव्येषु विद्यमानान् रसान् स्वयमेव गृह्णाति। न तु तद्रसज्ञानं पूर्वमपेक्षते। तथा भक्त्याविष्टं चित्तं स्वयमेव भगवन्तं गृह्णाति। प्रतिनियतेन्द्रियवद्भगवद्भक्तिः॥३३॥

भगवान् केवलभक्त्यैकलभ्यः। न च तत्र प्रमाणान्तरमस्तीति बोधयितुमाह—

SRI SUBODHINI: When our Lord, who is present in our heart, hides Himself, then only, a person gets, in his intellect, the thoughts and attitude of following wrong ways and evil doings, which are all untruthful (Asat). "Hence, I have, before speaking about the holy stories and Leelas of our Lord, established our Lord in my heart, where there is a constant flow of love and Bhakthi to our Lord! In this heart, Goddess Saraswati also resides. On the advent of our Lord, into my heart, Goddess Saraswati also comes out, after embracing our Lord! Due to this, my words will never be untrue! I am able to say about the events, which would happen, after millions of years, in the future! Hence, my words can never become untrue. I have established our Lord in my heart, and due to this, my mind also does not follow the untruthful ways and paths. Whatever, is not going to happen, I never think about these at all (as I am aware, that these things will not happen)!"

"My Lord is resplendent in my heart. Here, both my mind and Goddess Saraswati are also present — but, all these, including myself, belong to our Lord only i.e. our Lord's only! There is nothing of my own. It is, due

no one can be aware of the knowledge of "delusion"

to our Lord's grace and glory, that due to this relationship with our Lord, my words never become untrue, and my mind does not accept any untruthful object, and none of my sense organs stray out of the path of virtue!" (i.e. do not stray into wrong ways).

A question may arise here, that Lord Brahma, while exercising his powers, might have to use "violence", (hurtful ways) or when, he expounded the science of desire, he might have spoken, about the joys and pleasures of "sex" also — Hence, his mind and words must have got strayed out of the good and virtuous paths? Answering this, it is said, that all these "straying into evil ways" would take place only, when our Lord is not established, with loving devotion, in one's heart! At, this situation only, both the words and mind, become worldly and non-virtuous! Hence, at the time of expounding this Sri Bhagavatam, these evil ways or untruthful mind did not exist as a "blemish" in the mind of Lord Brahma! In this Sri Bhagavatam, the language used is "Samaadhi Bhasha" (the language spoken when the mind is totally united with our Lord), although, in other "Puraanas", it is possible that the language used might have been "worldly" (Loukik) only.

Another question may arise here. How does our Lord, seated in the heart of Lord Brahma, confer the benefits? Answering this, Lord Brahma says, "HARIHI" - i.e. AS OUR LORD IS SRI HARI, OUR LORD DESTROYS ALL TYPES OF BLEMISH IN THE HEART, MIND, WORD AND THE SENSES, AND THEN CONFERS HIS BLESSINGS ON ME! My heart is full of enthusiastic love to our Lord! Our Lord, of this truthful divine nature, actually, lives in every object. BUT, A MIND, WHICH IS NOT DEVOTED TO OUR LORD,

IS NOT ABLE TO REALIZE OR COMPREHEND THE ACTUAL PRESENCE OF OUR LORD, IN EVERY OBJECT! Hence, a true devotee of our Lord should AT FIRST, FILL UP HIS HEART, WITH LOVE FOR OUR LORD! WHEN HIS MIND GETS FILLED UP WITH OUR LORD'S REMEMBRANCE (WITH LOVE), THEN THE HEART OF THE DEVOTEE WILL BE ABLE TO ABSORB AND ACCEPT EVERYTHING ABOUT OUR LORD'S GLORY, AND ACTUALLY EXPERIENCE, THAT IT IS OUR LORD, WHO HAS BECOME EVERYTHING! THE MIND AND HEART, THEN, WILL NOT GRASP OR ACCEPT ANYTHING ELSE, THAN OUR LORD ONLY!

In this path of Bhakthi, like the tongue is able to, on it's own, grasp the "taste" of the objects — although, it need not equip itself, with the knowledge about the "taste" of the object being tasted! in the same way, THE MIND, HAVING GOT TOTAL LOVE FOR OUR LORD, AUTOMATICALLY, ATTAINS THE KNOWLEDGE, ABOUT THE TRUE DIVINE NATURE OF OUR LORD! Like the eyes and tongue help the mind to get the knowledge about objects, in the same way, when the heart of a Bhaktha begins to realize our Lord, then his love for our Lord helps him to attain our Lord, automatically!

OUR LORD, SRI KRISHNA, CAN BE "UNDERSTOOD" ONLY THROUGH LOVE (PREMA). THERE IS NO NECESSITY OR ROLE FOR ANY OTHER PROOF OR WAY, FOR THIS REALIZATION. Hence, Lord Brahma says.....

सोऽहं समाम्नायमयस्तपोमयः-

प्रजापतीनामभिवन्दितः पतिः।

आस्थाय योगं निपुणं समाहितस्तं-

नाऽध्यगच्छं यत आत्मसम्भवः॥३४॥

VERSE 34 Meaning: "Through the discipline of the study and practice of the Vedas, I tried! I did also intense penance — The Prajaapatis also offer their prostrations to me only as I am Brahma!, and father of everyone! Through desirelessness, and following the unwavering mind, through Yoga, I tried also to merge myself in our Lord. Even then, I could not attain our Lord! — although I am born out of Him only!"

श्रीसुबोधिनी : सोऽहमिति। भगवज्ज्ञाने प्रथमं वेदाः प्रमाणम्। साधनं तपः। प्रमाणाभिज्ञानं मनननिदिध्यासनरूपम्। अन्तरङ्गं साधनं योगः। तत्फलं चित्तैकाग्रम्। तस्मिन् जाते उत्तमाधिकारिणो भगवत्साक्षात्कारो भवतीति न मन्तव्यमित्याह—सोऽहमिति। समाम्नायः पुनः पुनरावर्त्यमानो वेदः। समाङ्गुपसर्गाभ्यां सहितो म्नाधातुरभ्यासार्थोऽर्थविधानसहितं वेदाभ्यासं बोधयति। तन्मयः तद्विकारस्तद्व्याप्तो वा। तपोमय इति साधनपरता। सहजं तप इति ज्ञापनार्थमुक्तम्। प्रजापतीनामभिवन्दित इति सर्वोपदेष्टृत्वेनाऽर्थविचार उक्तः। प्रजापतिशब्देन च तस्य ज्ञानस्य परम्पराऽपि सूचिता। तेच न प्रतारिता इत्याह—पतिरिति। न हि प्रजापतीनां पतिस्तान्वञ्चयति। एवं साङ्गं प्रमाणं निरूपतम्। प्रमाणं हि भगवत्साक्षात्कारे मनसः सहकारि। अतो मनसोऽपि भगवद्ग्रहणयोग्यतामाह—आस्थाय योगमिति। निपुणमिति। न सिद्ध्यादिभिर्भ्रामकमित्यर्थः। एवं साधनसहितोऽपि तं नाऽध्यगच्छम्। यत आत्मसम्भव इति स्वस्याऽधिकार उत्कृष्टो निरूपितः। तस्माद्भक्त्यैव वशो भवति ज्ञातश्च नाऽन्यथेति निश्चयः॥३४॥

तर्हि तत्र किं विधेयं भक्त्यर्थं सर्वैरित्याकांक्षायामाह—

SRI SUBODHINI: "Myself, Brahma — I am filled

up, with the knowledge of the Vedas, and penance! In fact, every day, Mareechi and other Prajaapatis offer their prostrations to me! I, too practiced, for a long time, Yoga. I concentrated my mind for long periods. Even after doing this sort of penance and spiritual practice, I could not get any knowledge, about my own father viz. our Lord! — from whom I was born! I could not attain the knowledge, about our Lord!

The Vedas and the Upanishads are considered as “proof”, in the first instance, for the sake of realization, through the path of “Jnana”. Later, a devotee is expected to do bodily penance etc.! The Vedas are understood (their purport and true meaning) through contemplation, and making their meaning”, as part of oneself. Hence, these practices are also done by devotees. For the sake of attaining the “oneness of the mind in our Lord”, a practicant follows the eight-fold Yoga too! Even after all these, only the “best” among the most deserving persons, attain the actual “Darsan” of our Lord. Many others do not get this “Darsan” at all — as there is no certainty of the result happening!

All the above, Lord Brahma made Sri Naarada realize, giving his own example. Lord Brahma chanted the Vedas again and again, along with contemplating it's meaning - till the Vedas, and it's meaning got filled up in the heart of Brahma! He practiced his “Saadhana” too, with great devotion. This is due to the fact, that Lord Brahma's true nature, is penance!

Lord Brahma says further, “No one can say, that I did not contemplate, on the true meanings of the Vedas, again and again. I am the revered “Lord” of all the Prajaapatis! In fact, after deeply contemplating on the

inner purport and meaning of the Vedas, I am the one, who taught the Vedas to the Prajaapatis! These Prajaapatis are my servants, as I am their “master”! Hence, I would never even think of cheating them, with false knowledge about the Vedas.”

All the above, Lord Brahma, told due to the fact, that HIS MIND WAS FULLY DESERVING TO ATTAIN OUR LORD! — As “knowledge” (Jnana) is an aid to attain the direct “Darsan” of our Lord! Lord Brahma’s “knowledge”, did not take the form of a “delusion”, due to his eagerness to attain “success”, in his spiritual efforts.

But, despite being equipped fully, with all these spiritual practices/efforts, Lord Brahma did not attain the direct “Darsan” of our Lord. “I WAS NOT ABLE TO ATTAIN OUR LORD”! - So said Lord Brahma! (TAM NAADHYA GACHHAMA). “Though, I was deserving, as a son of Lord Sri Narayana (i.e. my deserving nature was the best), even then, I could not get the “Darsan” of our Lord! From this, it becomes clear that OUR LORD COMES UNDER THE “CONTROL” OF THE DEVOTEE, ONLY THROUGH “BHAKTHI”. HE CAN BE UNDERSTOOD AND REALIZED ONLY THROUGH “BHAKTHI”. HENCE, THE ONLY WAY TO ATTAIN OUR LORD IS PURE “BHAKTHI” TO HIM AND THERE IS NO OTHER WAY!

Then, if this “Bhakthi” is the only “true way” to attain our Lord, then, what should be done by everyone, to attain this “Bhakthi”. Answering this, it is said.....

नतोऽस्म्यहं तच्चरणं समीयुषां भवच्छिदं स्वस्त्ययनं सुमङ्गलम्।
यो ह्यात्ममायाविभवं स्म पर्यगाद्यथा नभः स्वान्तमथाऽपरे कुतः॥३५॥

VERSE 35 Meaning: “I am surrendering to our Lord’s lotus like holy feet — as our Lord removes the sorrow of “Samsaara” from those, who surrender themselves to Him! — As, our Lord is the giver of all types of welfare and auspicious happiness to His devotees! Our Lord has not yet been able to go beyond His own glory and greatness! Like space does not know it’s own end or it’s unlimited nature! When this is so, how can we, the celestials and the humans, ever hope to realize and understand, our Lord’s true glory and from where?”

श्रीसुबोधिनी : नतोऽस्म्यहमिति। तच्चरणमहं नतोऽस्मि। नमनातिरिक्तं मयाऽपि साधनं न ज्ञायते। कुतोऽन्ये ज्ञास्यन्तीति भावः। ननु नमनेन किं स्यात्? तत्राऽऽह—**समीयुषां भवच्छिदमिति।** तच्चरणं ये सं सम्यक् ईयुषस्तत्प्राप्त्यर्थं कामपि तत्रत्यां क्रियां कुवार्णास्तेषां संसारं दूरीकरोति। पुनः संसारप्राप्त्यभावाय भवं छिनत्तीत्युक्तम्। मूलतश्छिन्ने प्रवाहे अग्रे निवृत्तिः स्वतः एवेति तथोक्तम्। न केवलं दुःखमेव दूरीकरोति किन्तु कल्याणमपि प्रयच्छतीत्याह—**स्वस्त्ययनं सुमङ्गलमिति।** स्वस्ति कल्याणस्यैहिकस्य अयनं स्थानम्। आमुष्मिकस्याऽपि सूचकं सुमङ्गलम्। अतश्चरणनमनमेव कर्तव्यम्। तेनैवाऽर्थसिद्धिः। ननु भगवान् भगवद्गुणा वा इदमित्थतया ज्ञातुं शक्याः। तत्र गुणानां ज्ञाने अशक्यतामाह—**यो हीति।** यो भगवान् आत्मनो मायायाः साधनभूताया विभवमैश्वर्यं स्वयमेव पर्यगात्। परीति निषेधार्थं। न ज्ञातवानित्यर्थः। स्मेति प्रसिद्धे। अनेन तथा वचने स्वस्य दोषो निराकृतः। ननु मायाया विभवं भगवदीयमेवेति कथं भगवान् स्वसम्बन्धिनं पदार्थं न जानाति? तत्र दृष्टान्तमाह—**यथा नभः स्वान्तमिति।** विद्यमाने अन्ते यस्त्वन्तं न जानाति स न सर्वज्ञः। न त्वविद्यमानेऽपि। न हि शशशृङ्गाज्ञानं सार्वज्ञ्यप्रतिबन्धकम्। यथा नभः स्वान्तं न जानाति। व्यापकत्वादन्ताभावाच्च। तथा भगवानपीत्यर्थः॥३५॥

एवं गुणानामज्ञानं निरूप्य स्वरूपस्याऽप्यज्ञानं निरूपयति—

SRI SUBODHINI: "I am daily prostrating to the lotus feet of our Lord! I have realized this much only! We should always prostrate to our Lord, so that we may be blessed with "love" (Prema) for Him! Except this path, I am not aware of any other path or way to attain our Lord! How can then, any other, will be aware of the ways to attain Him? (When I myself, being the son of the Lord, am able to know, this much only!)"

A question arises here, as to what, is the result of prostrating to our Lord's holy feet? Answering this, Lord Brahma says, that when the devotees, following this path of Bhakthi, do any "action" pertaining to our Lord's "Bhakthi, and offer their prostrations to our Lord's lotus feet, our Lord then, due to these prostrations, destroys their "Samsaara" (wheel of life and death), which is the cause for their sorrow! He cuts it away! Due, to this grace from our Lord, these devotees never again attain the "sorrow" of lives and deaths, of this cycle of Samsaara! When the "flow" itself is halted and cut away, from its very roots, then this "flow" gets stopped, forever! Thus, these "Naman" (prostrations) expel all types of sorrow, due to the grace of our Lord. Not only, it removes the sorrows of the devotee; it also confers auspicious welfare! OUR LORD'S LOTUS LIKE HOLY FEET, IS THE "HOME" OF ALL TYPES OF AUSPICIOUS WELFARE!(SWASTHYAYAMAN). The word "Sumangalam" (highest auspiciousness) is used, to indicate, that the devotee attains not only auspicious welfare, here in this world, but also attains the auspicious welfare, in the other world too! HENCE, THE ONLY DUTY, FOR A HUMAN BEING, IS TO PROSTRATE TO THE LOTUS LIKE HOLY FEET OF

OUR LORD! Through this, a devotee attains, all his goals pertaining to our Lord, with the grace of our Lord!

Another question arises here. Usually glory and greatness of a person, is realizable only through "proof and evidence", (Pramaana) and this realization takes place, by the intellect appreciating the auspicious and glorious virtues of this person. Due to this, does our Lord have, all these auspicious virtues and qualities, and can they be understood by a devotee? Answering this, it is said, that IT IS VERY DIFFICULT, INDEED, TO CLEARLY AND FULLY UNDERSTAND, THE VIRTUES AND QUALITIES OF OUR LORD! ESPECIALLY WHEN, OUR LORD HIMSELF, UP TO THIS DAY, HAS NOT BEEN ABLE TO UNDERSTAND HIS OWN VIRTUES, QUALITIES, OPULENCE, ALL PERVASIVE LORDSHIP AND OTHERS! HOW CAN THEN, ANYONE ELSE, UNDERSTAND THIS, EVEN IN A SMALL MEASURE? The word "Sma" (yes, indeed) reemphasizes this "impossible nature".

"HENCE, I WILL NOT BE ABLE TO SPEAK OR TELL, ABOUT THE REAL AND TRUE NATURE OF OUR LORD'S VIRTUES AND QUALITIES!"

Another question also arises here. The power of "Maya" also belongs to our Lord only! Why, even then, our Lord is unable to really, understand and measure, His own glory? Giving an example for this, it is said, that there is no end to the power of Maya of our Lord i.e. His own power of "Maya" is endless, limitless and measureless! Then, our Lord's "limitation" will come only, when He is unable to understand His own power, when, there is some "end" to this! (i.e as "limited"). But, His own power being endless, there is no

“blemish” attached to our Lord, in not being able to realize the glory and grandeur of His own powers!

If, someone has no knowledge, about the “horn of a rabbit” (rabbits do not have horns), we, do not blame him, by calling his “knowledge”, as defective! Like the space does not realize it’s endless nature - as, space is all pervasive, and there is no “end” for it, either! OUR LORD IS LIKE THIS ONLY – LIMITLESS AND ENDLESS!

After telling, that none, up to now, has the true realization and understanding about our Lord’s virtues and qualities, now, it is told, that NO ONE CAN KNOW ABOUT THE TRUE NATURE OF OUR LORD’S NATURE/FORM (SWAROOPA) ALSO – as per the following verse.

नाऽहं न यूयं यदृतां गतिं विदुर्न-

वामदेवः किमुताऽपरे सुराः।

यन्मायया मोहितबुद्ध्यस्त्विदं-

विनिर्मित चाऽऽत्मसमं विचक्ष्महे॥३६॥

VERSE 36 Meaning: “You and I do not know, about the true ways and means of our Lord! Even Lord Siva, despite his eagerness to know, is not able to understand our Lord’s ways! How, then, can any other celestial deity, or anyone else, ever hope to understand the inscrutable ways of our Lord? It is our Lord, who has created this Universe. Due, to the infatuation caused by His “Maya” power, everyone is able to understand this Universe, only as per his own deluded intellect (i.e. no one is able to understand, the real and true nature of our Lord fully)!”

श्रीसुबोधिनी : नाऽहमिति। भगवन्तं कश्चिज्ज्ञास्यतीति न मन्तव्यम्। यतो वयमेव महान्तोऽधिकारिणः सर्वप्रकारेण चेन्न जानीमः कथमन्यो ज्ञास्यतीति। तत्र अहं ब्रह्मा। यूयं सनकाद्यनताः सर्वे मत्पुत्राः। यस्य ऋतां सत्यरूपां गतिं न विद्मः। भगवज्ज्ञानं दूरे। किन्तु येन मार्गेण भगवान् गच्छति तां गतिमपि न जानीमः। यथा देवानां मनुष्या न जानन्ति तथा वयमपि भगवत इत्यर्थः। महादेवस्तु गुणावतारः सर्वगुरुः। “ईश्वराज्ञानमन्विच्छेदि” ति वाक्याच्च स ज्ञास्यतीत्याशङ्क्याऽऽह—न वामदेव इति। वामदेवो महादेवः। अपरे ततो हीनाः। अज्ञाने उपपत्तिमाह—यन्माययेति। पूर्ववज्ज्ञानसम्बन्धिन्या मायया मोहिता बुद्धिर्येषाम्। बुद्ध्या गृहीतानि ज्ञानेन्द्रियाणि हि ज्ञानं जनयन्ति। तत्र बुद्धिशचेन्मुग्धा ज्ञानवार्ता दूरे। तर्हीन्द्रियाणां वैफल्यं स्यात्तत्राऽऽह—इदं विनिर्मितं आत्मसमं विचक्ष्मह इति। भगवतैव विनिर्मितमिदं कार्यं जगद्रूपं स्वबुद्ध्यनुसारेण विचक्ष्महे। अनेन कार्यस्य प्रदर्शितत्वाद्भगवान्नास्तीति पक्षो निराकृतः। आत्मसमतिति वचनात्तदपि न सम्यक् ज्ञायते। अन्यथा विशेषानुमानैर्भगवतः सर्वे विशेषा ज्ञाता भवेयुः। सर्वगुणप्रसिद्धि-रूपत्वाज्जगतः॥३६॥

एवं ज्ञानमार्गस्य दुर्ज्ञेयत्वमुक्त्वा भक्तिमार्गस्याऽप्यशक्यतामाह—

SRI SUBODHINI: Will anyone be knowing our Lord fully? THIS POSSIBILITY ITSELF IS A WASTE! The reason being, that, we, three “authorities”, (ourselves) are not able to understand His glory, in every way! Due to this, no one else can ever hope to understand our Lord! I am the first, who is totally ignorant about our Lord’s “true” glory! You are my son, as also the Sanakaadi brothers — and yet, none of us are able to realize the true ways of our Lord! How, then can we ever hope to realize the true nature of His “form”? (Swaroopa). The “way”, (Gati) through which our Lord goes to all places is called as “Gati” — Like the “humans” are unable to understand even the “ways” of the celestial deities! — let alone of our Lord Himself!

Lord Siva is an incarnation of our Lord's own qualities (Bhagawans Gunaavataar). He is the Guru of everyone. He is hailed as the "treasure house of Jnana"! Due to this, we may conclude, that at least, Lord Siva might be in the "know", of the true nature of our Lord. Answering this, it is said, that "NA VAMADEVAHA" - i.e. LORD SIVA TOO IS NOT HAVING THE TRUE KNOWLEDGE, ABOUT THE NATURE OF OUR LORD! How, then, can the lower celestials, ever hope to realize our Lord's true glory?

The reason for their "ignorance", about the true glory about our Lord, is being given as "YANMAAYAYA" i.e. everyone is fully "infatuated", through the "Maya" power of our Lord! In the previous chapter, a full description, about our Lord's "Maya" power has been given. This "Maya", has put "delusion" in the intellect of everyone! Due to this, everyone is unable to have the full knowledge, about the glory of our Lord! How come? Everyone is able to understand this Universe, made by our Lord, as per his "intellect" only. In this way, the actual total knowledge is not available for anyone. This "Maya" power, puts a "curtain" to delude the "intellect" of everyone, from knowing about the true nature of our Lord! But, this "Maya" power does not prevent anyone from doing his task, as per his own intellect! From this, it also become clear, that our Lord is working all the time, and no one can say, that our Lord does not exist! In this way, we are able to understand the "ways" of our Lord only, as per our own "nature" and, we lack the "special and total knowledge", about the ways and nature of our Lord.

This Universe, however, manifests almost all the qualities of our Lord. Thus, if we have the capacity to

understand Him, then we may, through reasoning and assumption, try to understand, His ways and nature! Is this possible at all? Not at all! Our reasoning capacity and assumption, are not capable of understanding the true nature of our Lord! Hence, everyone is able to understand our Lord, only as per his capacity and nothing more!- unless, our Lord allows the devotees to understand Him more!

That, this “incapacity”, to realize or understand our Lord’s divine nature is not confined to the devotees, in the path of “Jnana” only. Even, in the path of “Bhakthi”, no one is able to understand fully, the qualities, nature and “form” of our Lord, fully! (or even partially) — as per the next verse.

यस्याऽवतारकर्माणि गायन्ति ह्यस्मदादयः।

न यं विदन्ति तत्त्वेन तस्मै भगवते नमः॥३७॥

VERSE 37 Meaning: “We are capable only to sing the Leelas of our supreme Lord! But we do not know about Him, in reality, and in principle. We always do prostrations only to Him, again and again.” — as we are capable of this only!

श्रीसुबोधिनी : यस्याऽवतारकर्माणीति। साक्षाद्भक्तिर्नास्त्येव। परम्पराभक्तिः कथमपि केनचित्कर्तव्या। तत्र परम्पराभक्तिमध्ये गुणकीर्तनमुत्तममित्यस्मदादयोऽवतारकर्माणि गायन्ति। अवतारपदेन तस्य कर्माण्यपि न जानन्तीति सूचितम्। कर्मपदेन गुणास्तु न ज्ञायन्त एव। गुणा ह्युत्कर्षाधायकाः। के वा भगवतो धर्मा भगवतः सर्वोत्तमत्वमन्यं वोत्कर्षं साधयन्तीति ज्ञानं दुर्लभम्। अवतारपदेन च शरीरेणाऽऽकृत्या वा गूढो भगवानिति कार्यज्ञानवद्भक्तिरपि सोपाधिका निरूपिता। तर्हि किमर्थं कथयन्तीत्याशङ्क्याऽऽह—गायन्तीति। गानेन सुखं जायत इतीतरगानापेक्षया भगवद्गुणगाने सुखाभिव्यक्तेर्दृष्टत्वात्तदेव कुर्वन्तीत्यर्थः।

हिशब्दस्त्विममेवाऽर्थमाह। तत्त्वमिदमित्थमेवंरूपम्। तथापि ज्ञानाऽज्ञानाभ्यामुपलक्षितो भगवान् कश्चिदस्तीति विनिश्चित्य मार्गद्वयेऽपि तत्र कर्तव्यान्तराभावान्नमनमेव कर्तव्यमित्याह—तस्मा इति। यद्यपि सर्वप्रमाणातीतस्तथापि सर्वत्र प्रसिद्धः। तत्र च नमनमेव कर्तव्यं नाऽन्यदिति। नमनञ्च—“यादृशोऽसि हरे कृष्ण तादृशाय नमो नम” इति॥३७॥

एवं भगवतो माहात्म्यं निरूप्य पूर्वोक्तां सृष्टिमुपसंहरन् तत्त्वमुपसंहरति

SRI SUBODHINI: It is veritably impossible, for a devotee, to get the blessing of rendering “personal service” with love, to our Lord! Hence, a devotee, can practice only the traditional “Bhakthi”, wherein the best practice, is to sing the Leelas and qualities of our Lord. “Hence, all of us, always sing the Leelas and stories of our Lord’s holy incarnations, although, we are not, even, fully aware of our Lord’s Leelas and stories! But, we are fully convinced, that we should to this “duty” (Karma) at all times, to get our Lord’s grace! Though, it is very difficult, indeed, to decipher, as to which spiritual practice will please our Lord, as we, always lack, the actual pure Bhakthi to our Lord!”

“Our Bhakthi to our Lord, in His incarnated form also is not deep”. If, a question is asked, as to why, in spite of this, do we persist in describing and singing, about the glory of our Lord? Lord Brahma, answers this, by telling, that we only “sing” — as this singing about our Lord’s Leelas and qualities gives us great happiness!

“We are not able to understand our Lord fully, in His exalted “spiritual” (Tatwena) principle. But, we are certain, about this path of “singing” our Lord’s Leelas and qualities (Hi = yes indeed). We always also do prostrations to His lotus feet! Whether, we are able to

understand or not, we continue to do prostrations, with the thought, that it is our Lord only, who is the subject of all knowledge, and of others too! Moreover, we have realized, that it is a "duty", to do "prostrations" to our Lord, both in the path of "Bhakti" and "Jnana". This path is followed by us, because, on seeing our Lord's exalted nature, and our puny capacity, we do not see, any other path or way which can be followed by us, to please our Lord!" (As we are not capable of doing anything else.)

Hence, it is said, in this verse, "We are prostrating to Him" (Tasmai Namaha). The purport is, "WHAT-EVER, IS THE GLORIOUS NATURE OF OUR LORD, WE CONTINUE TO PROSTRATE TO THIS LORD'S LOTUS FEET, WITH HUMILITY AND LOVE! THE "JEEVA" HAS, AT BEST, THIS MUCH CAPACITY ONLY!

At the time of offering prostrations, we should pray, "Oh Lord Sri Krishna! Oh Sri Hari! We are prostrating to You, as You really are" (i.e. "we do not know, about your real nature and Swaroopa. Hence, we are prostrating to You, as You really are!").

In this way, after telling about the glory of our Lord, (without the full knowledge about our Lord's real nature) with a view to conclude the subject spoken earlier, pertaining to "creation", a summary of the "true purport" of all this, is being spoken, through the next verse.

स एष आद्यः पुरुषः कल्पे कल्पे सृजत्यजः।

आत्माऽत्मन्यात्मनाऽऽत्मानं संयच्छति च।पाति च॥३८॥

VERSE 38 Meaning: "This Lord of the Universe,

is the first of All! (Aadhyaha) – the Primordial Purusha – Though, by Himself, He is always “unborn” (Aja), during every aeon (Kalpa), He creates this Universe! He is, by Himself, the “Aatma” and all pervasive! He destroys the “Aatma”, in His own “Aatma”, and also protects it too, in the same way!”(i.e in and by “Himself”!)

श्रीसुबोधिनी : स एष इति। योऽस्माभिर्न ज्ञायते स एवैष इदानीमस्मद्बुद्धौ स्थित्वा सर्वं करोतीति। तस्यैव स्रष्टृत्वे हेतुः आद्य इति। पुरुष इति साधनम्। कल्पे कल्प इति सकृत्सृष्टिर्निवारिता। अज इति स्वस्य सदैकरूपत्वम्। उपादानत्वं करणत्वं कर्तृत्वं स्वस्यैवेत्याह। आत्मा स्वयमेव कर्ता। आत्मनि स्वस्मिन्नेवाऽधिकरणे। आत्मना स्वेनैव करणेन। आत्मानं विश्वरूपं स्वयमेव कर्म। अनेनाऽन्येऽपि विभक्त्यर्था ज्ञातव्याः। न केवलमुत्पादयति। अपि तु संयच्छति मारयति। पाति रक्षति। चकारौ तु भिन्नविषयत्वव्युदासकौ। यदाऽपि हरति तदाऽप्युत्पादयति। एवमन्यस्मिन्नप्यन्य-सम्बन्धनिरूपणार्थं वा। युक्तिस्त्वत्र महायोगसिद्धो बाह्यसाधनव्यतिरेकेणैव स्वेच्छया बहुरूपो भवति। भगवति तु योगादिकमपि नाऽपेक्ष्यते। सर्वसामर्थ्ययुक्तं स्वरूपमेव तथाभूतं यतः॥३८॥

ननु नाऽयं भगवन्मार्गः साधीयान्। एतदपेक्षया ज्ञानमार्ग एव ब्रह्मात्मस्वरूपभूत उत्तमः। स हि ज्ञातुं शक्यत इत्याशङ्क्य तं पक्षमनूद्य दूषयति-विशुद्धमिति द्वाभ्याम्-

SRI SUBODHINI: Though, our Lord is “birthless” (Ajanma), during each “time of creation” (Kalpa), He, in Himself, from Himself, of Himself has “created” this Universe, by being “BORN” (as though). He destroys it also, after protecting it, for a specific span of time! All these actions cannot be understood by anyone! He is the Lord, who is present in our intellect, and is doing everything, which is happening in our lives; and outside! HE IS THE ONE, WHO CREATES! The Lord

is the Primordial Purusha (Aadhya) i.e. HE IS THE FIRST OF ALL! Hence, He is the creator! He is "Purusha" (Lord) and He is the One, who has become the "cause and the caused" also (Karanam and Kaaryam).

It is not, that, only once, this creation has taken place. That is why, the words "Kalpe Kalpe" (from "time to time") are used. Our Lord, who is the creator, always remains, in His one form only. The word "Aja" denotes this. OUR LORD IS THE CAUSE, THE ACTUAL CREATION ITSELF, AND THE CREATOR TOO! (ATMAATMANI). Here, the word "Aatma" means the "Universe", and He, our Lord, is the creator of this Universe. The word "Aatmanaa" means "from His own self" (the act of creation) and the word "Aatmaanaam" means, that the Lord creates His universal form from His own self (i.e. he becomes the Universe). We have to understand, that our Lord Himself is everything of the Universe!(i.e has "become")

He, not only creates this Universe, but, also destroys the same, after protecting/sustaining it, for a specified time! Here, for two times, the syllable "Cha" (and) has been used, to negate any other reference (to any other subject, which is different from the topic discussed). In other words, AT THE TIME OF DESTROYING AND PROTECTING THIS UNIVERSE ALSO, HE ONLY REMAINS OR ACTS, AS THERE IS NO ONE OR NOTHING ELSE! THE SUBJECT MATTER, FOR BOTH DESTRUCTION AND PROTECTION, IS OUR LORD ONLY!

In other words, whenever He destroys, He, creates also, and protects it too! In this way, He has in Him,

the “mutually contradictory qualities” i.e. the two “Cha” (and) alternately indicates, that although He is the creator and destroyer, simultaneously, He is the protector and sustainer also! Like, a Mahayogi, who has attained great “Siddhis” (powers) becomes, out of his mere will and desire, the many forms, in the same way, our Lord also becomes “all the forms” of this Universe. The Yogi of course, has to take the aid of His Yogic powers, but, Our Lord does not require the help and aid of anything else. **OUR LORD, BY HIS VERY DIVINE NATURE, HAS ALL CAPACITIES IN HIM!**

A doubt arises here. Perhaps, this “path of our Lord” is “not that good”, as, it is better to follow the path of “Jnana”, wherein, the realization of “Aatma” is attained, as it is the “best”. This is suggested, as this path of “Jnana”, can at least be understood! In this way, after explaining the path of “Jnana”, through 2 verses, the above argument is also refuted.

विशुद्धं केवलं ज्ञानं प्रत्यक् सम्यगवस्थितम्।

सत्यं पूर्णमनाद्यन्तं निर्गुणं नित्यमद्वयम्॥३९॥

VERSE 39 Meaning: “No one is able to understand our Lord, in His spiritual principle! They say, that this spiritual principle of our Lord is very pure, beyond all qualities, permanent and bereft of dualities!” (i.e even the “Jnanis” are not able to understand the true “nature” of our Lord!)

श्रीसुबोधिनी : एते हि द्वादश धर्मा देहादात्मनो वैलक्षण्यप्रतिपादकाः। तैर्ज्ञातैरहंमेत्यसद्भावं देहादौ मोहजं त्यजेदिति फलिष्यति। तत्र देहस्त्वत्यन्तं मलिनो मलमूत्रादिपूर्णत्वादशुद्धश्च। आत्मा तु विशेषेण शुद्धः। न हि शुद्धाशुद्धयोरैक्यम्। अनेनाऽऽत्मनः संस्काराः केऽपि नाऽपेक्ष्यन्त इत्युक्तं भवति। देहे कृतः संस्कारो व्यर्थ एव। अनेन प्रथमं सर्वसाधनपरित्यागः।

सूचितः। किञ्च। केवलोऽयमात्मा। एक एवाऽसहायः। देहस्तु पुत्रादिसर्वसहितः। आत्मनस्त्वेकत्वे ज्ञाते पुत्रादिचिन्ता दूरे गच्छति। तेन वैराग्यं सिद्धं भवति। एवं परित्यागो वैराग्यं च निरूपितम्। किञ्च। अयमात्मा ज्ञानरूपः। देहस्तु ज्ञेयः। अनेन ज्ञानार्थमपि यत्नो निराकृतः। न ह्यात्मा ज्ञेयो भवति। शास्त्राणि तु दूरात्परिचायकानि। तेन आत्मना स्वयं ज्ञातानि लब्धसत्ताकानि भवन्ति। अतस्तानि प्रमाणानि स्वात्मानमेव तत्सम्बन्धात्प्रमाणमिति बोधयन्त्यात्मबोधकानीत्युपचर्यन्ते। तस्मादेवम्भावे आत्मनो ज्ञाते ज्ञानार्थमपि प्रयत्नस्त्यक्तव्य इत्युक्तं भवति। किञ्च। अयमात्मा प्रत्यक् प्रत्यक्त्वेन वेद्यः। देहस्तु पराक्। अत आत्मन एवम्भावे ज्ञाते योगोऽपि व्यर्थः। तेन हि स्ववृत्तावात्मस्फूर्तिं कृत्वा पराक्त्वं सम्पाद्यत आत्मनः। यथा मथनेनाऽग्नेर्बाह्यत्वम्। ननु गूढं प्रकटीक्रियत इति योगोपयोगोऽस्तीत्यत आह—सम्यगिति। यथाऽऽत्मा वर्तते तथैव सम्यक्। न तु प्रकटितः। देहवैलक्षण्यं च। देहस्त्वसम्यक्। न हि यादृशोऽस्ति तादृश एव स्थापनीयः, किन्तु संस्कारैरुत्तमः कर्तव्यः। किञ्च। अयमात्मा अवस्थितः अचलः। तस्मात्तत्स्थिरीकरणार्थमावापोद्वापनरूपं मननं न कर्तव्यम्। अनवस्थितस्य हि युक्त्या अवस्थापनम्। देहवैलक्षण्यं च सिद्धमेव। देहस्य सर्वथाऽनवस्थितत्वात्। अनेन नाडीशोधनादिना देहसिद्धिप्रयासोऽपि व्यर्थ इत्युक्तम्। किञ्च। अयमात्मा सत्यः सदैकरूपः। देहस्तु न तथेति स्पष्टमेव। अनेन कालान्तरे आत्मनोऽन्यथाभावो भविष्यतीति शङ्कया योगादिभिः प्रयत्नकरणं निवारितम्। किञ्च। अयमात्मा पूर्णः। देहस्तु परिच्छिन्नः। अनेनाऽऽत्मनो न्यूनतापरिहारार्थमपि यत्नो न कर्तव्य इति सूचितम्। स्वत एव पूर्णत्वात्। ननु पूर्णस्याऽपि सदैकरूपस्याऽप्यकाशादेरावरणनिराकरणेन विशालता सम्पाद्यते। तथाऽऽत्मनोऽप्युपाधिनिराकरणार्थं यत्नः कर्तव्य इत्याशङ्क्य निराकरोति—अनाद्यन्तमिति। यस्य ह्याद्यन्तावुत्पत्तिप्रलयौ स्तः। स हि सजातीये घटपटादौ अन्वेतीति तस्योपाधयः सम्भवन्ति। नह्यन्तःकरण शरीरमन्यद्वा आत्मन आवरकं सम्भवति। अविकारित्वादसङ्गत्वादव्यवहार्यत्वाच्च। तस्मात्केनाऽप्यंशेन उत्पत्तिप्रलययोरभावादुपाधिनिराकरणार्थमपि न यत्नः कर्तव्यः। देहादयस्तु तत्प्रकाशेन भासन्ते। न तु तदुपाधयः। अत आत्मन

एवम्भावेऽवगते देहनिराकरणाश्रमपि प्रयत्नो व्यर्थः। ननु गुणैः क्षोभसम्भवादेवम्भावस्थित्यनुपपत्तेः सर्वदा तथास्थित्यर्थं गुणक्षोभनिराकरणाय यत्नः कर्तव्य इत्याशङ्क्याऽऽह—**निर्गुणमिति**। नह्यात्मनो गुणाः सन्ति। एते हि सत्त्वादयः प्रकृतेर्गुणाः। न ह्यन्यदीयैरसम्बद्धैरात्मनः क्षोभो भवितुमर्हति। तस्मात्तदर्थमपि न यत्नः कर्तव्यः। किञ्च। एतादृशस्वभाव आत्मा सर्वदा न तु कदाचिदित्याह—**नित्यमिति**। यावन्त आत्मनो धर्मा निरूपिताः परिचायकत्वेन तैः सहित आत्मा नित्यो न तु ते तत्रोत्पाद्यन्ते। तस्मात्तादृशत्वसिद्ध्यर्थमपि न यत्नः। किञ्च। यद्ययमात्मा अनानन्दमयो भवेत्तदा भगवत्सायुज्यं ब्रह्मता वा सम्पादनीया स्यात्। किन्त्वयमेव ब्रह्म भगवानिति। “अयमात्मा ब्रह्म विज्ञानमयः” इति श्रुतेः। “अहमात्मा गुडाकेश” इति च। तस्माद्भगवत्सायुज्यार्थं ब्रह्मभावार्थं वा न यत्नः कर्तव्य इत्याह—**अद्वयमिति**। न ह्यात्माद्वयरूपः। पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि। “मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यती” ति। “अन्योऽसावन्योऽहमस्मी” ति निन्दाश्रवणात्। नह्यात्मनि नानात्वमस्ति। वैलक्षण्यं तु दूरे। सर्वत्र चैकरूपः सर्वत्राऽक्षोभ्यः सर्वत्रोत्पत्तिविनाशधर्मरहितः सर्वत्र परिच्छेदरहितः सर्वत्रैकरूपः सर्वत्र निश्चलः सर्वत्र समीचीनः सर्वत्र प्रत्यक्सफूर्तिरूपः सर्वत्र ज्ञानरूपः सर्वत्राऽसङ्गोदासीनः शुद्धश्चेति परिचायकप्रकारेणाऽऽत्मन्यवगते कृतार्थो भवति। न किञ्चित्कृत्यमिति॥३९॥

एवमात्मज्ञानमार्गं निरूप्य तं पक्षं दूषयति—

SRI SUBODHINI: This Lord, who is of the nature of “knowledge”, (Jnana) is blemish-free and pure. He is a relentless brave warrior! He is very deep and has enveloped himself, as a great unreachable secret! As, He is, He is the best! He, always stays and revels in His own divine self! Hence, He is always of one form, nature and status! HE IS TOTAL AND FULL AT ALL TIMES! He is bereft of origin or dissolution i.e. for Himself, there is no birth or death! HE IS NIRGUNA — beyond all the three qualities. He is permanent and everlasting. Although, He has the three attributes of SAT

– CHIT – AANANDA (TRUTH – CONSCIOUSNESS – BLISS), He is also “non-dual” (one, without any division).

However, there are 12 qualities of this “Sat-Chit-Aananda” nature, in our Lord, and through these “qualities” only, a person is able to realize, the difference between the “body” and the “Aatma”. When, the “Jeeva” understands, these qualities fully, then, he is able to get rid of, slowly, the loss of memory, which he has nurtured for so long, of having the attitude of “me” and “mine”, in his body and senses (i.e. the ignorance of treating the body, as the real “me”, and getting attached to everything, pertaining to, and desired by the body and the senses.)

Our Sri Mahaprabhuji has outlined, in a very detailed way, the way of the rise of “discrimination” (Viveka) on the “difference” of the body and the “Aatma”.

(1) “AATMA” IS PURE (SUDDHA)

The body is very impure. It is filled with every type of dirt, like faecus and urine etc. But, the “Aatma” is very specially pure and clean. We can very easily see, that both the pure and impure materials, can never get united and become “one”. From this, we can clearly realize, that the “Aatma” does not need to be “purified”. The daily purification of the body, which we do, is also a waste (from the angle of “purifying” the “Aatma”). This, is due to the fact, that the body itself is always impure, and continues to become impure at all times! Due to this, the devotees, who follow the path of Jnana, give up all the objects/practices, from the initial stage itself! This is what is indicated.

(2) "AATMA" IS "SOORA"

The "Aatma" is a relentless and unbearable "warrior" (Soora)! Hence, this "Aatma" does not need any external help or aid, for it's own "liberation". But, the body is always attached with wife, sons etc. Hence, the "body" always has, the worry and anxiety of itself and along with others too! But, if a wise person is able to realize the "oneness" and the truth of "one existence" only (Kevalata), then, this anxiety and worry for wife, sons etc. would have got fled away instantly (as there is only one "Aatma", which is present in every "body")! Hence, in this path of "Jnana", "liberation" is made possible, through surrender to one's own Aatma (Swaasraya). In the path of Bhakthi, liberation takes place, through the surrender to our Lord (Bhagawadaasrayam). Due to this, the path of Bhakthi is considered as better! In the path of "Jnana", detachment occurs, due to the knowledge, about the nature of one's "Aatma", and the "Jnani", has to put strenuous efforts to get total detachment to the body, sons, property etc.

(3) "AATMA IS "JNANA" ITSELF

This "Aatma" is of the form of knowledge itself, (Jnana-swaropa) and the "body" is the "known" object. Hence, truly speaking, efforts are not really required to know, about one's own "Aatma" — as the "Aatma" is the subject to be "known" (Jneya). The scriptures, which expound about the knowledge of the "Aatma", indicate, from a long distance, the nature of "Aatma", so that, we can get acquainted with it. But, the Vedas become alive and useful only, when they get related with the "illumination" of the brilliance of "Aatma". Then only, they are able to manifest their "truthful"

nature, and also become “proof and evidence”! When, the “Aatma” attains the knowledge, about it’s own true divine nature, as the “illuminator” of each and every object, then, it does not put any more efforts to attain “Jnana” as it has realized, about it’s true divine nature!

(4) “AATMA” IS “WORTHY” OF BEING “KNOWN”

This “Aatma”, is worthy of being “known”, through the entry of mind and intellect “inside” oneself! But, the body has to be known “outside”, through the mind and sense organs. When a devotee understands the real “nature” of the “Aatma”, then, he need not resort to Yoga, or any other spiritual practice. Some persons may comment, that “Aatma” is “hidden”, and “Yoga” is necessary to “manifest” this “Aatma”! This is answered by telling, that the “Aatma”, as it is considered, as the “best”, does not become “better” by getting manifested. By, remaining “inside” only, it continues to remain the “best”, and, at all other times also! The “body” is “outside”, and is considered as not “appropriate or right”. It changes constantly, and through bathing, cleaning etc. the body has to be kept neat and pure.

(5) “AATMA” IS “ACHALA” (IMMOVABLE)

This “Aatma” is “Achala” (immovable) also. Hence, no one needs to put efforts, through one’s “mind”, to keep it stable! But, the body is unstable at all times! Hence, the “Aatma” is separate from the “body”. Any amount of making the body healthy and stable is a waste! — especially when the “Aatma” has no “special” connection with the “body”! This “Aatma” is the “truth”, and it remains “as it is” at all times! The body is not like this, and everyone is aware of this fact. Hence,

it is not appropriate or necessary to put efforts, through Yogic practices, to keep the “Aatma” stable and of one “form”!

(6) “AATMA” IS “POORNA” (TOTAL) – THE HIGHEST “TRUTH” (SATYAM)

This “Aatma” is “totally full”, (Poorna) and the body is not “total”. Hence, no effort is required to be done, to remove any “defect or limitation” in the “Aatma”, when it is already “TOTAL AND FULL”! A question can arise here. Like, the “sky” (space) is also “full”, at all times, and is of one “form” (Roopam) only, is the “Aatma” comparable to “space”? This is answered by telling, that inside this sky, so many types of cloud formations take place. Yet, all of them get removed also or expanded. In the same way, some persons may say, that there is nothing wrong to put efforts to remove the “imposed objects” (Upaadhi) on the “Aatma”. On this, it is said, (replied) that ‘Aatma’ has no “end” i.e. it is limitless, and there is nothing “imposed” on the “Aatma”, which is always total and pure!

(7) “AATMA” IS “PURE AND CHANGELESS”

In a pot, the factor of “space” gets in, and attains the “imposed” defect, of being confined to a pot! Such type of “imposing” is not possible for the “Aatma”. Why? AATMA IS ALWAYS “AS IT IS”, WITHOUT ANY CHANGE! IT CANNOT BE “POLLUTED”, BY ANY OTHER OBJECT (“NIRVIKAAR” AND “NIRLEPA”). In view of this, there is no “origin or dissolution” for the “Aatma”! Some may say, that the body and inner mind are conscious and active, due to the “truth” of the existence of the “Aatma”, and they

may act as the “imposed objects”! But, this cannot be, as the realization takes place, that the “Aatma” is the “illuminator” of everything! And the “illuminated” cannot “impose” its power and influence on the “illuminator”!

(8) “AATMA” IS “NIRGUNA” (QUALITY-FREE)

Another doubt arises here. Can the qualities of Satwa, Rajas etc. affect the “Aatma”, or lead for its “decline”? If this is true, then, it becomes necessary for the “qualities” to be kept under “control, so that the “Aatma” can remain stable and in “one state” at all times. Hence, efforts, will be required, to bring the “qualities”, under one’s control! Answering this, it is said, that the “Aatma” is “NIRGUNAM” – beyond the purview and effect of qualities. The qualities of Satwa etc. are the attributes of “nature”, (Prakruti) and of the “body”. Hence, these “qualities” cannot affect the “Aatma” – as it can do or affect only the body etc. Hence, putting efforts, for this sake, also is a waste.

(9) “AATMA” IS “NITHYA” (EVERLASTING)

It is also said, that the “Aatma” remains at all times, in the “same way, and manner” (Nithya). In the first instance, through the word of “Sathya” (truth), the “permanent” nature of the “Aatma” has been told (i.e. its “form” (Swaroop)). Now through the word of “Nithya” (ever existing), the qualities and virtues of the “Aatma” are explained, as permanent. Whatever nature or quality, with which, the “Aatma” has been described, up to now, they are all stated to be always and permanently existing, (i.e. without decline) and the “Aatma” itself, with all its attributes, is considered as permanent and everlasting. No one can originate, in the

“Aatma”, it’s virtues, qualities and attributes, as they are self-evident.

(10) “AATMA” IS “AANADAMAYA” (BLISSFUL) AND IS “BHAGAWAN”!

There is also another factor. Is this “Aatma” only a “conscious” entity, and not an entity, of “bliss”? (Aanandamaya). If this is so, then, there is no necessity to put efforts, to get the “union with our Lord” (Saayujyam). But, in reality, this “Aatma” is not only “Brahman”, but is also our Lord “Bhagawan”. There are various “Vedic references, such as, “This Aatma is Brahman, and is of the nature of special knowledge”. (AYAM AATMA BRAHMA VIJNANAMAYAHA). “I am the “Aatman”, who has conquered sleep” (AHAM AATMA GUDAKESAHA) — From these Vedic sayings, we can easily comprehend, that the word “Bhagawan” denotes the same Brahman, Aatman and our Lord (Bhagawan) only. Due to this, there is no necessity to put efforts to attain “union” with our Lord (Saayujyam) or for the attainment of the “attitude” (realization = Bhaava) of Brahman either.

(11) “AATMA” IS “ADWAYAM”—ONE, WITHOUT A SECOND:

That is why, everyone says, that our “Aatma” is “one without a second” (Adwayam) i.e. this “Aatma” has no “two” forms! In other words, there is no division or difference between the “Aatma”, and our Lord, who is “Bhagawan”. It is said, in the path of “Jnana”, (knowledge) there is no difference between the “Purusha” (Jeeva) and “Ishwara” (the Lord). It is further said, that the person, who sees any difference between these two is condemnable. (The Vedic references are “MRITHYO

SA MRITHYAM" and "ANYOASAAVANYOYAM" etc.) The "Aatma" has no other "different" or "many" forms! How come, then, it is considered as "special" and "unique"? This "Aatma" is of the same form, in every object, and as has no decline at all, in each and every place; is not also subject to the defects of getting "originated" and "destroyed"; does not have any division/ difference at any place; stable at all places; firmly established in all places; the source of inspiration inside everyone/everything; of the form of pure "Jnana" at all times/ places, unattached to anything and everywhere, unconcerned (unattached) and pure at all times! In the same way, when this "Aatma" is realized and understood, then the "Jnani" feels fulfilled, and nothing remains to be done or attained by him! — by way of a duty!

Thus, after explaining the way of the knowledge of the "Aatman", the same is "condemned" in the following verse, (i.e. it's "defects" are also explained) for those who are "wordly"

ऋषे विदन्ति मुनयः प्रशान्तात्मेन्द्रियाशयाः।

यदा तदैवाऽसत्तर्कैस्तिरोधीयेत विप्लुतम्॥४०॥

VERSE 40 Meaning: "Oh Sri Naarada! A devout person, of a peaceful mind, is able to realize the imperishable "Purusha", as explained earlier. This is indeed appropriate. But, when a worldly person desires to realize this truth, through logic and reasoning, based on worldly factors, then, this truth, hides itself by having got drowned in utter darkness." (i.e it does not "reveal" itself!)

श्रीसुबोधिनी : ऋष इति। हे ऋषे नारद। त्वं हि मन्त्रद्रष्टा सर्वसिद्धान्तं जानासि। किमेतावता आत्मा एतादृश इति। प्रतीयमानस्याऽनर्थस्य निवृत्तिरपेक्ष्यते।

यद्यात्मन्येतादृशेऽपि संसारः स्यात्तदा अनिमोक्षः। भ्रमात्प्रतीतावपि भ्रमो निवर्तनीयः। एवंभावज्ञानादेव निवर्तनपक्षेऽपि ज्ञानं प्रमाणतः सम्पादनीयम्। तत्प्रमाणं वेदो भवति नार्हति। बहुवादिविप्रतिपन्नत्वात्। किन्तु प्रमाणसहितं योगयुक्तं मन एवाऽऽत्मनस्तथात्वं बोधयति। तं पक्षमङ्गीकृत्य दूषयति। मुनयः यदा मननशीलाः। प्रशान्त आत्मा इन्द्रियाणि च येषाम्। शुद्धान्तःकरणा जितेन्द्रियाः। तैर्मनने क्रियमाण एवाऽत्मा भासते। तदेव गुणस्वरूपमसत्तर्कैः कयुक्तिभिर्विप्लुतं सत्तिरोभूयेत् तिरोभावं प्राप्नुयात्। सर्वदा एतादृश आत्मानुसन्धाने कदाचिदपि संसारस्फूर्तिर्न स्यात्। तथात्वे वा संसारस्फूर्त्ताविनिर्मोक्षप्रसङ्गः शास्त्रवैफल्यञ्च। तस्माददृष्टानुपपत्त्या एतदभ्युपगन्तव्यम्। ये मुनयः प्रशान्तात्मेन्द्रियाशयास्तेषामात्मा तथाविधः स्फुरति तदा न संसारः। अन्यान्यप्रति न स्फुरति तदा तेषां संसार इति। एवमपरोक्षकथापरोक्षकथायामपि प्रमाणेन वेदादिना सत्तर्कसहितेन तत्स्फुरत्यसत्तर्कैर्विप्लुतं सत्तिरो भवतीति। अतः परमेतन्नियमनार्थं किञ्चिदङ्गीकर्तव्यम्। यस्मिन् क्रियमाणे असत्तर्कादिकमप्यभिभूय ज्ञानमुदेतीति। प्रशमादयस्तु प्रथमतो न सम्भवन्ति। तेषां साधनाभावात्। साधनाऽभावेऽपि यदि जायेरंस्तदा सर्वदैव स्युः। तस्मात्तादृशमेकं साधनं वक्तव्यं यदव्यभिचारि भवति। भक्तिश्चेत्कृतमात्मनिरूपणेन। भक्तेः स्वातन्त्र्येणैव मोक्षदानात्। भगवतस्तादृशस्याऽऽत्मत्वाच्च। अतो भक्तिरहितः स मार्गो न सिद्ध्यति। भक्तौ च जातायां किं तेन मार्गेण। अत उभयथाऽप्यप्रयोजकं तत्। तस्माद्भगवतस्तदेकं रूपमात्मभूतमिति भगवन्माहात्म्यमेतत्। बिभूतिर्वा। तस्माद्बालानां हस्ताग्रे चन्द्रबुद्धिवदात्मबुद्धिरिति न तच्छ्रवणमात्रेण कार्यसिद्धिरिति भावः॥४०॥

एवं मतान्तरं परिहृत्याऽवतारकर्माणि गायन्तीत्युक्तत्वात् के ते अवतारा इत्यपेक्षायामाह—

SRI SUBODHINI: “Oh Sage Naarada!” You also are aware of the Vedic chanting (Manthraas). Hence, you are aware of all the philosophies and systems of thought. I have accepted the nature and form of “Aatma”

as explained above, and this is, as per the path of knowledge. But, there are so many defects, which I see in this knowledge of the Aatma, and, it is necessary to remove them."

Our Sri Mahaprabhuji has given here, a beautiful example, to make us understand this point better. Imagine "pots" being produced and simultaneously blows are also given to break each one of them! In this way, "pots" can never be produced! Following this example, through "sound" (words), we all know that "Aatma" is ever existing, it is the truth, knowledge and of the purest of all "forms"! But, in reality, however, everyone experiences ones' own impermanency, ignorance and other types of blemish! It becomes necessary to remove these "defects", through efforts. Can knowledge of the Vedas remove these defects? It is said, that there are so many different interpretations of the Vedic sayings, that these "defects" will continue to remain, as before! — despite the fact, that these "defects" are caused by one's delusion only!

For the removal of the defects, some may say, that along with the proof of the Vedic sayings, a person should also equip himself, with the attainment of this realization through Yoga! Answering this, it is said, that the "Munis", (Munayaha), who have become intensely peaceful, with a pure inner mind, and having conquered their "senses", are able to experience this "defects free" Aatma, through their contemplation and meditation. Here, "contemplation" means "contemplation through the ideals". But, as this entire process is "mental" in nature, there is a possibility, that this process may be Satwik, Rajasik etc. — as per the prevailing nature of the mind,

at a particular time! Moreover, it is said, in this verse, that worldly reasoning and logic can make this knowledge of the Aatma “disappear”. The purport of this is, that it is, very difficult to achieve the true realization of the “Aatma”, with worldly reasoning/logic.

Hence, these Mahatmaas who are “Munis”, having a peaceful mind and senses, experience the pure blissful Aatma, and during this experience, for them, there is no “world” (Samsaara). All others, having been deprived of this “Aatmic experience”, feel the “world”, at all times!

From the above, we have to ask a question as to whether, there is a “way” to solve all these problems at “one go” i.e. a person is able to realize the knowledge of the “Aatma”, having removed the logic and reasoning of ignorant ideals of “worldly” people? The way, now being told, is the path of pure “Bhakthi” (devotion) to our Lord — especially, when the Lord Himself has regarded the “Jnani with Bhakthi”, as His own “Aatma” (Jnanitwatmaiya Mematam).

Hence, we have to conclude, that the path of “Aatma-Jnana” without “Bhakthi” to our Lord, is not independent! A question may arise, that when “Bhakthi” has been got, what then, is the necessity to practice this independent path or Jnana? Due to this, this independent path of “Jnana” is not effective or useful. It is also proved, that the references made, in the previous verses, to “Aatma” and “Purusha” pertain to our Lord only, who is the “Akshara Brahman” (Imperishable Brahman) — as His own “different” form! This indeed is due to the glory of our Lord! Our Lord’s manifestation into another “form”, as the “Aatma”, beings out His eternal

glory only i.e. this “Aatma” is the manifestation of our Lord’s exalted greatness (Vibhooti)!

Our Sri Mahaprabhuji says here, that only foolish persons, with a view to beguile others (boys) will say that, “this Aatma, is the same as Brahman, and they also regard, that by just listening about this “Aatma” a person can attain liberation” — it is just like elderly persons hoodwinking, as a joke, small boys by telling that, “I am holding the moon in my hand”! He says, that these type of persons have only “boyish intellects”, and they have “no understanding”!

In this way, after negating all other systems and practices, with a view to affirm, his own earlier saying of, “They, who sing the Leelas of our Lord’s various manifestations”, Lord Brahma, is now telling, about our Lord’s various incarnations (so that devotees can sing about them).

आद्योऽवतारः पुरुषः परस्य-

कालः स्वभावः सदसन्मनश्च।

द्रव्यं विकारो गुण इन्द्रियाणि विराट्-

स्वराट् स्थासु चरिष्णु भूमः॥४१॥

VERSE 41 Meaning: “The “beyond” (Param) is the first incarnation of our Lord! The other incarnations of our Lord are time (Kaala); nature; the mind, which has realized the truth; all materials; the fire element; the ego; the three qualities; the senses; the universal and the immanent divine forms of our Lord; the stationary and moving beings — all these are our Lord’s incarnations only!”

श्रीसुबोधिनी : आद्योऽवतार इति। परस्य ब्रह्मणः

पुरुषोत्तमस्याऽऽद्योऽवतारः पुरुषः प्रकृतिभर्ता। द्वितीयः कालः। तृतीयः स्वभावः। सदसत् कर्म प्रकृतिर्वा। मनश्च। इदं मन आधिदैविकं यत्सङ्कल्पद्वारा कामजनकं। यतः सृष्टिः। तदनन्तरमन्येऽप्यवतारा इत्याह। द्रव्यं पञ्चमहाभूतानि। विकारः अहङ्कारः। गुणास्त्रयः। पञ्च वा तन्मात्राः। इन्द्रियाणि दश। विराट् ब्रह्माण्डदेहः। स्वराट् तदभिमानि। स्थास्नु स्थावरम्। चरिष्णु जङ्गमम्। एतत्सर्वं भूमनः अतिसमर्थस्यैते सर्वेऽवताराः। अवतारो नाम अवतरणं मूलस्थानादिहाऽऽगमनम्। तत्परमार्थतो भगवानेक एव तत्र स्थितः सर्वरूपेण इहाऽऽगत इति सर्वमेवाऽवताररूपम्॥४१॥

अथ पुरुषोत्तमत्वाद्भगवतः सजातीयेभ्य उत्कर्षलक्षणगुणवत्त्वं चेत्तदा इमे अग्रे वक्ष्यमाणा इति तान् गणयति—

SRI SUBODHINI: The first “incarnation” of the “Para Brahman” is the “Purusha” — the husband of “Prakruti” or nature! The second incarnation is “time” (Kaala). The third being “Swabhaava” (nature). Later, “Prakruti” (or Karma = action). Then, mind, which is celestial in nature. This mind originates “desire”, (Kaama) through “thinking”. Then, through this, the “physical” world gets created. In the meantime, the several “manifestations” take place, such as the five elements, ego, the qualities of Satwa etc., the qualities of form, touch, smell, sound and taste, and their governing factors (subtle factors). The 10 sense like the eyes etc.; the universal form, which is the body of “Brahman”. Stable materials and animate (moving) “beings” get created later. ALL THESE ARE CREATED AS AN INCARNATION OF OUR LORD ONLY, AS PER HIS GLORIOUS CAPACITY AND POWER!

An “incarnation” is defined, as the “coming down”, from the “root-basis” status of being “imperishable”! In fact, we should never forget the fact, that this Lord,

विचित्ररूपम् पञ्चदैविकं वा किं बहुना यत्किञ्चिद्व्यवत् मृतम्। प्रकारामानाति

who is "imperishable and unseen", is always present everywhere, although, He comes down in an incarnation, as per His will and desire! Sometimes, as per His desire, He manifests Himself, as all "these materials" and NOW, THIS LORD HAD COME HERE! HENCE A DEVOTEE SHOULD CONSIDER ALL MATERIALS, AS OUR LORD ONLY!

The highest Para Brahman is the "best" of all "Purushas". Our Lord's incarnation also exhibit this highest glorious nature of auspicious qualities. Now, Lord Brahma is counting all the "incarnations" of our Lord.

अहं भवो यज्ञ इमे प्रजेशा दक्षादयो ये भवदादयश्च।
 भूलोकपाला भुवर्लोकपालाः स्वर्लोकपालास्तल्लोकपालाः॥४२॥
 गन्धर्वविद्याधरचारणेशा ये यक्षरक्षोरगनागनाथाः।
 ये वा ऋषीणामृषभाः पितृणां दैत्येन्द्रसिद्धेश्वरदानवेन्द्राः।
 अन्ये च ये प्रेतपिशाचभूतकूष्माण्डयादोमृगपक्ष्यधीशाः॥४३॥
 यत् किञ्च लोके भगवन्महस्वदोजः सहस्वदबलवत्क्षमावत्।
 श्रीहीर्विभूत्यात्मवदद्भुतार्ण तत्त्वं परं रूपवदस्वरूपम्॥४४॥

VERSES 42, 43 and 44 Meaning: "Myself (Lord Brahma), Lord Siva, the Yagna Narayana, the Mareechies (the Prajapatis), Daksha and devotees like you, Oh Sri Naarada! The Sanakaadi brothers; the protectors of all the three worlds of this universe, the space and the heavens, including the nether world; the Gandharvaas, the Vidhyadharaas, the Chaaranaas and their Lords! The Lords of the Yakshas, the big snakes, the Nagas; all the best of sages and seers; the best among the "ancestors", the Pisachaas, Bhoots,

Khooshmandas; the animals, the birds and their Lords — all these are incarnations of our Lord only! Apart from all these, whatever is there in any world, with power and good auspicious nature or quality, and those with great brilliance, strength, forbearance and invested with great virtuous qualities, with the illumination of brilliance, (Shree) and with the knowledge and realization of “Aatma” — all these are the forms of the highest principle of our Lord! In fact, all the beings and materials, with or without form, are all the forms of our Lord only.”

श्रीसुबोधिनी : अहमिति। स्वहीनेभ्यः स्वसेवकेभ्य उत्कर्षो बहूनां वर्तत इति ते सर्वे भगवदवताराः। तत्र प्रथमम्—अहं ब्रह्मा। भवो महादेवः। यज्ञो यज्ञनारायणः। इमे प्रजेशा मरीच्यादयः। तत्र दशो मुख्यः कल्पान्तरे। अतो दक्षादयः। भवानादिर्येषां ते भवदादयो भक्ताः। चकारात्सनकादयः। एवं स्वभावत उत्कृष्टानुक्त्वा अधिकारेणोत्कृष्टानाह—**भूलोकपाला इति।** पाठान्तरे भूलोकपालाः। तदा भूरित्याद्यव्ययम्। भूलोकपालाः पृथिवीलोकपालाः। भुवर्लोकपाला अन्तरिक्षलोकपालाः। स्वर्लोकपाला उपरितनलोकपालाः। तललोकपाला अधस्तनलोकपालाः। गन्धर्वादीनां ये ईशाः। यक्षादीनां ये नाथाः। रक्षोरगेति सन्धिरार्षः। गन्धर्वादयो राजसाः। यक्षादयस्तामसाः। ऋषीणामृषभाः सात्त्विकाः। पितृणां सन्निपाताः। एवं पूर्वत्राऽपि। दैत्येन्द्रादयो राजससात्त्विकतामसाः। इदानीं तमोमिश्रतामसानाह—**प्रेतपिशाचेति।** एतेषां स्वरूपं तृतीयस्कन्धे वक्ष्यते। प्रेतादीनां ये अधीशाः। किञ्च। यः कश्चनोत्कृष्टधर्मो भगादिः। भाग्यमैश्वर्यादि वा। तद्युक्तं यत्किञ्चिद्वस्तुमात्रं प्राणिमात्रं वा। महस्तेजः। ओज इन्द्रियशक्तिः। सहो मनः शक्तिः। ओजसा सहितं सहः। मनसश्चेन्द्रियाणां चाऽन्योन्योपकारात्तच्छक्तिद्वयमेकत्वेनोक्तम् ओजःसहस्वदिति। बलं देहशक्तिः। क्षमा सहिष्णुता। एते भगादयः पदार्था उत्कृष्टा एवाऽत्र विवक्षिताः। श्रीः शोभा। हीर्लज्जा। विभूतिर्लक्ष्मीः। आत्मा बुद्धिः। श्रिया (?) द्यात्मपर्यन्तं चतुष्टयं यस्याऽस्ति स तथोक्तः। किञ्च। अद्भुतार्णम् अद्भुतवर्णरूपम्। विचित्ररूपम्। गवादिकं वा। किं बहुना। यत्किञ्चिद्रूपवत् मूर्तम्। प्रकाशमानमिति

यावत्। तत्सर्वं परमेव तत्त्वम्। यदप्यस्वरूपं अमूर्तमाकाशादि। तदपि तत्त्वमित्यर्थः। अस्वरूपत्वेन रूपवत्त्वेन च तस्याऽपि प्रसिद्धेः॥४२॥४३॥४४॥

एवमुत्कृष्टधर्मवत्त्वेन यदेव किञ्चिल्लोके प्रसिद्धं तदेव भगवदवताररूपमित्युक्त्वा यत्साक्षात्सच्चिदानन्दरूपमैश्वर्यादिसर्वगुणसहितं तन्मुख्यं भगवदवताररूपं ते कथयिष्यामीत्याह—

SRI SUBODHINI: We have realized, that our Lord Sri Purushothama is invested with the most “best” auspicious qualities/virtues. His incarnations also exhibit the highest qualities/virtues. “Among these incarnations, the first one is Myself (Lord Brahma), then Lord Siva, Yagna Narayana; from the Mareechis up to the Lords of all beings (Prajaapatis). Daksha was the most important “Prajaapati”, in one of the “Kalpas” (aeons). In other words, Daksha and others are considered as “devotees of our Lord”. “Oh Naarada! You are also a devotee and the Sanakaadi brothers are Jnanis!” Now, after counting those, who are important, from the point of view of “nature or attitude” (Swabhaava), Lord Brahma is counting those, from the point of view of “authority”. The rulers of this earth, and other worlds, the protectors of space, like Rudra and others, and the protectors of heaven like Indra and others. Later, the protectors of the lower regions like Paatala and others, the rulers of the Gandharvaas, Yakshaas, and the Tamasik protectors of “beings”. The Gandharvaas and the like, are Rajasik by nature. The Yakshaas and the like are Tamasik. The sages and seers (and the “best” among them) are all Satwik. The “ancestors” (Piturs) are “mixed” in nature (both Satwik and Rajasik). The same division is applicable, to those beings, who are determined as per their “nature” or “attitude”! The kings of the demons are Rajasik; the group of Siddheswaraas

are Satwik, and the kings of devils are Tamasik.

Lord Brahma is now counting the "Tamasik-Tamasik" beings such as the manes, the Pisaachaas, the Bhoots, the Kushmaandas, the Yadasas etc. The rulers of animals are Tamasik. In the third canto, their real "nature and form", (Swaroopa) will be explained.

It is said, that whichever material or being is of the highest quality, virtue or fortune (with opulence) — all these are manifestations of our Lord only. Brilliance, power, strength of the senses, the capacity and strength of the mind, the bodily strength and brilliance — all these are our Lord's only! The mind and the senses help each other! Hence, both of them are referred to, together. Forbearance, tolerating quality — all these qualities, and those, who have these, are the incarnations of our Lord only. The brilliance of Shree! Bashfulness, the brilliance of spectacular manifestations (Vibhooti — Laxmi) and "Aatma" ("intellect" — all these are incarnations of our Lord only)! Even, the most wonderful form of the lion, cow etc. — all these are our Lord's manifestation only! Anything, with a brilliant and beautiful form or nature, is also a material of the principle of our Lord, who is "Para" — beyond! Everything with form and formless (like space) — all these are our Lord's incarnations - AS OUR LORD HAS BECOME FAMOUS WITH THESE FORMS!

In this way, WE SHOULD SEE EVERYTHING — ESPECIALLY THE BEST AND BRILLIANT MATERIALS /PERSONS, EXPRESSING HIGHEST QUALITIES OF PERFECTION AND BEAUTY — AS MANIFESTATIONS OF OUR LORD ONLY! After telling this, Lord Brahma says, "Now, I will tell you the important incarnations of our Lord, invested with His supreme qualities and form of "truth-consciousness-bliss"

(Sat-Chit-Aananda) and limitless “opulence” (Aishwaryam) and all the auspicious qualities.”

प्राधान्यतो यानृष आमनन्ति लीलावतारान् पुरुषस्य भूमः।
आपीयतां कर्णकषायशोषाननुक्रमिष्ये त इमान् सुपेशान्॥४५॥

VERSE 45 Meaning: “Oh sage! I will tell you about the most important incarnations of our Lord, who is all pervasive, and also the indweller in everyone — especially those, which are considered as significant in this Universe! I will now describe to you, our Lord’s beautiful incarnations, in their order. These Leelas of our Lord are capable of destroying the dirt of our ears. Please now, drink the same, through your ears!”

श्रीसुबोधिनी : प्राधान्यत इति। ऋषे इति सम्बोधनं तादृशश्रवणे अधिकारिद्योतकम्। यद्यपि भगवत्सृष्टौ सर्वमेवाऽवताररूपमिति मुख्यः पक्षस्तथापि तादृशस्याऽवतारत्वेन लोकप्रसिद्ध्यभावाल्लोके यानवतारान्प्राधान्येन मुख्यतया वदन्ति तेषां लीलावतारेति नाम। ते च पुनरवताराः कस्येत्यपेक्षायां यस्तु भूमा पुरुषो ब्रह्माण्डादधिकोऽन्तर्यामिरूपो द्वितीयध्यान उक्तस्तस्याऽवताराः। सच्चिदानन्दरूपा हि देहजीवान्तर्यामिणः। तत्र क्रमेण देहजीवरूपा उक्ताः। इदानीमन्तर्यामिरूपा उच्यन्त इति। आपीयताम्। ते हि न बहिःस्थापनयोग्याः। नाऽपि मध्ये। किन्तु सर्वान्तराः कर्तव्या इत्यासमन्तात्पीयतामित्यर्थः। तेषां श्रवणस्य विशेषफलमाह—**कर्णकषायशोषानिति**। यद्यपि सर्वं चरित्रं भगवतस्तथापि लौकिकदोषेण कर्णयोर्दुष्टत्वाद्भगवच्चरित्रे न रुचिरुत्पद्यते। तत्रैतद्विशेषचरित्रं कर्णमलनिवारकमित्यस्मिञ्छ्रुते सर्वत्र रुचिरुत्पत्स्यत इत्यर्थः। अत एवाऽनुक्रमिष्ये आनुपूर्व्येण कथयिष्यामि। ते तुभ्यम्। विशेषेण त्वमेवाऽधिकारीति। इमान् बुद्धिस्थितान्। महता आडम्बरेण कथने हेतुः **सुपेशानिति**। अतिसुन्दरान् मनोहरान्। कथनप्रतिज्ञा भिन्नप्रक्रमेण कथने हेतुः॥४५॥

इति श्रीभागवतसुबोधिनीयां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षित-
विरचितायां द्वितीयस्कन्धे पष्ठोऽध्यायविवरणम्।

SRI SUBODHINI: “Oh Naarada! I will tell you the

beautiful Leelas and stories of our Lord's incarnations — the Lord, who is the highest and all pervasive! Please listen to them." Sri Naarada has been addressed as a "sage" (Rishi). This is to emphasize, and to make it clear, that Sri Naarada had the "authority and deserving" nature, to listen to our Lord's stories and Leelas.

Though, in this vast creation of the Universe, everything is of the form of our Lord only — as the creation is "Bhagawadroopa" (of the form of our Lord), all these materials are not usually thought of as "incarnations" of our Lord (due to ignorance only) in this world. Hence, whatever "form" of our Lord's incarnations, which are considered as important, are now called, as "incarnations of our Lord's "Leelas" (play-sports). Now, the question, which arises here is, as to whose "Leelas" are these? The answer for this will be, that these are the "Leelas" of the Lord, who is "all pervasive" and who is the "indweller" in everyone! This is the "primordial Purusha" who is the subject of "second meditation" (as the "indweller" — Antaryaami) and who is the Lord, said to be "more and beyond" (Adhik) His own Universe!

The body, the Jeeva and the indweller "Aatma", are respectively the truth, consciousness and bliss (Sat-Chit-Aananda!) of our Lord. Among these, we have already described the "body" and the "Jeeva" as the forms of "truth and consciousness" (Sat-Chit) earlier. Now, I will tell you, about the incarnations of our Lord, who is "Aanandamaya", (full of bliss) and is also the "indweller" of everyone. Please listen to these holy Leelas of our Lord, with happiness and joy! These "manifestations" of our Lord are of the forms of "bliss", and of our Lord, as the "indweller". Hence, these holy

manifestations are not appropriate, to be “established” outside of oneself; nor in the middle! But, these holy “incarnations” should be taken “deep inside” oneself. Hence, the word used here is “Aapeeyatam” (please drink deeply).

Lord Brahma now speaks of the special auspicious effect of listening to our Lord's Leelas and stories — KARNA KASHAYA SOSHAN — These Leelas destroy the “sins” of the ears! Though, all the stories and Leelas of our Lord are capable of destroying the “sins” of everyone, even then, the “ears” are usually affected, at all times through the dirt and blemish of this world. Moreover, these “ears”, do not have the desire or taste for listening to the Leelas and stories of our Lord. When this is the case, these “Leelas” by themselves are capable of destroying this dirt and blemish of the ears. On listening to our Lord's Leelas, the ears begin to get a “taste” to listen to all the Leelas and stories of our Lord. “Hence, I will describe, our Lord's incarnations, in proper order. You only deserve to listen to our Lord's Leelas! Hence, I am describing these “Leelas” only to you!” The word “Imaan” (all these) indicates, that Lord Brahma had now, in him, the knowledge of all the Leelas and stories of our Lord's incarnations! Lord Brahma has spoken like this, in this most ostentatious way, due to the fact, that OUR LORD'S LEELAS ARE VERY ENCHANTING (CAPABLE OF ATTRACTING ONE'S MIND)! Lord Brahma, had now decided to speak about our Lord's Leelas in a different way (order). Hence, he assures Sage Naarada, about his intention, to speak about our Lord's various important incarnations.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 6 of Canto II of Shri Mahā Bhāgavata Purāna.

Index

a

aadi (*such as*) 10211
aakaasa (*kham*) 10256
aakaasa (*sky — space*) 10257,
10283, 10456
aananda (*bliss*) 10130
aasaanya praana (*vital air*) 10244
aashrayam (*refuge*) 10168
aatma (*paramaatma*) 10240
aatmas (*forms*) 10384
abhadra (*bad*) 10356
abhaya (*no fear*) 10517
absence of fear (*abhayam*) 10518
absorption (*dhaarana*) 10153 ,
10155 , 10159 , 10185 , 10224
acceptance (*aadaana*) 10258
action (*karma*) 10182 10184 ,
10208 10336 10362, 10451,
10507, 10521
action (*karmata*) 10256
action (*kriya*) 10094 10267 ,
10359 , 10372, 10443,
10455
adharma (*unrighteousness*) 10181
aeon (*kapla*) 10561
air (*praana*) 10305
air (*vayoo*) 10150
all pervasiveness (*vyaapti*)
10366
all results (*ishwaraha*) 10114
allotted work (*master*) 10212

all-pervasive (*viraat*) 10167
anaatma (*non-aatma*) 10393,
10394
anagha (*sinless*) 10330
anantha (*limitless*) 10217
ancestors (*pitrus*) 10180, 10286
anya (*any other*) 10422
api (*and*) 10492
atha (*now*) 10181
attitude (*bhaava*) 10399
auspicious task (*subham*) 10152
auspicious (*kshema*) 10518
auspicious qualities (*gunas*)
10137
auspicious welfare (*kshema*)
10517
ayam (*this*) 10162

b

bad time (*kaala*) 10131
basis (*aadhaar*) 10403, 10455,
10477, 10478
basis (*adhishtana*) 10398
beautiful (*sundaram*) 10163
beginning (*aadi*) 10456
benefits (*phalam*) 10113
best (*uttama*) 10475
beyond (*param*) 10576
bhadra (*good*) 10356
bhagavat sastra (*scripture*) 10376
bhagavataha (*of our lord*) 10335
bhagavati (*godly*) 10258

- bhakthi (*devotion*) 10157, 10296, 10360
 bhakthi (*love*) 10114
 bhavaan (*yourself*) 10137
 birth (*janma*) 10452
 birthless (*ajanma*) 10561
 blemish (*dosham*) 10156, 10377
 blessings (*phalam*) 10113
 bliss (*rasa*) 10286
 bliss (*aananda*) 10509
 bliss (*aanandamaya*) 10258
 bliss of liberation (*mukthi*) 10253
 blissful (*anandamétra*) 10224
 blossomed lotus (*kamal*) 10167
 body (*deham*) 10327
 brahmachari (*celibate*) 10519
 brahman (*our lord*) 10519
 brahman of sound (*sabda brahman*) 10204
 brahmic bliss (*sri bhagavatam*) 10134
 breath control (*praanaayaama*) 10150
 brilliance (*prakash*) 10229, 10288
 brilliance (*teja*) 10414
- c**
- caste (*jaati*) 10183
 cause (*kaarana*) 10267
 certainty (*nischayam*) 10237
 cha (*and*) 10163, 10172, 10180, 10219, 10237, 10303, 10328, 10334, 10421, 10422, 10455, 10469, 10492, 10495, 10496, 10497, 10519, 10521, 10529, 10530, 10562
 chaitanyaroopa (*conscious-form*) 10413
- chandhaamsi (*vedic chanting*) 10180
 changes (*vikaara*) 10182, 10436
 chanting (*chchandas*) 10484
 chaste (*sati*) 10325
 chit (*consciousness*) 10441
 compassion (*karuna*) 10410
 compassion (*daya*) 10345
 contemplation (*mananam*) 10128, 10147
 conscious (*chetan*) 10393
 consort (*bhaarya*) 10287
- d**
- delusion (*bhraanthi*) 10539
 deserving (*adhikaari*) 1094
 desire for wealth (*lobha*) 10175
 detachment (*vairagyam*) 10139, 10149, 10197, 10204, 10293, 10297
 dhaarana (*absorption*) 10152, 10157, 10167, 10189, 10206
 dharmik (*righteous*) 10277
 dhyana (*absorption and meditation*) 10152
 direct darsan (*sākshatkaar*) 10148
 discipline (*sraddha*) 1094
 discrimination (*viveka*) 10183
 dissolution (*pralaya*) 10414
 diverse forms (*roopa*) 10405
 divine form (*moorthy*) 10158
 doer (*kartha*) 10267, 10443
 duties (*swadharma*) 10125
 duty (*karma*) 10559
 duty (*kartavyam*) 1095
- e**
- effects and results (*phalam*) 10138

efficient (*vichakshana*) 10357
 efforts (*karma*) 10247
 ego (*ahamta*) 10495
 ego (*ahamkaar*) 10162 , 10193 ,
 10237 , 10258 , 10284
 elements (*prakruti*) 10309
 enjoyment (*sambhoga*) 10383

f

fame (*keerthi*) 10137 , 10291 ,
 10356
 fear (*nirbhaya*) 10111
 fearlessness (*abhayam*) 10111,
 10116, 10117
 fire (*agni*) 10250, 10482
 fire (*tejas*) 10244
 foot (*paada*) 10517
 form (*roopa*) 10158, 10283,
 10400 , 10540
 form (*swaroopa*) 10454 , 10570
 formless jeevas (*beings*) 10481
 fragrance (*gandham*) 10462

g

gadaagraja (*weilder of mace*)
 10312
 games (*kreeda*) 10540
 ganges river (*ghat*) 10149
 glorious person (*mahaapurusha*)
 10137
 glory and greatness (*mahaatmya*
jnanam) 10229
 goal' (*gati*) 10433
 goals (*purushaartha*) 10215
 good health (*strength*) 10290
 good deeds (*punya*) 10111
 grace (*kripa*) 10378
 grace (*pushti*) 10134
 great (*mahaan*) 10539

great dissolution maha (*pralaya*)
 10197
 great principle (*mahat tatwam*)
 10182, 10452
 great sayings (*mahaavaakya*)
 10430
 gunas (*nirguna*) 10539

h

havyam (*oblation*) 10485
 heard (*nrinaam*) 10100
 him (*aguna*) 10540
 hole of brahman (*brahmar-
 andhra*) 10240, 10244
 holy limbs (*parts*) 10170
 holy thread (*yagnopaveetam*)
 10184

i

idam (*this place*) 10529
 ignorance (*ajnana*) 10103 , 10220
 , 10254, 10495
 illusion (*aatmamayaya*) 10331
 imagination (*kalpana*) 10158
 imperishable (*akshara*) 10155,
 10479
 imperishable lord (*ishwara*)
 10197
 imposed (*aaropita*) 10100
 imposed objects (*upaadhi*) 10569
 inanimate (*jadam*) 10478
 incantations (*manthraas*) 10248,
 10331
 indweller (*antaryaami*) 10264,
 10393, 10394
 indwelling aatma (*kootastha*)
 10286
 ingress (*aavesa*) 10162
 inner efforts (*saaadhan*) 10294

interest (*sraddha*) 10325
 intoxication (*pramthaha*) 10105
 island (*dweepa*) 10136

j

japa (*chanting*) 10187
 jeeva (*soul*) 10155 , 10164 ,
 10172 , 10192 , 10231 , 10421
 jeevas (*beings*) 10437 , 10482
 jnana (*knowledge*) 10113 , 10118 ,
 10267 , 10360 , 10386 ,
 10413 , 10415 , 10424 ,
 10454
 jnanis (*saints of wisdom*) 10249

k

karanam (*the senses*) 10274
 karma (*action*) 10175
 khada (*bangles*) 10226
 khatwanga (*Dileepa also*) 10142
 king (*nripa*) 10245
 kingdoms (*raajyam*) 10283
 knowledge (*jnana*) 10199 ,
 10248 , 10297 , 10447 ,
 10465 , 10565 , 10551
 knowledge (*vidhya*) 10291
 knowledge (*vijnana*) 10402
 known (*jneya*) 10567
 known! (*khalu*) 10337
 kosa (*body*) 10167
 kosa (*layer*) 10167 , 10168
 kriya (*action*) 10421
 kshema (*welfare*) 10492

l

latent desires (*vaasana*) 10246
 layers (*coverings*) 10167
 leelas (*sravanam*) 10114
 liberated (*muktha*) 10444

liberation (*moksha*) 10342
 liking and loving attitude (*ruchi*)
 10216
 limitless (*ananta*) 10116 , 10333
 listening (*sravanam*) 10144
 logic (*nyaya*) 10462
 longevity (*aayush*) 10105 ,
 10283 , 10304
 lord (*swami*) 10507
 lord (*purusha*) 10284
 lord mahadeva (*siva*) 10277
 lord vishnu (*vishnoho*) 10180
 love (*prema*) 10166 , 10553
 love (*sringaar*) 10173
 lower (*medra*) 10181

m

maatras (*measure*) 10457
 mahat (*great*) 10171 , 10452
 mananam (*contemplation*) 10118
 manifestation (*visarga*) 10258
 manthraas (*chanting*) 10485
 mareechees (*prajapati*) 10537
 mass (*pinda*) 10453
 material (*dravyam*) 10466
 maya (*our lord's power of illusion*) 10181
 meaning (*artha*) 10376
 meditation (*dhyaana*) 10148 ,
 10152 , 10227
 men (*purushaha*) 10283
 merciful (*kaarunika*) 10408
 mercury (*budha*) 10415
 merged (*layam*) 10244
 mineness (*mamata*) 10326 ,
 10495
 mineness (*attachmant*) 10326
 moolaadhaar (*anus*) 10242
 more (*adhik*) 10503

movements (*gati*) 10258

muni (*sage*) 10240

my son (*vatsa*) 10411

n

nabha (*sky*) 10258

nasal (*ghrāṇena*) 10257

nature (*prakṛti*) 10112, 10235, 10540, 10570

nature (*swabhaava*) 10421, 10451, 10581

nature and form (*swaroopa*) 10581

nature of senses (*indriyas*) 10483

nearness (*sameeipyam*) 10342

niruti (*death*) 10284

non-interest (*vimukhata*) 10219

nyaya (*logic*) 10266

o

oblation (*kavyam*) 10485

offerings (*dakshina*) 10528

one existence only (*kevalata*) 10567

one without a second (*adwyaam*) 10571

opulence (*aishwaryam*) 10114, 10582

order (*vidhi*) 10118

orderly (*maryaada*) 10473

origin (*utpathi*) 10390

our lord (*bhagawan*) 10303, 10571

our lord (*bhagawadeeya*) 10126, 10355

our lord (*aatma*) 10113, 10433

our lord (*bhagawadroopa*) 10423

our lord (*bhakthi*) 10157

outside (*bahirmukham*) 10274

outside (*pratyaksha*) 10421

p

para (*beyond*) 10423, 10447

paramaatma (*our lord*) 10236

part (*angha*) 10117, 10429

part (*dhiyaa*) 10227

part (*amsa*) 10372, 10431, 10516

parts (*limbs*) 10173, 10478

parts (*and cause*) 10122

parts (*kalaas*) 10282

path (*maarga*) 10269

path way and goal (*gati*) 10373, 10528

path of action (*karma*) 10248

pati (*husband*) 10372

pati (*master*) 10372

pati (*swami*) 10372, 10374

peace (*santhi*) 10386

permanency (*nithya*) 10381, 10428, 10477

phalam (*result*) 10196

physical objects (*jata*) 10165

pituhu (*father*) 10131

place (*desa*) 10269

play (*kreedaa*) 10333

power of illusion (*maya*) 10415

powers (*sakthi*) 10333

powers (*siddhis*) 10432

prajaapati to soma (*moon*) 10282

prakṛti (*nature*) 10182, 10282

pramaana (*evidence/proof*) 10195, 10388

pranaayaama (*breath control*) 10233

prema (*love*) 10354

primordial nature (*prakṛti*) 10167, 10496

primordial lord (*purusha*) 10484

principle (*tatwam*) 10398, 10399

proof and evidence (*pramaana*)
10554

prostrations (*naman*) 10338
provided or ordered (*ajna*)
10362

punaha (*again*) 10346
punya (*good deed*) 10149
pura (*long ago*) 10199
purpose (*prayojana*) 10346
purusha (*jeeva*) 10248, 10542
purusha (*being*) 10471
purusha (*lord*) 10147, 10541

q

qualities (*dharma*) 10158
qualities (*gunas*) 10137, 10236,
10336, 10374, 10441,
10446, 10452, 10454,
10457, 10496, 10527,
10537, 10134
quality (*of satwa*) 10539

r

rasa (*bliss*) 10174, 10184
rasa (*relish*) 10283, 10529
rasa (*juice*) 10528
reality (*vastutatwa*) 10269
remembrance (*smaranam*) 10122,
10128, 10232
reminding (*jnaapak*) 10447
renunciation (*thyaaga*) 10197
result (*phalam*) 10121, 10196,
10197, 10261, 10366,
10482
result of gati (*goal*) 10246
rule or regulation (*vidhi*) 10122

s

sacrifices (*yagnam*) 10164,

10185, 10362, 10369
sage (*rishi*) 10583
sage king ! (*raajarshi*) 10134
same way and manner (*nithya*)
10570
samsaara (*of life and death*)
10215, 10262
sannyasa (*total renunciation*)
10145
sat (*truth*) 10441
sathama (*best*) 10529
sathya (*truth*) 10570
sathyaloka (*brahmaloka*) 10253
sathyam (*truthful*) 10191
secret parts (*guhyam*) 10284
seer (*drashta*) 10267, 10458
self brilliant (*swaprakaash*)
10413
sense (*indriya*) 10465
siddhi (*status*) 10351
siddhis (*powers*) 10431
sides (*disha*) 10179, 10209
singing (*keertam*) 10117
singing (*telling*) 10118
sky (*aakaasa*) 10172, 10251
smell (*fragrance*) 10179
soma (*moon*) 10284
sorrow (*klesa*) 10436
sound (*sabdam*) 10252, 10283,
10457, 10488
space (*aakaasa*) 10457, 10488
special happiness (*pramoda*)
10487
special knowledge (*vijnana*)
10240
spiritual aspirants (*saadhak*)
10290
spiritual practice (*saadhan*)
10190, 10196, 10261, 10294,
10482

sraddha (*sincere devotion*) 10096
 sri bhagavatam (*chatu sloki*)
 10501
 sri hari (*nidhidhyaasan*) 10144
 states (*aashrams*) 10519
 stithi (*residence*) 10488
 sukham (*tender/comfortable*)
 10232
 supernatural (*aloukik*) 10432
 surrender (*saranam*) 10492
 swami (*master*) 10514
 swami (*lord*) 10349
 swami (*pati*) 10371

t

task (*kaaryam*) 10443
 task (*kriti*) 10454
 tasmai (*that*) 10416
 taste (*rasa*) 10461 , 10462
 teacher (*guru*) 10324
 teja (*brilliance*) 10283, 10359
 teja (*power*) 10288
 three qualities (*gunas*) 10373
 till the union (*yoga*) 10228
 time (*kaala*) 10162 , 10164,
 10175 , 10180 , 10182,
 10235, 10269, 10421 ,
 10481, 10527
 time of creation (*kalpa*) 10561
 totally blissful (*paramaananda*)
 10437
 totally full (*poorna*) 10569
 touch only (*sparsam*) 10385
 traditional (*parampara*) 10323
 tu (*but*) 10148 , 10182, 10462,
 10474

u

unborn (*aja*) 10561

undivided (*abheda*) 10487
 universal form (*viswamoortha*)
 10171
 universe (*brahmaandam*) 10165
 universe (*jagatguru*) 10417
 unmoving (*sthiram*) 10232
 unrighteous (*adhaarmik*) 10355
 unrighteousness (*adharma*)
 10495
 unseen (*adrishta*) 10164
 unseen or unmanifested
 (*avyaktha*) 10414
 untruth (*asat*) 10340, 10546
 upaasana (*worship*) 10362
 urges (*vaasanas*) 10153
 utpathi (*origin*) 10389

v

vachamsi (*words*) 10385
 vairagyam (*detachment*) 10203
 vasu (*wealth*) 10289
 vayaha (*longevity*) 10103
 vayoo (*air*) 10182, 10243
 very far (*vidoorakashtaaya*)
 10350
 vidhi (*system*) 10430
 vidhya (*knowledge*) 10248
 vijnana (*special jnana*) 10175
 vikram (*powerful*) 10492
 virtues (*gunas*) 10129
 visesha (*special*) 10162
 vishnuji! (*vaishnavata*) 10319
 vital air (*praana*) 10216, 10227,
 10231, 10240, 10246 ,
 10257, 10305, 10459 ,
 10466 , 10486, 10536
 vijnana (*special knowledge*)
 10242

w

- warrior (*soora*) 10567
 way (*gati*) 10556
 wealth (*artha*) 10369
 wild flowers (*vanamaala*) 10226
 wind (*vayoo*) 10175, 10459,
 10461, 10466, 10486
 wind (*air*) 10163
 wise and right meaning
 (*artharoopa*) 10204
 with our lord (*sayujyam*) 10190
 word (*vaani*) 10150, 10467,
 10482
 word (*vaak*) 10258
 words (*vedas*) 10381

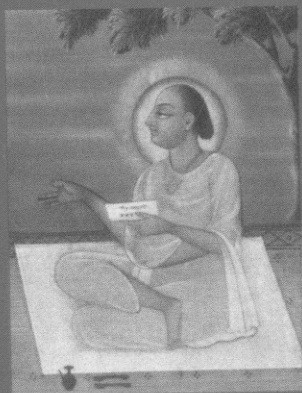
- world (*samsaara*) 10575
 worldly (*loukik*) 10540, 10547
 worship of fire (*agnihotram*)
 10203

y

- yagna (*adhyaatmik*) 10531
 yagna (*sacrifice*) 10180, 10206
 yama (*internal discipline*) 10149
 yash (*fame*) 10291, 10353
 yat (*this which*) 10164
 yava (*grains*) 10185
 yeva (*only*) 10490
 yoga (*union*) 10156
 yoga (*kuyogi*) 10347

निगमकल्पतरुर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



Rs 900,-

Published by
Sri Satguru Publications

A Division of

Indian Books Centre

24/4, Shakti Nagar, Near Dena Bank, Delhi-110007